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पद्म भूषण पण्डितराज श्री राजेश्वरशास्त्री द्रविडः
अध्यक्ष, साङ्गवेद विद्यालय, रामगाट, वाराणसी।

पद्मभूषण डा० वे० राधवन्, एम० ए०, पी-एच० डी०;
भू० पू० अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास।

डा० लुड्विक स्टर्नबाख, एल-एल० डी०;
प्रोफेसर, भारतीय विद्या,
पेरिस विश्वविद्यालय, पेरिस (सोरबोने)।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ; उपनिदेशक,
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी।

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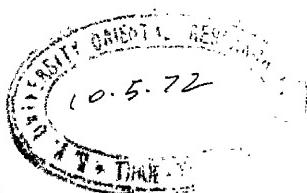
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न पुनर्स्ते सम्पादकान् न्यासं च निबन्धनि

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वसन्तपञ्चमिङ्कः

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नारायणप्रोक्तं गायत्री-स्तोत्रम्

(देवीभागवत, १२. ५. २-२४)

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JAN., 1972]

नारायणग्रोक्तं गायत्री-स्तोत्रम्

३

तत्सर्वं त्वं महादेवि । श्रिये सन्ध्ये नमोऽस्तु ते ।

[इतीदं कीर्तिंतं स्तोत्रं सन्ध्यायां बहुपुण्यदम् ॥ २४

महापाणप्रशमनं महासिद्धिविधायकम् ।

य इदं कीर्तयेत् स्तोत्रं सन्ध्याकाले समाहितः ॥ २५

अपुत्रः प्राप्नुयात् पुत्रं धनार्थी धनमाप्नुयात् ।

सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६

भोगान् भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।

तपस्त्वभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७

यत्र कुत्र जले मग्नः सन्ध्यामञ्जनलं फलम् ।

लभते नाऽन्नं सन्देहः सत्यं सत्यं च नारद ॥ २८]

(Devi-Bhāg. XII. 5. 2-28)

NOTE ON THE GĀYATRÌ-STOTRA

The word ‘*gāyatri*’ is generally used for the *Gāyatri-mantra* (Rg. III. 62.10; etc.) composed in the well-known Vedic metre *Gāyatrī*. This *Rk* or the *mantra* is addressed to God Savitṛ, and it is, therefore, also called as *Savitrī*. The presiding (or the *abhimūnini*) female deity of this *mantra* is also called *Gāyatrī*, conceived as the goddess who protects her worshippers and reciters (cf. “गायत्रं त्रायसे यस्माद् गायत्री त्वमदाहता ।” Vyāsa as quoted in the *Viramitrodaya*, Āhnika-prakāśa, p. 291). The worship of *Gāyatrī* in the form of meditation on her divine form and the *japa* or repeated recitation of the *Gāyatrī-mantra* has been enjoined to be performed at the time of the *sandhyā* (i.e. the juncture of the three divisions of the day—morning, noon and evening; and hence Goddess *Gāyatrī* is also called as *Sandhyā*; cf.—

प्राकूलेषु समासीनो दर्भेषु सुसमाहितः ।
प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ॥
या संध्या सां जगत्सूतिर्मायातीता हि निष्कला ।
ऐश्वरी तु परा शक्तिस्तत्त्वत्रयसमुद्भवा ॥

—(Kurma-P., Cr. Edn., II. 18. 25-26)

In the first verse of the *Gāyatri-stotra* given here from the Devī-Bhāgavata Goddess *Gāyatrī* is addressed as *Sandhyā* (‘श्रीसच्चे ते नमोऽस्तु ते’). Goddess *Gāyatrī* as *Sandhyā* has three different forms corresponding to the three *sandhyā*-s (morning, noon and evening), which are respectively known as *Gāyatrī*, *Savitrī* and *Sarasvatī*. *Gāyatrī* is to be meditated in the morning *sandhyā* as a young girl (*bala*) of red complexion (for she is related to the rising sun); she, being of the red complexion, is, therefore, conceived as *Brāhma* or the *Śakti* (Energy) of *Brahmā*. *Savitrī* at the noon is to be meditated on as a full-grown youthful maiden (*yauvanastha*) of bright white colour (for she is related to the sun at its height); and on account of her bright white complexion she is to be conceived as *Raudrī* or the *Śakti* of the Rudra-form of the Sun-god. The *Sarasvatī*-form of *Sandhyā* in the evening is to be meditated on as an old lady (*vṛddha*) of the dark complexion (for she is related to the setting sun and the evening darkness); and being of the dark complexion she is to be conceived as the *Śakti* of the *Viṣṇu*-form of the Sun-god.—(Śl. 3-4).

Again, Gāyatrī as Brāhmī is to be meditated on as riding on the Swan and reciting the R̄gveda, Sāvitrī as Raudrī is to be meditated on as riding on the Ox and as reciting the Yajurveda, Sarasvatī is to be meditated on as riding on the Garuḍa and reciting the Sāmaveda. Gāyatrī, the morning-form of Sandhyā, resides on the Earth (as the Sun is then touching the horizon), Sāvitrī the mid-day-form of Sandhyā, resides in the atmospheric regions and Sarasvatī, the evening-form of Sandhyā, strolls in all the worlds and also on the earth.—(Śls. 5-6).

In the present *stotra* of the Devī-Bh. it seems that the Sāvitrī-form (at the mid-day) has been conceived as the Vaiśṇavī Śakti and the Sarasvatī-form (in the evening) as the Raudrī Śakti (cf. Śls. 3-4). But the order seems to be reversed here either on account of the exigency of the metre or to some tradition different from that generally followed by other authorities—Cf.—

गायत्री ब्रह्मरूपा तु सावित्री हृद्रूपिणो ।
सरस्वती विष्णुरूपा उपास्था रूपमेदतः ॥
उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् ।
सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥

—(q. in Smṛti-candrikā, Ah. K., p. 355).

Gobhila, as q. in the Smṛti-candrikā (ib., p. 374) and in the Vira-mitrodaya (Āh.-Pr., p. 290), also says :—

“प्रातर्गायत्री रविस्थिता रक्तवर्णा कुमार्यक्षमालाहस्ता हंसासनमालूढा
ब्रह्मदैवत्या ऋद्धवेदमुदाहरन्ती, मध्यदिने सावित्री रविमध्ये स्थिता श्वेतवर्णा
यौवनस्था त्रिनेत्रा त्रिशूलहस्ता वृषभासनमालूढा रुद्रदैवत्या यजुर्वेदमुदाहरन्ती, सायं
सरस्वती रविमध्ये स्थिता इयामवर्णा वृद्धा चतुर्भुजा चकहस्ता सुषण्डिसनमालूढा
विष्णुदैवत्या सामवेदमुदाहरन्ती ।”

Also cf. Gāyatrī-nirṇaya as quoted in these two Nibandhas after just the above quotations from Gobhila—

बालां च विद्धि गायत्री इथक्षां च चतुराननाम् ।
रक्तां रक्ताभ्यरोपेतामक्षसूत्रधरां तथा ॥

कमण्डलुधरां देवीं हंसवाहनसंस्थिताम् ।
 ब्राह्मणीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥
 आवाहयेत्तु मन्त्रेण आयान्तीं सूर्यमण्डलात् ।
 तथा मध्यमसंध्यायां सावित्रीं युवतीं तथा ॥
 शुक्लाङ्गों शुक्लवस्त्रां च वृषाखङ्गां त्रिलोचनाम् ।
 त्रिशूलङ्गमहस्तां रुद्राणां रुद्रदैवताम् ॥
 कैलासनिलयां देवीमायान्तीं सूर्यमण्डलात् ।
 एवं पश्चिमसंध्यायां वृद्धावस्थां सरस्वतीम् ॥
 वर्णतः कृष्णवर्णां च चारुरूपां चतुर्भुजाम् ।
 शङ्खचक्रगदापद्मधारिणीं विष्णुदैवताम् ॥
 बदर्यश्रीमवासां तामायान्तीं सूर्यमण्डलात् ।

Thus, these three forms of Sandhyā or Gāyatrī may be represented as follows :—

गायत्री — ग्रातः-संध्या रक्तवर्णा कुमारी ब्राह्मी हंसाखडा ऋग्वेदाध्यायिनी
 सावित्री — मध्यमह-संध्या शुक्लवर्णा यौवनस्था रौद्री वृषभाखडा यजुर्वेदं पठन्ती
 सरस्वती—सायं-संध्या स्यामवर्णा वृद्धा वैष्णवी गरुडाखडा सामवेदसुदाहरन्ती

Vyāsa, as q. in the Smṛti-candrikā (ib., p. 354) gives the following etymologies of these three forms :—

प्रतिग्रहादन्नदोषात्पातकादुपषातकात् ।
 गायत्री प्रोत्यते तस्माद् गायन्तं त्रायते यतः ॥
 सचिरुद्घोतनाचैव सावित्री परिकीर्तिता ।
 जगतः प्रसवित्री या वाग्यूपत्वात् सरस्वती ॥

The etymology of Sandhyā (Gāyatrī) is also given here as :—

उपास्ते संधिवेलायां निशाया दिवसस्य च ।
 तामेव संध्यां तस्माच्च प्रवदन्ति मनीषिणः ॥

The sun is the prime source of all the energy. It is the soul of the universe. The whole universe springs from the sun, it is

preserved and nourished by the sun and is merged in the sun at the time of its dissolution:—

आदित्यमूलमस्तिलं त्रैलोक्यं मुनिसत्तमाः ।
 भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम् ॥ १२
 सर्वात्मा सर्वलोकेशो देवदेवः प्रजापतिः ।
 सूर्य एव त्रिलोकस्य मूलं परमदैवतम् ॥ ३
 सूर्यात्मसूयते सर्वं तत्र चैव प्रलीयते ।
 भावाभावौ हि लोकानामादित्यान्निःसूतौ पुरा ॥ ५

—(Brahma-P., Ān. edn , Adh. 31)

The Sun-god, the presiding or the *abhimanī* deity of the sun is, therefore, identified with the Trinity, the three gods—Brahma, Maheśvara and Viśnu ; cf, “उद्ये ब्रह्मर्पं तु मध्याह्ने तु महेश्वरः । सायाह्ने विष्णुर्पं तु त्रिर्पं वै दिवाकरम् ॥” (q. above from the Smṛti-candrikā); and ‘त्वामिन्द्रमाहुस्त्वं विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।’ (Mbh. Vana-P., 3. 60). The Sun is also conceived as ‘त्रयीमयः’; cf.—

यद्रूपसूर्यजुःसामान्यैकेन तपते तत्र ।
 विश्वमेतत् त्रयीसंज्ञं नमस्तस्मै विभावसो ॥
 —(Br.-P. 32. 15)

अङ्गमेषा त्रयी विष्णोऋग्यजुःसामसंज्ञिता ।
 विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥
 —(Vis.-P. II. 11. 11)

प्रातः स्मरामि खलु तत्सवितुर्वरेण्यं
 रूपं हि मण्डलमृचोऽथ तनूर्यजूंषि ।
 सामानि यस्य किरणाः प्रभवादिहेतुं
 ब्रह्माहरात्मे कमलाक्षमचिन्तयरूपम् ॥
 —(q. in Ācāra-bhūṣāṇa, p. 7)

Also,

संस्तूयते सहस्रांशुः सामगाधवर्युहोत्रुभिः ।
 पश्यैनं विश्वकर्मणं रुद्रमूर्तिं त्रयीमयम् ॥
 —(Kurma-P., I. 14.16).

Hence, Gāyatrī conceived as Brahmāṇī, Rudrāṇī and Vaiśnavī Śakti reciting, in her three forms, the three Vedas is, in fact, the Śakti of the Sun-god. This Śakti of the sun-god is manifested in her material form as the all-pervading solar energy. And Goddess Gāyatrī as identified with the solar energy which is the source of all light and heat, is worshipped through the *Gāyatrī-mantra*.

Gāyatrī in her three forms has her abode in the Brahma-loka (as Brāhmī), Rudra-loka (as Raudrī) and Viṣṇu-loka (as Vaiśnavī). She is the great Māyā or the creative Śakti conferring innumerable boons on her worshippers; she is the source of pleasure for the seven-sages; she has risen from the hands and eyes of God Śiva and Goddess Śivā and also has been produced from their tears and sweats (the symbolical significance of this conception is not clear !):—(Śls. 7-8). She is also Goddess *Durgā*, the source of happiness and bestower of *bhoga* (worldly enjoyments) and *mokṣa* (liberation from worldly bondage), in her ten forms, viz. वेरेण्या, वरदा, वरिष्ठा, वरवर्षिणी etc. as mentioned in Śls. 9-10. She resides in the three worlds in her other three forms; viz. in the world of mortals as *Bhāgīrathi*, in the nether world (Pātāla) as *Bhogavatī* and in the celestial world as *Triboka-vāhīnī*. —(Śl. 11).

Goddess Gāyatrī is thus identified here with all the important Deities of Purānic pantheon on the divine plane. The pantheism is further developed by dwelling upon her cosmic form. She is the world-sustaining *Dhāritrī* (Earth) in the Bhūr-loka (world of mortals), the *Vāyu-śakti* in the Bhuvān-loka (the Middle or the Atmospheric Region), the *Tejasām-Nidhi* (i.e. the sun) in the Svar-loka (celestial Region), the *Mahū-siddhi* (great accomplishment) in the Mahar-loka, the *Janā* (birth) in the Jana-loka, the *Tapasvinī* (performing austerities) in the Tapas-loka and the *Satya-vāk* (truthful speech) in the Satya-loka. She is *Kamalā* (Lakshmī) in the Viṣṇu-loka, *Gāyatri* in the Brahma-loka and *Gauri* occupying half of the body of Hara (Śiva) in the Rudra-loka.—(Śls. 12-14).

She is the Origin (*Prakṛiti*) of the creation, and also the *Prakṛiti* (*Pradhāna*, the Primordial Matter) from which the *Ahaṅ* (*Ahaṅkāra* or the cosmic ego) and the *Mahat* (the cosmic Mind-principle) have sprung. She is also the unmodified *Prakṛiti* in her *sāmyāvastha* (equipoised, balanced and undisturbed state). She is the *Śabala* (immanent?) Brahman, She is the *para* (transcendent) and the *apara* (immanent) *paramā* (supreme) Śakti. She is the *Iochā-śakti*

(will-power), *Kriyā-sakti* (Power of action) and the *Jñāna-sakti*. (Power of knowledge), and also the bestower of all these three *sakti-s*. (cf. also Kūrma-P., I. 11.36 for the three *sakti-s*).

—(Sls. 15-16).

The *stuti* now comes to the level of our physical world. Gāyatrī is here identified with the principal sacred rivers—Gāṅgā, Yamunā, Vipāśā, Sarasvatī etc.—mentioned in the three Sls. 17-19ab, as well as with the principal *nāḍi-s* or the nerves spread out in the human body, which are mentioned in the Yoga treatises and are sometimes conceived as the counterpart of some of these sacred rivers of Bhārata-varṣa. All the *nāḍi-s* mentioned here are included in the principal fourteen *nāḍi-s* enumerated and described in the Śāṇḍilya and other Yoga-Upaniṣads ; cf.—

मध्यस्थकुण्डलिनीमाश्रित्य मुख्या नाड्यश्वरुद्देश भवन्ति । इडा पिङ्गला
सुषुम्ना सरस्वती वरुणा पूषा हस्तिजिह्वा यशस्विनी विश्रोदश ऊहुः शङ्खिनी
पयस्विनी अलभुसा गान्धारीति नाड्यश्वरुद्देश भवन्ति ॥

(Śāṇḍilya-Upaniṣad 1.9)

Gāyatrī is then identified with the various forms of the subtle nerve-forces or *sakti-s* residing in the nerve-plexuses (called *cakra-s* cf. the Varāhopaniṣad 5.53—‘प्रत्याधारादि षट्चक्रं शक्तिस्थानमुदीरितम् ।’). These forms are named here as the *Prāṇa-sakti* residing in the lotus-like heart or in the *Anāhata-cakra*, the *svapna-nāyikā* residing in the throat or in the *Vिशुद्धि-cakra*, the *Sadādhāru* residing in the palate, the *Bindu-mālinī* residing in the Bindu—semen or the mind (the *sakti* residing in the *Mūlādhāra* is also called Bindu ; cf. Yogaśikhopaniṣad, Adhs. 3, 5), the *Kundālī-śakti* in the *Mūlādhāra*, the *Vyāpiṇī* at the root of the hair of the head ; Gāyatrī resides in the middle of the *śikhā* or tuft of the hair, she also resides in the *sikhāgra* (root or extremity? of the *śikhā*; *Sahasrāra-cakra*) where she is known as the *Manonmani* (a stage in the *Yoga* where the mind ceases to work and all mental modifications are annihilated: at this stage the great *yoga-sakti* is generated which is also called *Manonmani* ; ‘मनोनमन्यै नमस्तुर्यं महाशक्त्यै चिदात्मने’ Yogaśikhopaniṣad 6. 3).

This cosmic conception of Goddess Gāyatrī culminates in the last śloka (24) of this pṛotra—

किमन्यद् बहुनोक्तेन यत् किञ्चिज्जगतीतले ।
तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ॥

“What is the use of saying so much ! Whatever is there on this earth and in the rest of the universe that all is *Thou*, O great Goddess ; O Śrī, O Sandhyā ! we bow to *Thee*.”

Then follows the *phala-śruti* of this *stotra* in the four *ślokas* (25-28). In the Vedic and the Purāṇic literature a *phala-śruti* is generally appended to primary topics and *stotras* to indicate their great importance. The importance of the *Gāyatri-stotra* is amply justified by the fruits mentioned as resulting from the daily reciting of this *stotra* with faith and concentration at the time of the three *sandhyās*. And the *Stotra-Kāra* (or the *Purāṇa-Kāra*) means what he says.

—ANAND SWARUP GUPTA

THE ŚRĪPARVATIYA ANDHRAS OF THE PURĀNAS

BY

S. SANKARANAYANAN

[अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु निर्दिष्टानां श्रीपर्वतीया-
न्धारणामवस्थितिविषये सप्रमाणं पक्षविपक्षमतानां समीक्षापूर्वकं विवेचनं
करम् । पुराणवचनमस्ति:—

अन्धारणां संस्थिते राज्ये तेषां भूत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति दशभीरास्तथा नृपाः ॥

तथा च :—

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।

सप्तशटिस्तु वर्षाणि दशभीरास्तथैव च ॥

सातवाहनवंशीयान्धारणां पतने सातवाहनानामेव भूत्या राजानो बभूवयेषु
श्रीपर्वतीयानामुलेखः प्राप्यते । वर्गेसमहोदयस्य विचारानुसारतः एते
सातवाहनभूत्या अन्ध्रासांप्रतिकर्तुर्मलजनपदस्ये श्रीशैले अथवा चन्द्रगुप्त-
पट्टने राज्यमकुर्वन् । रैप्सनमहोदयस्य विचारानुसारतः एते सातवाहन-
भूत्या चुटुशातकर्णिनामभाजो राजान आसन् । हीरानन्दशास्त्रिप्रभृतिभिः
एतन्मतमस्वीकृतं यतो हि इक्षवाकुवंशीयशिलालेखेषु नागर्जुनकोण्डस्थया-
इक्षवाकुराजधान्या विजयपूर्या सह श्रीपर्वतस्य साम्यं सामीयं चा स्थापितं
वर्तते । एतन्मतानुयायिभिः स्वीक्रियते यत् सम्पूर्णं नल्लमलै पर्वतमेव
श्रीपर्वतनाम्ना प्रसिद्धमासीत् तथा पुराणस्थवर्णने इक्षवाकूणामेवोलेखो-
ऽस्ति न तु चुटुशातकर्णिनाम् । इदमपि उक्तं यत् सातवाहनानन्तरम्
इक्षवाकूणामेवात्र राज्यमासीत् नेतरेषाम् । अत्र लेखकमहोदयेन विविध-
प्रमाणानामाधारेरणा स्थापितं यत् वर्गेसमहोदयस्य तथा च रैप्सनमहोदयस्य
मतमेव प्रामाणिकतरं वर्तते तथा पुराणवचने चुटुशातकर्णिनामेव एतद्
वर्णनमस्ति तथा श्रीपर्वतीयान्ध्रा चुटुशातकर्णिनामभाजो राजान
आसन् ।]

It is well known to the students of the ancient Indian history that the Purānas supply a list of ruling families that arose to power on the decline of the imperial Andhras i.e. the Sātavāhanas. The Purānas call these families as those of the servants of the Sāta-vāhanas. Among them come first the Śrīparvatiya Andhras. The relevant Purānic passage runs as follows:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृषाः ।
संसैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृषाः ॥ etc.

The passage that gives the respective reign periods of those families reads :

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।
सप्तशिष्टस्तु वर्षणि दशाभीरास्तथैव च ॥ etc.

Jas. Burgess was probably the first modern scholar to comment upon the above passages. He held that the Andhras who are called the *bhṛtyas*, or servants, of the Andhras, i.e. the Sātavāhanas, in the text may be a petty dynasty either at the modern Śrīsailam in the Kurnool district, or across the Kṛṣṇā at Candraguptapatiṇam in the vicinity.¹ Prof Rapson went a step further and suggested that the above servants of the Andhras were perhaps the Cuṭu Sātakarnis.² This view, however, has been rejected subsequently by scholars like Hirananda Sastri and others³ on the ground that the Ikṣvāku inscriptions associate what is called Śripavata with the Ikṣvāku capital Vijayapuri in the Nāgārjunakonda valley. Following this contention, it is now generally held that the whole of the Nallamalai range was known by the general name Śripavata and that it was the Ikṣvākus and not the Cuṭus who are referred to in the above passages.⁴ It is also stressed that no dynasty other than the Ikṣvākus could have ruled in the region after the Sātavāhanas and that to this Śripavata of the Ikṣvākus of the Nāgārjunakonda valley, the Tāntrika Nāgārjuna of the seventh century should have retired as stated by the Tibetan writer Tārānātha, and as indicated by the nearby Jaggayyapeṭa inscription of Candraprabha the spiritual grandson of that Tāntrika teacher.⁵

1. *Arch. Surv. S. India*, Vol. I, (1887) p. 7, f. n.

2. *Catalogue of the Coins of Andhra Dy. etc.* (London, 1908), pp. lxix, - lxxxiii n, 212.

3. See e. g. Hirananda Sastri, *Arch. Surv. India Ann. Rep.*, 1926-27, pp. 185-86; Jayaswal, *Journ. Bihar & Orissa Res. Soc.*, Vol. XIX (1933), p. 171 etc.

4. See e. g. K. Gopalachari, *Early Hist. Andhra Country* (Madras, 1941) p. 396; *The Age of Imperial Unity* (Ed. R. C. Majumdar etc., Bombay, 1951), p. 224, *A Comprehensive Hist. Ind.* (Ed. K. A. N. Sastri, Orient Longmans, 1957) p. 333.

5. See e. g. K. Gopalachari, op. cit., p. 126, etc.

Thus the choice of the scholars lies in between the Cuṭus and the Ikṣvākus in explaining the above passage. In the present paper it is proposed to see which of these two families have a better claim to be referred to in the given Purānic verses. It will be seen in the sequel that the evidence of the Nāgārjunakonda and Jaggayyapeṭa inscriptions and the arguments based on them are not strong enough to go against what Burgess and Rapson had suggested. On the other hand there are reasons amplifying the validity of their contention.

(i) The Cuṭukula coins from the Anantapur district¹ and from the southern part of the former Hyderabad State² indeed go to prove that the Cuṭus held sway in and around the Śrīśailam or the Śrīparvata area and that they could have been rightly referred to as Śrīparvatīyas. It may get further support from the fact that the Śrīśailam region was known in the medieval times by the name *Kannaḍu* *Kanna-viṣaya* which were evidently the contracted forms of *Sātakarni-nāḍu* and *Sātakarni-viṣaya*. It is likely that they were nothing but the *Sātavāhani-hāra* of the Myākadoni inscription of Puḷumāvi and *Sātavāhani-raṭṭa* of the Hirahadagallī plates.³ But the Cuṭus, like their masters, viz. the *Sātavāhanas*, are known to have borne the title or surname *Sātakarni*. Hence *Sātakarṇināḍu* may denote the land of the Cuṭu *Sātakarnis* as well.

(ii) The present Śrīśailam is famous for its temple of the goddess Bhramarāmbā, who is stated to be one of the 18 Śaktis.⁴ In the *Lalitopūkhyāna* section of the *Brahmāṇḍapurāṇa*, the hill is included in the list of 50 Śrīpīṭhas of the goddess Lalitā.⁵ The *Matsyapurāṇa* describes it as a seat of the mother goddess Mādhavī.⁶ The *Agnipurāṇa* goes to say that it is a *siddhiksetra* where gods Siva and Pārvatī are always present.⁷ The *Kathasaritsāgara* contains

1. . . Rapson, op. cit., p. lxxxi.

2. Ep. Ind. Vol. XXXV, pp. 69 ff. The clear legend on these coins is *Mahāsenāpatisa Bharadajiputasa Sagamāna-Cuṭukulasa* meaning “(this is the cain) of Sagamāna of the Cuṭu family who is the son of a Bhāradvājī and is a great commander of armies.”

3. See *Journ. Andh. Hist. Res. Soc.*, Vol. X, p. 89. D. C. Sircar *Successors of the Sātavāhanas* [Calcutta 1933] p. 402.

4. D. C. Sircar *Studies in Geography of Ancient and Med. India* [Delhi, 1960] p. 87.

5. Ch. 44, verse 98.

6. Ch. 13, verse 31.

7. Ch. 113, verse 6-7.

a story of a Kāshmirian, performing penance in this place and receiving boons from the gods.¹ In the romance *Vāsavadattā*, its celebrated author Vasubandhu, perhaps earlier than Bāṇa-bhaṭṭa,² describes Śriparvata as an abode of god Mallikārjuna.³ It is well-known that the presiding deity of the Śrīśailam temple is the god Mallikārjuna. All these tend to prove, beyond reasonable doubt, that the popular and conventional meaning (रूपार्थ) in which the expression Śriparvata was known to the *Paurānikas* and other writers of ancient India was "the Śrīśailam hills" of today. It is also very likely that it was only to this place, and not the Śriparvata of the inscription from Nāgārjunakonḍa—which has no such claim to be a centre of the worship of the Mother Goddess—that might have been chosen by the said *tantrika* teacher Nāgārjuna also for his success (*siddhi*) in the worship of the Mother Goddess Tārā.⁴ The presence of his grand-disciple's inscription in Jaggayyapeta does not go against the above conclusion as both the place are not far removed from one another.

(iii) Among the Nāgārjunakonḍa inscriptions in which one Śriparvata is known to have been associated with the Ikṣvāku capital Vijayapuri, the majority would seem to locate the hill to the east of that city as Prof. Vogel had correctly held.⁵ Again the Ābhīra king Vasusepa's inscription recently discovered in Nāgārjunakonḍa itself refers to the act of beautifying or painting of the enclosure wall or rampart of the Parvata (पर्वतस्य च प्राकारः चित्रापितः);⁶ evidently the same Śriparvata of the other Nāgārjunakonḍa records. It is obvious, therefore, that the Parvata or Śriparvata of the area is not a range of hills, but a hill small enough to have an

1. *Lambaka* 12, *Taranga* 6, verse 105.

2. See the *Classical Age* [Ed. R.C. Majumdar etc.] [Bombay, 1962] p. 316.

3. Cf. श्रीपर्वतं इव सन्निहितमल्लिकार्जुनः: in the *Vāsavadattā* [Śrirangam, 1906], p. 100.

4. See also N. Dutt, *Ind. Hist. Qurt.*, Vol. VII (1931), p. 639.

5. *Ep. Ind.* Vol. XX, pp. 9, 23 and 36. These records do not perhaps locate the city on the hill as some would think. (Cf. *Ep. Ind.*, Vol. XXXV, pp. 8 etc.)

6. See *Ep. Ind.* Vol. XXXIV, p. 203 text line 4. It may be noted that this inscription is found in the north-east corner of the Nāgārjunakonḍa valley (*ibid.* p. 197) and that the records, as pointed out above, locate Śriparvata to the east of Vijayapuri.

enclosure.¹ It would also appear that the term *Śriparvata* of the said inscriptions is not used in the traditional or conventional sense (स्त्रिपर्वत) but only in the etymological sense (शौचिकार्थ) "sacred or holy hill." In a way, it can be compared to the term *tirumalai* (traditionally meaning "Tirupati hills" in the Chittoor District and an exact Tamil translation of the Sanskrit *Śriparvata*) of the Tamil inscriptions of the southern most districts of the Tamil country where it is used only in the etymological sense only i.e. "a sacred or holy hill."²

At the same time, we may have to take *Śriparvata* of the Purānas in the traditional or conventional sense only i.e. "the Śrīśailam hills."³ For that expression was known to the *Paurāṇikas* and poets in the conventional sense only as we have seen earlier. Moreover the word *Śriparvatīya* of the passage denotes as we shall see subsequently a warrior people and it is well known that in the case of the names of warrior clans or tribes, which also denote their native country, the meaning is generally conventional and not etymological.⁴

(iv) According to the Nāgārjunakonda inscription of the Ābhīra Vasuṣena, mentioned above, a mountain Called Seḍagiri is situated in the Nāgārjunakonda valley. This Seḍagiri, must be identical with the Setagiri which is included by the Nasik inscription, in the list of territories over which Gautamiputra Śri Sātakarṇi claims to be ruling. The latter is mentioned along with the Sahya, Siriṭana, Malaya, Mahendra etc., in that record.⁵ Therefore this Seḍagiri, like the Sahya etc., must be a range of hills, as has been rightly pointed out by scholars.⁶ The hill-range in the Nāgārjunakonda area contains white stones, now known as "Palnad

1. Cf. K. Gopalachari, *op. cit.*, p. 125, f. n.

2. While translating the Rāmanāthapuram (N. Arcot district) inscription, Dr. Hultzsch has correctly rendered *Tirumalai* as "holy mountain". See *Ep. Ind.* Vol. VI, p. 332.

3. Cf. the *nyāya* ऋद्धियोगमपहरति ।

4. Monier-Williams, *Skt. Eng. Dict.* (1899) s. v. *rūḍha*.

5. *Ep. Ind.* Vol. VIII, pp. 60 ff. text line 3.

6. *Ep. Ind.* Vol. XXXIV, p. 200. The Seḍagiri remained unidentified for a long time. See Rapson, *op. cit.* p. xxxv. Bühler's identification of it with a Śvetagiri in the Coromandal Coast (*Arch. Surv. W. Ind.* Vol. IV, p. 108, f. n.) may not hold good now.

Marble" and therefore deserves to be called Seđagiri or Setagiri (=Skt. *Svetagiri*, "white mountain")

Now, if one assumes that the whole of the Nallamalai range was called Śriparvata during the period under question, then it would hardly be possible to think of the Seđagiri range in the area as different from the Śriparvata (i. e. the Nallamalai range).

Therefore, it seems that the range of the Nallamalais in the Palnad area in the east was known by the name Seđa (Seṭa) giri, while the western wing of that range in the Śrīśailam area went by the name Śriparvata.

The above view seems to receive further support from the above Nāsik inscription itself in the following way : In that inscription, the list of Gautamīputra's territories includes, as we have just now seen, both Sirīṭana and Setagiri, thus showing that they are different from one another. Sirīṭana has been identified with the Śrīśailam = Śriparvata by R. G. Bhandarkar¹ and Bühler.² If it is so,³ then it would establish that the Śriparvata and the Seđa (or ṭa) giri—the latter in the Nāgārjunakonda area—were taken to be different, though they respectively represented the western and eastern wings of the Nallamalais. Thus, it would appear that the Ikṣvākus—if they have to be called after the place of their rise—were to be referred to as Sedagiriyas (Śvetagiriyaḥ) and not Śriparvatīyas.

(v) The expression *Śriparvatīya* in the Purāṇic passage under study comprises two parts viz. the base *Śriparvata* and the *taddhita* suffix *cha*. So far we have seen that the conventional meaning of the first part militates against the *Śriparvatīya* = Ikṣvāku identification. It may be seen now that the meaning of the suffix also fits well if the expression *Śriparvatīya* is taken to mean the Cuṭus rather than the Ikṣvākus. In this context it should not be forgotten that the *Śriparvatīya* Andhras are described as the *bṛityas*

1. *Collected works of R. G. Bhandarkar*, Vol. I, p. 233.

2. *Arch. Surv. W. Ind.* Vol. IV, p. 108 fn.

3. A few scholars like Rapson (op. cit. p. xxxv) have entertained some doubts about this identification. But none have come forward with any better suggestion. Hence writers in general (see e. g. the *Early Hist. of the Deccan*-Ed. Yazdani-p. 78)—some half-heartedly of course (See D. G. Sircar, *Succ. Sata.* p. 142)—approve of the Sirīṭana = Śriparvata identification,

or servants of the imperial Andhras. This obviously denotes that the Śrīparvatiyas had been most probably serving as military officers under the Sātavāhanas.¹ Now here the suffix *cha* is under a rule of Pāṇini according to which Śrīparvatīyāḥ would mean “the āyudhajīvins” i.e. those who earn their living by war arms) whose native land was the Śrīparvata.² The Cūṭukula chiefs are known to have enjoyed the army rank of *Mahāsenāpati* and to be military governors under some rulers,³ evidently the Sātavāhanas. Therefore they could have been appropriately referred to as āyudhajīvins. On the other hand, the Ikṣvākus are known to us only as kings and the direct evidence to show them as āyudhajīvins is yet to come to light, though one may try to find some indirect and vague evidence to that effect.⁴

(vi) As we have already seen, in the Purāṇic passage under study the Śrīparavatīya Andhras are described to be the *bhrtyas* or servants of the Sātavahanas. Now as shown above, there is a strong probability of the Cūṭus being the servants of the Sātavāhanas,

1. Cf. the cases of the founders of the Śūṅga, Kāñvīyana and Sāta-vāhana families, who had been originally military officers and rose to power when their respective overlords viz. the Mauryas, Śūṅgas and Kāñvāyanas became weak.
2. Cf. आयुधजीवभ्यश्चः पर्वते (*Aṣṭādhyāyī*, IV, iii, 91). Of course there is another rule viz. पर्वताच्च (ibid. IV, ii, 143) according to which also the suffix *cha* is possible. But that rule is a *pūrvāśṭra* or a rule earlier than the one आयुध etc. in the *Aṣṭādhyāyī*. Again it is concerned with the word *parvata* alone, which is a general name for hills and its suffix is also in the general sense only (*śaiśikārtha*). So, it is a sort of *sāmanya-śāstra* or general rule. On the other hand, the rule आyudha etc. is a *paraśṭra* or later rule; is concerned with the proper names of the hills, like Rohitagiri etc.; and the suffix *cha* here has a special sense *abhijana* or native country, besides the meaning āyudhajīvin. Thus, it is an *apavāda* or exceptional rule. Now it may be pointed out that the word Śrīparvata in our Purāṇic passage is a proper name, though its later part happens to be the word *parvata*. Again it is quite evident that the expression Śrīparvatīya is used there to denote the native country (*abhijana*) of the people under description. So here we have a clear case for the rule आyudha etc., which is doubly stronger than the other according to the *takra-Kaundinya-nṛṇya* and the maxim पूर्वपरनित्यान्तरञ्जापवादा-नामुत्तरोत्तरं बलीयः (the *Paribhāṣenduśekhara*, No. 38).

¹. See *E.p. Ind.* Vol. XXXV, p. 73.

². See e. g. K. Gopalachari, op. cit., pp. 130-31.

while evidence is altogether lacking to show the Ikṣvākus as servants.

(vii) Again, the dynastic title *Andhrāḥ* in the passage is more suitable to the Cūṭus than to the Ikṣvākus. It is well known that the Sātavāhanas otherwise called Sātakarṇis are referred to in the Bhaviṣya section of the Purāṇas as *Andhras*.¹ The Cūṭus are known to have been related to the Sātavāhanas i.e. Andhras by blood², and to have borne their title *Sātakarṇi*. So, they could be rightly referred to as Andhras. The adjective Śrīparvatīya is added to their name obviously to distinguish them from the Andhra Sātavāhanas. On the other hand, the Ikṣvākus of Vijayapura, as their dynastic name indicates, were probably considered to be the descendants of Ikṣvāku and the Bhaviṣya section of the Purāṇas clearly declare that the Andhras were altogether different from the Ikṣvākus.³

Now, if the Ikṣvākus are meant in the passage under examination then consequently one may have to expect a text something like ऐश्वाकवः पर्वतीयाः etc. Even if one should take the word *Andhrāḥ* in the sense of "the rulers of the Andhra Country" (for the Purāṇas do not appear to use the word in that sense), then also, one may legitimately expect a text like अन्ध्रा ऐश्वाकवरंते च इति etc.⁴ At any rate, the *Paurāṇikas* would not all have omitted the dynastic designation *Aikṣvākaval* so familiar to them.⁵

(viii) Above all, even the context in which the Śrīparvatīya Andhras are introduced in the Purāṇic passage seems to be more suited to the Cūṭus than to the Ikṣvākus. For, here they are stated to have risen to power in a particular period denoted by the passage अन्ध्राणां संस्थिते राज्ये, which has been generally rendered as "when the kingdom of the Andhras has come to an end."⁶

1. Pargiter, op. cit. pp. 38 ff.

2. See *The Age of Imperial Unity* [op. cit.] p. 268, *A Comp. Hist. Ind.* (op. cit.) p. 325.

3. Cf. ऐश्वाकव तथेष्वाकून् × × तेष्योऽपरेऽपि ये चान्ये उत्पत्यन्ते नृपाः पुनः। × × × अन्ध्राः शकाः तुलिन्दाश्च etc. Pargiter, op. cit., p. 2.

4. The adjectives *parvatīyaḥ* and *Andhrāḥ* are each to distinguish the Southern Ikṣvākus of Vijayapuri from their northern counterpart.

5. E. g. We have the expression ऐश्वाकवरंतुविशत् actually in the Bhaviṣya section itself. See Pargiter, op. cit. p. 23.

6. See Pargiter, op. cit. p. 72.

However, the root *sthā* proceeded by *sam-*, from which *samsthita* is derived primarily means "to stand", "to stay", "to remain" etc.

Of course the Purāṇas use the root also in the sense of "to come to an end". But, the following fact may be borne in mind in the present context. Whenever the Purāṇas make a statement that such-and-such family came to an end with such-and-such king and pass on to the description of another family, then they use the root *sam+sthā* in the sense of "to come to an end."¹ But, it must be distinctly understood that in those passages the end of one family is not indicated to be serving as a background of the rise of another family. On the other hand, when one family is stated to have risen to power at the end of another family, the Purāṇas generally use for the purpose the words *alita utsanna*² etc., rather than the derivatives of *sam+sthā*, (and the like) obviously to avoid confusion between the two diametrically opposite meanings of the latter.

Thus the word *samsthita* in our passage seems to be used only in the sense of remaining".³ Accordingly, *Andhrāṇām samsthile rājye* would convey the meaning "when the kingdom of the Andhras was (*still*) remaining." It is now really interesting to note that the newly discovered Cuṭukula coins have been assigned by scholars to that period when the Sātavāhana power

1. See e. g. येषु संस्थाप्यते क्षत्रमैडेक्षवाकुकुलं शुभम् । तान् सर्वन् × × × । तेस्योऽपरेषि etc. (Pargiter, op. cit. p. 2); ब्रह्मक्षत्रस्य यो योनिर्वशी × × । क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इयेषः पौरवो वंशः × × × । अत ऊर्ध्वं प्रवक्ष्यामि इक्षवाकूराण् etc. (ibid., pp. 8-9); इक्षवाकूराण्यं वंशः सुमित्रान्तो भविष्यति । सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इत्येवं मानवों वंशः × × × । अत ऊर्ध्वं प्रवक्ष्यामि मायधा ये वृहद्रथाः । etc. (ibid., pp. 12, 14).
2. Cf. e.g. वृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु । पुलिकः स्वामिनं हत्वा स्व-पुत्रमभिषेष्यति । (ibid., p. 18), विन्द्यकानां कुलेष्टीते नृपा वै वाल्हिका-स्त्रयः । etc. (ibid., p. 50). Cf. also तेषूत्सनेषु कालेन ततः किलकिला नृपाः । [ibid., p. 48].
3. For the use of the word in this sense cf. संस्थितो ह्यन्वरे वावयं सुग्रीव-मिदमब्रवीत् । (Śrīmad-Vālmiki Rāmāyaṇa, MJ. 1923, VI, xx, 14); संस्थितं पवताग्रेषु etc. (Ibid. VI, xxv, 11); या देवीं सर्वभूतेषु ब्रुद्धिरूपेरा संस्थिता इति etc. (The Durgāsaptaśati Ch. V, verses 14 etc.).

had not totally disappeared but was fast declining.¹ Perhaps the Cūṭus started reigning like the Ābhīras (who figure next to them in the above Purāṇic verse) about the end of the second century.²

On the other hand the Nāgārjunakonda inscription of Vijaya Sātakarṇī,³ perhaps after whom Ikṣvāku capital Vijayapuri was named,⁴ and the Koḍavali inscription of his successor Cañḍasāti,⁵ the penultimate Andhra king of the Purāṇic list, show that the Sātavāhanas were holding the area upto their end. So, the Ikṣvākus could have risen to power after the complete disappearance of the Sātavāhanas.

Thus in view of what we have analysed so far the Śriparvatīya Andhras of the Purāṇic passage under question may be identified with the Cūṭus and not with the Ikṣvākus.

Recently, an attempt has been made to amend the Purāṇic passages under study as follows :

अन्ध्राणां संस्थिता वैश्या-
स्तेषां भृत्यान्वया नृषाः ।
सप्तैवान्ध्रा भविष्यन्ति etc
अन्ध्रा श्रीषर्वतीयाश
शतं द्वे च शतं समाः ।

1. *Ep. Ind.* Vol. XXXV, p. 73.

2. Scholars seem to be perfectly right when they suggest that the Ābhīras who are stated, in the passage, to have succeeded the Sātavāhanas and to have ruled for 67 years must have preceded those who founded the so called Kalacuri-Cedi Era of 248-49 A. D., as the latter seem to have ruled for more than 150 years. See *A Comprehensive Hist. Ind.* (op. cit.) pp. 322-23. But the writers who are inclined to identify the Ābhīras of our passage with the founders of the said Era are compelled to reject the majority of the Purāṇic versions that allot to the Ābhīras 67 years of reign in preference to a solitary manuscript of the *Vāyupurāṇa*. Besides in that manuscript also these writers have to modify the corrupt text in such a way as to get the meaning "167 years". See *Cropp. Inscr. Indicarum*, Vol. IV, p. xxvi.

3. *Ep. Ind.* Vol. XXXVI, pp. 273 ff.

4. *Ibid.* p. 274.

5. *Ep. Ind.* Vol. XVIII, pp. 316 ff.

Viewing the Andhras and Śrīparvatīyas of the last hemistich as two different families and identifying them respectively with the Cuṭus and Ikṣvākus, the above amended passage has been rendered as "There will be families of the Andhras and families of their servants. There will be seven Andhras. The Andhras and the Śrīparvatīyas will rule for 102 and 100 years [respectively]"¹

Now without entering into the question of propriety and feasibility of such a drastic emendation, one may experience the following difficulties in the above interpretation.

(i) In the portion under study we find a list of royal families that rose to power on the decline of the Sātavāhanas. They are eight in number viz. (1) Andhras, (2) the Ābhīras, (3) the Gardabhīns, (4) the Śakas, (5) the Yavanas, (6) the Tuṣāras, (7) the Muruṇḍas, and (8) the Maunas. Their respective reign periods are given in the succeeding verses.² In the above list of families we do not find the mention of the Śrīparvatīyas, even according to the above emended reading. But, at the same time, according to this new interpretation there would be nine families in the verses giving their respective reign periods. This discrepancy (षट्काशयताभः) is indeed too glaring to be ignored.

(ii) Moreover, the alleged description of the reign periods of the two families in a single hemistich in the supposed fashion goes against the style of the passages under study where each hemistich clearly gives the reign period of each royal house separately.

(iii) Besides, the verse under question speaks of the rise of the new Andhras on the decline of their older namesakes. So one may reasonably expect the Paurāṇikas to distinguish the new from the older by adding a suitable adjective. The term Śrīparvatīyāḥ is actually found immediately following *Andhraḥ* in the verse. So, it can be better taken logically as an adjective of *Andhras* immediately preceding rather than as an independent noun. The Purāṇic style also often seems to employ words, in their adjectival forms, pointing out to the original place of the dynasties and kings to describe in their respective context.³

1. *The Bhārata War and Purāṇic Genealogies* (Ed. D. C. Sircar, Calcutta, 1969) p. 120.

2. See Pargiter, *op. cit.*, pp. 45-47.

3. Cf. e. g. *Māgadhanām Bārhadrathānām* and *Niṣpān Vaideśikān* (Pargiter, *op. cit.*, pp. 14, 46). See also the *Purāṇa*, Vol. XII, p. 280.

(iv) As we have already seen, the rise of the Cuṭus and the Ābhīras is to be assigned to a period earlier than that of the Ikṣvākus. So, the suggested interpretation that would find a reference to the latter in between the former two does not again seem to be in tune with the Purāṇic style.

Thus, on the grounds discussed above, it is better to take the whole expression *Andhrāḥ Śrīparvatīyah* as referring to the single family viz. the Cuṭu Sātakarṇis.

Before concluding, it may be of interest to note that the newly discovered Tummalagudem plates describe the members of the Vishnukuṇḍi family as Śrīparvatīyas¹. Similarly, the Haraha inscription of the Maukhari Īśānavarman dated V. S. 611 (553-54 A. D.) speaks of an Andhrapati² who must be obviously identical with a contemporary Vishnukuṇḍi king. These may indicate that the Śrīparvatīya Andhras, i.e. the Cuṭus of the early period mentioned in the Purāṇas and the Viṣṇukuṇḍis of the later times probably claimed to be the members of a common ethnical group.

1. *Journ. Ind. Hist.* Vol. XLIII, pp. 733, ff, text line 26.

2. *Ep. Ind.*, Vol. XIV, pp. 115 ff., text line 12.

FRAGMENT OF TVAŚṬĀ'S SILPA-ŚĀSTRA

BY

KIRIT MANKODI

[श्री शिल्पकलाविशेषज्ञेन श्रीभता किरीटमनकोऽिमहोदयेन त्वष्ट-
द्वृतशिल्पशास्त्रस्य संक्षिप्तप्रस्तावनया सह संपादनं छातम् । प्रस्तावे
अस्य ग्रन्थस्य उपलब्धविषये उक्तं यत् अयं ग्रन्थो गुर्जरप्रदेशस्य सूरत-
नगरात् प्राप्तः । शिल्पशास्त्रस्य प्रथिते भानसारग्रामे शिल्पशास्त्रा-
चायरणां नामोलेखो वर्तते । एषु केचन तु ग्रन्थकर्तारः सन्ति किन्तु
केचन तु ग्रन्थां एव । भानसारे त्वच्छ्रोऽपि नामोलेखो वर्तते यस्य
ग्रन्थोऽत्र संपादितः । अस्य ग्रन्थस्य परिमाणमध्यायमात्रमेवास्ति ।
ग्रन्थेऽस्मिन् देवप्रतिमानां परिमाणं वर्णितमस्ति । प्रतिमानां विस्तारो
दशतालादारस्य एकतालपरिमितो तदङ्गातां च वर्णितोऽस्ति । ग्रन्थेऽस्मिन्
प्रतिमानां दैर्घ्यस्यैवनुपत्तः प्रदत्तोऽस्ति न तु स्थूलतायाः । ग्रन्थस्य
हस्तलेखः सन्तोषप्रदो नास्ति । केचन श्लोको मध्ये एव खण्डितः ।]

The *Mānasāra*, a 15th century South Indian Śilpa-śāstra, lists thirty-two past masters of the Śilpa tradition, some of which prove to be names of authors, others of texts. The fact that the list and the account of Śilpins is given in terms of a mythical descent, and that names of individuals are mixed up with names of texts, may make one doubt the list. However, several texts mentioned in the list have been discovered, confirming the historical validity of the *Mānasāra* account.¹ The discovery of one fragment from Tvaśṭā's text, which I am presenting here, further confirms the list.

1. Text of Maya and Viśvakarṇa are already known. Shri M. A. Dhaky, Research Associate at the American Academy of Benares, in the course of extensive survey of Śilpa texts, published and unpublished, has discovered four texts: Manu's *Manusāra*, Paramēvara's *Mahātantra*, the *Aindramatam* and the *Pārīśariyakam*. Shri Dhaky will discuss these in a Gujarati article he is writing on the source-book of South Indian temple architecture, parts of which I have been generously allowed to read. —For the list given in the *Mānasāra* see: Prasanna Kumar Acharya, *Mānasāra Series: Mānasāra on Architecture and Sculpture* (Oxford University Press, N. d.), chapter 68. 5-9, and Vol. VI (Oxford University Press, 1946). pp. 245 ff.; Jitendra Nath Banerjea, *Development of Hindu Iconography* (2nd edn., Calcutta 1958), p. 14—A briefer list of eighteen masters

This chapter is one on the proportions of divine images. Though a solitary chapter, the fact of its authorship is of interest to students of iconography, and its existence deserves to be reported.

The text gives prescriptions on the proportions of divine images from the tallest or "superior", *uttama daśa-tāla*, to those of gradually reducing heights up to *eka-tāla*. It gives proportions, concerning heights only, of images and of their limbs. Other measurements, like those of widths, or of interspaces, are not given.¹

The text, as preserved, does not define the units of measurements, which are: the *yava*; the *aṅgula* or *mātrā*; and the *tāla*, *bhūga* or *mukha*. We know from other texts that *yava* is the smallest unit of measurement; eight *yavas* make an *aṅgula*, and one *aṅgula* is 1/12 of a *tāla*.

The copy is indifferently preserved. Parts of some stanzas are missing (stanzas 6, 7, 13); the chapter breaks off abruptly at stanza 44. In some places the text is too corrupt to be intelligible. The reduction in proportions of each successive smaller image must originally have been achieved in the same progressively staggered and orderly way as in other better preserved iconometric texts. In the present chapter, however, this symmetry is sometimes lost.

The copy which I am publishing comes from Surat in Gujarat, but the original provenance of the text must be South India.² The topic of proportions is treated like in known South

exists in the *Matsya-Purūpas* which shares four names with the *Mūnasāra*. Maya, Viśvakarman, Viśalīkṣa and Indra (under the name Purandara). See Acharya. Vol. VI, p. 246, and Banerjea, p. 14.

1. These are, according to Matici's *Vaikhānasāgama*: *māna* or length, *pramāṇa* or breadth, *unmāna* or thickness, *parimāṇa* or girth, *upamāna* or interspaces, and *lambamāna* or measurement taken down the plumb line. Banerjea, pp. 313 ff., has a detailed discussion of this topic. T. A. Gopinatha Rao, *1 tālamāna or Iconometry* (Archaeological Survey of India Memoir 3), gives a table of measurements as given in some other *Silpa* texts.
2. Shri Prabhashankar Sompura, a *sthapati* of Gujarat, copied it from a manuscript in Surat. Shri Dhaky, brought it to my attention and suggested writing this note. Thanks are due to Shri Sompura, who has willingly allowed me to publish the fragment. Thanks are due also to Professor Ahi Bhushan Bhattacharya of Varanasi for going through the copy with me and making important suggestions.

Indian texts studied by Gopinath Rao in his *Tālamāna*; the proportions also show an agreement with some reproduced by Gopinatha Rao. Further, the *Mānasāra* itself, and the four other texts recently discovered, are all South Indian.

I have not attempted a connected translation; I have given the contents of the text in a table.

वृष्टा उवाच—

उत्तमं दशतालं च प्रवक्ष्यामि यथाक्रमम् ।
 केशान्तं पादमध्येषु उष्णीषं भागमेव च ॥ १ ॥
 शिरश्च (शिरशश्च ?) त्रयोभागा ग्रीवाभागश्चमेव च ।
 हृदयं त्रयोदशसार्थं मध्यं पञ्चदशाङ्गुलम् ॥ २ ॥
 नाभिमेद्वा॑ त्रयोदशसार्थं चतुर्विंशश्च (स्य ?) सप्ताङ्गुलम् ।
 जानूवृद्धिकलटं प्रोक्तं उरुतस्यम् (उरुतस्यम् ?) जङ्घयोः ॥ ३ ॥
 पादस्य चतुरङ्गुलयं दशतालं प्रकीर्तिम् ।
 दशतालं प्रवक्ष्यामि अत ऊर्ध्वं न संशयः ॥ ४ ॥
 शिरोलाटनासिकाहनु अङ्गुलमानमेकैकमागम्
 (एकैकं चतुरङ्गुलमानम् ?) ॥ ५ ॥
 मित्त॒हृदयं च नाभि चतुर्दशमात्रं नाभिमेद्वम् ।
 मूलसुखमङ्गुलमित्युक्तं पञ्चाङ्गुलं भवेत् ॥ ६ ॥
 मेद्वा॑ तु ... भागमेव च ।
 मेद्वा॑ मूलं तु कुरुदीर्घं षड्विंशतिमात्रयोः ॥ ७ ॥
 चतुरङ्गुलं भवेतज्ञानु जड्वास्यकुरुतस्यमः (त्सम ?) ।
 चतुरङ्गुलं भवेत्यादं पदेदीर्घयथाश्रुणु ॥ ८ ॥
 उष्णीष तथाङ्गुष्ठा षोडशाङ्गुलं तथोष (च ?) ते ।
 आपादमस्तकप्रमाणेन शतविंशतिमात्रयोः ॥ ९ ॥
 कनिष्ठदशतालं च प्रवक्ष्यामि ।
 केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १० ॥

ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ।
 भवेन्मध्यं नाभिमेदूं द्वादशार्धाङ्गुलं कुरु ।
 विशपञ्चाङ्गुलस्य जानू द्विकलमेव च ॥ ११ ॥
 ऊरुशतस्यम् (ऊरुतस्म?) बल्धयोः पादोस्येधं (त्सेधः?) चतुरड्गुलम् ।
 कनिष्ठ दशतालं प्रकीर्तिम् ॥ १२ ॥
 ... नवतालं प्रवक्ष्यामि केशान्तं चतुर्मात्रिकम् ।
 मुखं द्वादशाङ्गुलं ग्रीवाचतुर्मात्रा तु हृदयं द्वादशा (ङ्गुलम्) ॥ १३ ॥
 चतुर्यव (दद्य ?) नाभिमेदूं द्वादशाङ्गुलं हृदयं च ।
 ऊरुश्वतुविंशाङ्गुलं चतुर्यवा (रड्गुलाः) जानू द्विगोलकाः ॥ १४ ॥
 प्रोक्ता ऊरुतस्यम् (त्सम ?) बल्धयोः ।
 पादोस्येधं (त्सेधः) द्विगोल (द्वयङ्गुलं) नवतालार्थं प्रकीर्तिम् ॥ १५ ॥
 चतुर्धाङ्गुलमधिकं नव (तालं) प्रवक्ष्यामि ।
 केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १६ ॥
 ग्रीवा च चतुर्मात्रा हृदयं द्वादशाङ्गुलम् ।
 मध्यमसुखं (मध्यं मुखं?) च नाभिमेदूं नवतज्ज्ञेयं द्वादशाङ्गुलमेव च ॥ १७ ॥
 ऊरुविंशत्य (ति ?) चतुरड्गुलं जानू द्विगोलकं तथा ।
 ऊरुतस्य (त्स?) मजड्धयोः पादोस्येधं (त्सेधः?) द्विगोलकम् (द्वयङ्गुलः?)
 चतुरड्गुलमधिकं नवतालार्थं च प्रकीर्तिम् ।
 अथ नवतालं प्रवक्ष्यामि ।
 केशान्तं तु त्रिमात्रं तु वक्त्रं द्वादशाङ्गुलम् ॥ १९ ॥
 ग्रीवा त्रिमात्रा तु हृदयं द्वादशाङ्गुलम् ।
 मध्यस्तट्गोलकं (मध्यं घड्डघड्गुलं) चैव नाभिमेदूं सुखमेव च ॥ २० ॥
 ऊरुविंशतुरड्गुलं ज्ञान (जानू ?) त्रिमात्रं च ऊरुतस्य (त्स?) मजड्धयोः ।
 पादोस्येधं (त्सेधः?) त्रिमात्रयोः (त्रिमात्रः ?) कन्यस नवतालं प्रकीर्तिम् ॥ २२ ॥
 अष्टतालं प्रवक्ष्यामि केशान्तं त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ॥ २३ ॥
 ग्रीवा च त्रिमात्रा तु हृदयं नवाङ्गुलोद्यते (लम्बुच्यते ?) ।
 मध्यं द्वादशाङ्गुलं नाभिमेदूं च [नव ?] मात्रयोः ॥ २४ ॥

ऊरुएकविंशतिमात्रं ततो जानु त्रिमात्रकम् ।
 ऊरुतस्य (त्स ?) मजड्घयोः पादोस्येधं (त्सेधः) त्रिमात्रकम् ।
 ऊरुतालं प्रकीर्तिम् ॥ २५ ॥

सप्ततालं प्रवक्ष्यामि ।

केशान्तं च त्रिमात्रं वक्त्रं द्वादशाङ्गुलम् ।
 ग्रीवा त्रिमात्रा मात्रं हृदयं सप्ताङ्गुलम् ॥ २६ ॥
 चतुर्थवं मध्यं नवमात्रं च नाभिमेद्दूः सप्तार्धकम् ।
 ऊरुदशाष्टमात्रं च जानुत्रिमात्रकं भवेत् ॥ २७ ॥
 ऊरुतस्य (त्स ?) मजड्घयोः पादोस्येधं (त्सेधः ?) त्रिमात्रकम् ।
 सप्ततालं प्रकीर्तिम् ॥ २८ ॥

षट्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।
 ग्रीवा मात्रं हृदयं भवेत् ॥ २९ ॥
 हृदयं द्वादशाङ्गु (षड्डगु ?) लार्धं च मध्यं सप्ताङ्गुलं च ।
 नाभिमेद्दूः सार्धपद्मगुलं ऊरुचतुर्दशानि जानुमात्रद्वयं चैव ।
 ऊरुतस्य (त्स ?) मजड्घयोः पादं चैव द्विरडगुलं (द्वयडगुलं) षट्तालं प्रकीर्तिम् ॥ ३१ ॥

पञ्चतालं प्रवक्ष्यामि ।

केशान्तं च द्विमात्रकं वक्त्रं द्वादशाङ्गुलम् ।
 ग्रीवा द्विमात्रा च हृदयं पञ्चाङ्गुलं चैव मध्यं [पञ्चाः] ङ्गुलमेव च ।
 नाभिमेद्दूः पञ्चाङ्गुलं कुरु (ऊरु ?) एव द्वादशाङ्गुलम् ॥ ३३ ॥
 जानु द्विमात्रं चैव ऊरुतस्य (त्स ?) मजड्घयोः ।
 पादौ द्विमात्रौ पञ्चतालं प्रकीर्तिम् ॥ ३४ ॥

चतुःस्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।
 ग्रीवा द्विमात्रा च हृदयं त्रिमात्रमेव च ।
 मध्यं च चतुर्मात्रं नाभिमेद्दूः च्यड्गुलम् ॥ ३६ ॥

ऊर्हनवमात्रं च जानूद्विमात्रं ऊरुस्तस्य(तत्स?)म जड्बघ्योः ।
पादोस्येधं(त्सेधः?) द्विमात्रं तु चतुरुस्तालं प्रकीर्तिम् ॥ ३७ ॥

त्रितालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलं ग्रीवाद्विमात्रं च ॥ ३८ ॥
मध्यं त्रिमात्रं नाभिमेहूं द्वयङ्गुलार्धं च ।
ऊरुगोलकं चैव जानू द्वयङ्गुलं प्रोक्तं ऊरुस्तस्य(तत्स?)म जड्बघ्योः॥ ३९॥
पादौ द्विमात्रं च त्रितालं प्रकीर्तिम् ॥ ४० ॥

द्वितालं प्रवक्ष्यामि ।

केशान्तमात्रमेव च वक्त्रं द्वादशमात्रं च ग्रीवा मात्रमेव च ॥ ४१ ॥
हृदयं मात्रमानं च मध्यं त्रिमात्रं चैव नाभिमेहूं द्विमात्रयोः ।
ऊरुमात्रार्धमानं च जानूचतुर्यवं ऊरुतः सम जड्बघ्योः ।
पादोस्येधं(त्सेधः?)चतुर्यवयास्या चरणोपमं द्वितालं प्रकीर्तिम्॥ ४३ ॥

एकतालं प्रवक्ष्यामि ।

वक्त्रं द्वादशाङ्गुलं ।
... ॥

Table: Tvāstā's Proportions of Images

	Cittamā dasāstāla	Dasaśāla	Kanisṭā dasāstāla	Navarḍīśā tēla	Citrāndīśā Navāda	Kanisṭā Navāda	Sāparāśīla	Sātīśīla	Pancarāśīla	Tritīśīla	Ekaśīla	Dvitiśīla
Uṣṇīṣa	12 ang?	—	—	—	—	—	—	—	—	—	—	—
Hairline	—	4 ang?	4 ang	4 ang	3 ang	3 ang	2 ang	2 ang	2 ang	1 ang	—	—
Face (entire)	12 ang?	12 ang?	12 ang?	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang
Forehead	4 ang?	4 ang?	—	—	—	—	—	—	—	—	—	—
Nose	4 ang?	4 ang?	—	—	—	—	—	—	—	—	—	—
Chin	4 ang?	4 ang?	—	—	—	—	—	—	—	—	—	—
Neck	4 ang?	—	4 ang	4 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	—
Neck to heart $13\frac{1}{2}$ ang	—	12 ang	12 ang	12 ang	9 ang	7 ang	6½ ang	5 ang	3 ang	—	1 ang	—
Heart to navel 15 ang	—	12½ ang	—	12 ang?	12 ang?	12 ang	9 ang	7 ang	5 ang?	4 ang	3 ang	3 ang
Navel to penis $13\frac{1}{4}$ ang. 14 ang.	—	12½ ang	14 ang?	12 ang	12 ang	9 ang?	7½ ang	6½ ang	5 ang	3 ang	2 ang	2 ang
Thighs	24 ang?	—	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	—
Knees	7 ang?	4 ang	5 ang	4 ang?	4 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas
Shanks	24 ang?	—	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	—
Feet	4 ang	4 ang	4 ang	2 ang?	2 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas

A REJOINDER TO THE COMMENT OF PROF. V. V.
DESHPANDE ON THE DIVINITY OF THE KING
AND THE RIGHT OF REVOLUTION

BY
OM PRAKASH

[‘पुराणम्’ पत्रिकायाः त्रयोदशवर्षीये अङ्कूे श्रीग्रोमप्रकाशमहोदयस्य राजां देवत्वविषयको तेषां प्रति विद्रोहविषयको च संक्षिप्तो निबन्धः प्रकाशितः । तस्मिन् निबन्धे लेखकेन स्थापितं यत् पुराणानुसारतः दुश्चरितां राजां विस्तुद्वे प्रजाभिः विद्रोहस्य तथा तेषां वधस्यापि निर्देशो प्राप्यते । तस्मिन् निबन्धे विदुषा लेखकेन स्पेलमानाख्यविदुषो तन्मतस्य खण्डनमप्यासीत् येन राजां सर्वथा सर्वातिशायिता अनाचारेणपि तेषां प्रति विरोधस्य प्रजानामनहर्ता च प्रतिपादिता । तस्मिन्नेवाङ्कूे प्राध्यापकेन श्रीदेशपाण्डेमहोदयेन अस्य निबन्धस्य समीक्षा प्रस्तुताऽसीत् यस्मिन् सामान्यप्रजानां राजां प्रति विद्रोहस्य वधस्य च अनहर्ता वर्णिताऽसीत् तथा केवलं धर्मशास्त्रनिपुणाः सदाचारिणो ब्राह्मणा एव राजां वधस्याविकारिण आसन् इति प्रतिपादितमासीत् । अत्रास्मिन् निबन्धे नानाप्रमाणैः लेखकेन स्वमतस्य प्रतिपादितं तथा देशपाण्डेमहोदयस्य मतस्य खण्डनं कृतम् ।]

In Vol. XIII of the *Purāṇa* Bulletin there appeared a long comment on my short note entitled ‘The Divinity of the King and the Right of Revolution in the Purāṇas’. The commentator Prof. V. V. Deshpande has three points to make against what I had to say in my note.

1. I and Dr. John Spellman,— Spellman maintaining that the Purāṇas uphold the absolute inviolability of the divinely infused person of the king and I refuting it have both been led astray, suggesting thereby that it is possible to maintain a third position which I or John Spellman (or any of the Indologists of our respective views) have failed to arrive at because of our two pre-conceived notions. This failure prevents us from saying any thing new and original and makes us merely new adherents of the two old sets of familiar views.

2. The two preconceived notions, of which I and all other Indologists have been victims so far, are : 1. the presumption that members of the ancient Indian community like their modern

counterparts were not only endowed with normal basic rights of human beings but they were always keenly conscious of their possesing the same ; 2. the supposition that these rights were equally possessed by all without being confined to a particular class.

3. The right of resistance to a tyrannical monarch to the extent of killing him was granted only to the Brāhmaṇas who because of being learned, divine and the guardians of Dharma were competent to judge the conduct of the king and to overthrow and even to kill him if the violation of Dharma was deemed to be total and flagrant. This is, according to him, the position in the Purāṇas in particular and ancient India in general.

The first two points being negative need only be summarily replied while the third deserves a more serious consideration.

As regards the first point, it is not clear if he assumes the so-called 'two sets of view among Indologists' with regard to the position in the Purāṇas alone or to ancient India in general. If latter is the case the assumption is totally unfounded as many scholars, including John Spellman, advocate both the views on the basis of different pronouncements of the politico-social literature of ancient India. They maintain that the ancient Indian position in this regard, is not quite consistent and contradictory utterances supporting absolute inviolability of the divine king, even if tyrannical, and expressly giving the subjects not only the right of resistance but also of assassination of the tyrant, are not far to seek. Unless therefore, one set of utterances be explained away in favour of the other, a break in the traditional attitude over this question will have to be conceded. My endeavour has been to show that it is possible to explain away all the passages purporting to grant absolute immunity to the tyrant and hence the conclusion of a necessary break in the traditional Indian attitude over this question need not be regarded as the only alternative.

If, however, he means that this division of the Indologists into two sets of view was only in respect to the position in the Purāṇas I may ask as to how many of the Indologists have analysed the materials of the Purāṇas independently as the result of which they fell into so sharp a division ? (The author has independently examined the Purāṇic materials in his unpublished

thesis 'Polity in the Purāṇas'). Corroborative nature of the Purāṇic evidence has all along been the rule with the Indologists and they have tried to make Purāṇic materials the vehicle of their otherwise arrived at conclusions. This was possible because the question was nowhere expressly discussed in the Purāṇas and their material is capable of being interpreted in more than one way. John Spellman had constructed it in the manner as if it was the only possible way to do it and by refuting him I had tried to show that the other possibility is not totally ruled out and if consistency can be maintained in the whole of the traditional attitude over this question there is no need to assume a break. In a long paper yet unpublished I have surveyed all the relevant passages right from the Vedas down to the Purāṇas to show the consistency of the traditional attitude. If the readers of the Purāṇa Bulletin are interested, the paper can be sent for publication in its pages.

It appears from the manner in which Prof. Deshpande has started his comment that he is going to put forward a third position other than the long familiar two sets of views he criticised. But to my surprise and delight I find him concluding with my position only slightly modified. I hold that the right of tyrannicide appears to have been granted by the Purāṇas to the people as a whole and he maintains that the right so granted, was not meant for the people as a whole but confined to the privileged class of the Brāhmaṇas, also held to be divine like the king.

The allegation of two preconceived notions' on the Indologists in general and on me in particular, may be justified only when it can be proved that the right of revolt against a tyrannical ruler was granted exclusively to the Brāhmaṇas. But, as will be shown later on, the Purāṇas are silent on this point and Prof. Deshpande has interpreted this silence in the light of his inference that Brāhmaṇas alone had the right to revolt against a tyrannical king because almost all the Purāṇic legends of tyrannicide or insult to the tyrant exhibit only Brāhmaṇas on the fore-front—a circumstance also explicable in terms of leadership reposed on the intellegentia formed by the Brāhmaṇas alone. Other Indologists, including myself, seek to understand this silence in the context of the non-Purāṇic and epic passages granting the right of tyrannicide openly and exclusively to the people. Readers of the Purāṇa

Bulletin can judge for themselves which of the two approaches to this moot point is really presumptive—arguing on the basis of a self-made defective inference or being guided by the textual evidence at our disposal. If the textual evidence shows indubitably that the right of revolution belonged to the people we cannot reject it simply because of its apparent incongruity with our knowledge that the concept of the basic rights of human beings is a modern growth and hence to talk of it in the context of the duty-oriented ancient Indian society is an anachronism. The concept of the basic right of self-defence may be modern but man has been fighting for his self-defence since the day he made his appearance on this planet. Similarly the concept of the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extra-ordinary situation not covered by any of the provisions of Rājadharmā for all codes stood abolished the moment the tyranny began. The only check, they could contemplate, was the collective might of the disorganised people which can effectively express itself when the limit to endure suffering and oppression is reached.

To say that the right of revolution was granted to the people does not mean that the Brāhmaṇas had no privilege. But in this respect, at least, the privileged Brāhmaṇas were equal to non-privileged commoners. Whatever privilege the Brāhmaṇas had lasted only so long as the codes of duty were observed and the codes of duty were observed only so long as there was no tyranny. Tyranny was thus an axe which also fell on the privileges of the Brāhmaṇas as it fell on the common man. It rendered the Brāhmaṇas and the commoners alike and thus gave them a common cause. The equality of the Brāhmaṇas and the common man in the event of revolution is thus not a result of our so called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished the distinction of the privileged and the non-privileged.

Coming to the third point, the Purāṇas do not expressly declare that a tyrant should be killed either by the Brāhmaṇas or

by the people as a whole. They are totally silent at this point and appear to cautiously avoid to lay down any such rule. On the contrary, there are certain passages in the Purāṇas which seem to proclaim the person of the king as totally inviolable even if he is oppressive and tyrannical. At its face value, therefore, the Purāṇic material leads to the conclusion of Dr. John Spellman that the Purāṇas do not grant the right of tyrannicide at all and hold the person of the king to be wholly sacrosanct because of its being divine. If this conclusion be final there is hardly any room left for me or Prof. Deshpande to put forward our views.

By refuting Spellman I had shown in my note that there is nothing in the Purāṇic utterances which totally rules out all possibilities of revolt against a tyrannical king and the passage held to declare such a rule does not really mean the absolute inviolability of the king. The justification for such a refutation was derived from the fact that the Purāṇas abound in exemplary legends of tyrannicide and their position cannot be held to be necessarily different from the orthodox Hindu opinion on the point unless anything is specifically and irrefutably said against the dicta of tyrannicide found in the sources other than the Purāṇas. On the basis of the non-Purāṇic materials John Spellman had arrived at the conclusion that there was a school of Hindu thinkers which held the king as absolutely inviolable as against the other school advocating tyrannicide. He simply extends the views of the former school to the Purāṇas on the basis of the solitary passage of the Bhāgavata quoted in my original note. I don't see any reason for the theory of the two mutually opposed schools of Hindu thinkers and the whole of the Hindu tradition appears to me to be wholly consistent and one at this point. Just as the non-Purāṇic materials expressly or tacitly approve of the tyrannicide inspite of the apparent utterances to the contrary similarly the Purāṇas too appear to give their tacit approval in spite of the aforesaid passage of the Bhāgavata.

I am glad that Prof. Deshpande has vindicated this stand of mine and holds with me that the Purāṇas tacitly approve of the dictum of tyrannicide although they don't expressly lay it down like the Mahābhārata. But he insists that the right was limited to the Brāhmaṇas alone and for this he gives two arguments. One, that almost all the legends of tyrannicide show that the Brāhmaṇas

opposed and killed the tyrannical king. Second, that the Brāhmaṇas were a privileged class in ancient Indian society and were traditionally held to be the guardians of Dharma from the Vedic times. Any violation of Dharma, even by the king, should have, therefore been checked by the Brāhmaṇas. As the Purāṇic material at this point is deficient and the Purāṇic position can be determined only in the light of non-Purāṇic material I will examine the validity of these arguments after showing as to how far the non-Purāṇic materials go to sustain or explode the theory of exclusively Brāhmaṇa resistance of Prof. Deshpande.

Some scholars like Ghoshal¹ are inclined to believe that Manu grants his 'theoretical or moral approval of tyrannicide exclusively to the intellectual aristocracy' of the Brāhmaṇas. Although he does not generalise from this position of Manu and frankly admits the right of revolt expressly granted to the people elsewhere the relevant verse of Manu which appears to support Prof. Deshpande's stand, may be quoted here,

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्वति सर्वशः ।
त्रैषैव सन्ति यन्तु स्यात्क्षं हि ब्रह्म संभवम् ॥²

It is significant to note that the emphasis laid by the use of the particle 'eva' on the Brāhmaṇas does not mean to exclude the non-Brāhmaṇa subjects of the king from restraining a wicked monarch. The issue here is Brāhmaṇa versus king and not king versus Dharma or common people. Of the two the Brāhmaṇas alone have the justification of subduing a king having an edge on them and not the king the Brāhmaṇas for the royal power of the king owes its genesis to the spiritual power of the Brāhmaṇas and not vice versa. Manu is silent on the point as to what the common man or the Brāhmaṇas would do if a king starts wilfully oppressing his subjects and thereby slighting Dharma with or without coming into direct conflict with the Brāhmaṇas. Far from proving the contention of Prof. Deshpande this verse of Manu thus leaves the issue point blank.

The Mahābhārata repeats this verse of Manu with only a slight textual variation. It also has in common the next verse of

1. Ghoshal, A History of Political Ideas p 187 n. 1

2. Manu IX, 320

Manu (IX. 321). Here again the question, as it was put by Yudhiṣṭhīra, as Brāhmaṇa versus king.

अथ चेत् सर्वतः क्षत्रं प्रदृष्ट्येद् ब्राह्मणान्प्रति ।

कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम् ॥

Sānti, 78.19

Like Manu the Mahābhārata too answers this question by asserting that the power of the king originates from the spiritual power of the Brāhmaṇas and hence, according to the law of nature, its might should subside in its source for fire originating from water is reduced by water and iron originating from stone is subdued by stone.¹ But unlike Manu, this is not the only answer that the Mahābhārata has to give on this point. It also says that the Brāhmaṇa should control such a wicked king either by the power of his penance and continence or by the might of his arms, either in a fair fight or in a fight full of deception.²

It then contemplates a new exigency not to be found in Manu or any other source and it is the tyranny of the people specially towards the Brāhmaṇas at a time when spiritual power of the Brāhmaṇas is on the decline and royal power of the king has grown weak.³ In such a circumstance, declares Bhīṣma in very clear terms, whoever fights at the risk of his life protecting the Brāhmaṇas and his own Dharma attains to the highest glory for it is the duty of everyone to take up arms for the sake of the Brāhmaṇas⁴. The violation of Varṇadharma involved in such an action by anyone of the four Varṇas has been justified by stressing the dynamic character of Dharma.

भवत्यधर्मो धर्मो हि धर्माधर्मवुभावपि ।

कारणाद्वशकालस्य देशकालः स तादृशः ॥

Sānti, 78.32

1. अद्भयोऽनिर्व्वृत्यतः क्षत्रमस्मनो लोहमुत्थितम् ।
तेषां सर्वत्रयं तेजः स्वासु योनिषु शास्यति ॥

Sānti, 78.22

2. तप्तमा ब्रह्मचर्येण शस्त्रेण च बलेन च ।
अमायया मायया च नियन्तव्यं तदा भवेत् ॥

Sānti, 78.20

3. ब्रह्मवीर्ये मुद्रमूते क्षत्रवीर्ये च दुर्बले ।
दुष्टेषु सर्ववर्गेषु ब्राह्मणान्प्रति सर्वेषाः ॥

Sānti, 78.25.

4. Sānti 78. 26-27

Probably the most clear declaration of the Brāhmaṇa's right of revolt is the following verse of the Mahābhārata,

ब्राह्मणस्तिषु कालेषु शास्त्रं गृहणते दुष्यति ।
आस्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च ॥

Śānti, 78.34

But that this right was not exclusively of the Brāhmaṇas is shown by the verses immediately following it. When the might of the robbers is rising for the sake of royal power causing the mixture and confusion of the varṇas and fighting them someone who is powerful overcomes them all, being Brāhmaṇa, a vaisya or a śūdra, ask these verses, is he justified in protecting the people from the robbers and holding the rod in accordance with Dharma ?¹ The reply given to this question says: one who shows the way where there is no way out, one who becomes the raft where there is no raft, whether a śūdra or anyone else, is always worthy of honour.² Elaborating the point further the same source tells us what is the use of a bull that cannot be harnessed, of a cow without milk, of a wife without fertility, and of a king not extending his protection. A Brāhmaṇa without learning and a king who does not protect is as useless as an elephant made of wood, a deer made of skin, a man who is an eunuch and a field which is barren.³

These examples show that tyranny either of the king or of the people or else of the robbers was deemed to be helplessness *par excellence* and any help from any quarter was welcome.

On the other hand there are a number of passages granting the right of revolt against a tyrant clearly and expressly to the people. The most direct and emphatic example is the following verse of the Mahābhārata.

अरक्षितारं हन्तारं विलोक्तारमनायकम् ।
तं वै राजकर्त्तं हन्युः प्रजाः सन्ध्या निर्वृणम् ॥⁴

The use of the word *prajāḥ* i.e. the subjects in general, is significant and it alone should suffice to refute. Prof. Deshpande's thesis of exclusively Brāhmaṇa resistance to the tyrannical potentate,

1. Śānti 78, 35-36

2. Śānti 78,38

3. Shanti 78, 41-43.

4. Anusaasana 61, 32.

Another verse from the same source leaves the Brāhmaṇas or the people unspecified but makes it clear from the mode of its saying that the right belonged to the people as a whole and not exclusively to the Brāhmaṇas. The verse in question being:

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।
अतं संहत्य निहंतव्यः श्रेव सोन्माद आतुरः ॥

Anuśāsana 61.33.

Yājñavalkya too makes a reference not the fury of the Brāhmaṇas but to the fire aroused as the result of the oppression of the people which consumes the glory, the family and the life of the tyrant.

प्रजापीडनसन्तापात्समुद्भूते हुताशनः ।
राज्ञः श्रियम् कुलम् प्राणान्नादरश्वा विनिवर्तते ॥

I. 341.

Commenting on it Viśvarūpa says:

अत्यपराधे एकलोष्टवधेनाप्येन हन्तुरित्यभिप्रायः

Viśvarūpa on Yājñ. I 341.

Eka loṣṭa vadha’ is an expression which occurs in the Arthaśāstra of Kauṭilya and Kangle explains it as ‘annihilation (by the subjects) as of a single clod of earth¹

Sukra says that a king should not oppress the poor for realising his own pleasure for the poor even by his death kills the king.²

Nārada allows anyone to save the collective undertaking by force risking his life even from the calamity caused by the king and promises as his reward the one tenth of the total worth of the undertaking thus saved³. Obviously the rule occurring in the *Sambhīyasaṃmūlhaṇa* section of law implies resistance to the authority of the king by anyone of his subjects.

1. J.S. Negi, Some Indological Studies Vol. 1 p. 156 n. 3.

2. I. 160.

3. दैवतस्करराजोत्थे वरसने समुपस्थिते ।

यस्तत्स्वशब्द्या रक्षेन तस्यांशो दशमःस्मृतः ॥

Nārada Smṛti (Jolly's ed.) P. 134

तथोन्मार्गीमूत ग्रहणोद्यत राजः पास्वर्तियः स्वकीयेन प्राणाव्यायामेन

तत्सामान्यमाण्डं रक्षति । तस्य दशमांशः क्लेशफलेन भवति ।

Asahūya Kalyāṇabhīṭa commentary on the same page.

I am greatly beholden to my revered teacher Prof. J. S. Negi for generously allowing me to use this passage here. The credit of first discovering the importance of this passage is entirely his.

These passages thus clearly show beyond doubt that the right of tyrannicide was expressly and unambiguously granted to the people as a whole whereas the precepts of its being so clearly endowed exclusively on the Brāhmaṇas are entirely lacking. If the right of resistance could not be derived from the privilege of Brāhmaṇahood it ought to be derived from the manhood of the common people in which the Brāhmaṇas too partook.

It is, nevertheless, a fact that in almost all the legendary accounts of restraining or killing a tyrant Brāhmaṇas are always on the fore-front. Prof. Deshpande was right in observing this fact but he was certainly wrong in making it a basis of his inference that Brāhmaṇas alone had the right of resistance as a necessary conclusion for this fact can also be explained away by the consideration that being the intellectuals of the society they always led the people on such crucial occasions. The circumstance that the French revolution was led by Mirabeau a born member of the first state does not necessarily prove that the revolution was the work entirely and exclusively of the first state for facts of history refute such an inference. That the Brāhmaṇa Purohita could dethrone a tyrannical king and appoint a successor to him from the same dynasty only with prior approval of the people (Prakṛti) is shown by the following verses of Śukra.

गुणनीतिबलद्वेषी कुलभूतोप्यधार्मिकः
नृपो यदि भवेत् तन्तु त्यजेद्वाप्तविनाशकम् ॥
तत्पदे तस्य कुलं गुणयुक्तं पुरोहितः।
प्रकृत्यनुमतिं कृत्वा स्थापयेद्वाज्यगुप्तये ॥ Sukra, II, 274-275

This obligatory prior approval of the people precisely indicates that the Brāhmaṇa could act only on behalf of the people and with their solid backing behind him. This is impossible if right of resistance is forbidden to the subjects at large.

The argument that the Brāhmaṇas were the guardians of Dharma and were empowered, as such, to guard against any violation of Dharma, even by the king, is meaningless if the right of resistance is withdrawn from the people. The power by which the Brāhmaṇas could restrain the wicked king was that of the people and they could have used this power only as the leader of the people endowed with the right to rise against the tyrant.

THE HOLY PLACES OF EAST INDIA AS DEPICTED
IN THE SKANDA-PURĀNA

BY

UMAKANT THAKUR

[तीर्थानां वर्णनं प्रणासनं च पुराणानां सुपरिचितं प्रियं च वर्ण-
मस्ति । तीर्थानां प्रसृतिः समस्ते भारतदेशोऽस्ति तथा तीर्थस्थानानि
सर्वेभ्यो हिन्दुधर्मानुयायिभ्यः श्रद्धायाः स्थानानि सन्ति । अस्मिन् निबन्धे
विदुपा लेखकेन भारतदेशस्य पूर्वभागे स्थितेषु विहार-उत्कल-वंग-असामप्रदेशेषु
तथा बंगदेशे स्थितानां तीर्थानां स्कन्दपुराणानुभारतो विवेचनं कृतमस्ति ।
स्कन्दपुराणस्य वैष्णवब्लृणे उत्कलप्रदेशे स्थितस्य पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि
सन्ति । अन्यानि तीर्थजातानि पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि
सन्ति । अस्मिन् निबन्धे तेषां तीर्थानां पुराणानुभारतो विवरणं तथा
साम्प्रतिक नाम-स्थानादिनिर्देशोऽस्ति ।]

The description and the glorification of the holy places called *tīrthas* form a special and important topic of the Purāṇas. These *tīrthas* are scattered all over in India and they provide a deep religious inspiration to the Hindus. This article deals with the holy places situated in the eastern parts of India which include the present states of Bihar, Orissa, Bengal, the Bangla Desh and Assam. Most of the holy places in the Eastern India, however, are situated in and around the Puruṣottama (Jagannātha)-Kṣetra in Orissa. The Skanda-Purāṇa contains separate portion on the *Puruṣottama-Kṣetra-māhātmya* in its Vaiṣṇava-Khaṇḍa (Venkt. Press Edn.) dealing with a number of *tīrthas* of this *Kṣetra*. Some other Purāṇas also deal with them.

Here in this article these holy places have been described in brief and as far as possible their identification has also been noted.

Aṣṭalīṅga

According to the Skandapurāṇa the eight Liṅga images of God Śiva namely Kapalamocana, Kṣetrapāṭala, Yameśvara, Mārkaṇḍeya, Iśāna, Bilveśa, Nilakanṭha and Vaṭeśa are known as Aṣṭalīṅgas. They are situated in Puruṣottama¹ Kṣetra (q. v.)

1. Sk. Val. P. M. 4. 51-53.

Aṣṭāśakti

The eight female divinities (śaktis) situated in the eight directions around the main temples of puruṣottamakṣetra are called Aṣṭāśaktis. They are Maṅgalā, Vimalā, Sarvamaṅgalā, Ardhāṇī Lambā, Kālarātri, Candrarūpā and Maṛicikā. A visit¹ to them and worship of them would annihilate all sins.

Bindutīrtha.

This is a sacred reservoir located in puruṣottamakṣetra². The God Janārdana is said to have resided here for seven days. It may be identical with Bindusaras as referred to by N. L Dey³. Dr. P. V. Kane⁴ also refers to it and identifies it with pañcanada, but it does not seem to be identical with this tīrtha.

Bhavamocana

It is a place of pilgrimage situated in Puruṣottama-kṣetra.⁵ It is located to the south of Kapālmocana tīrtha.

Bilveśa

This is one of the eight liṅgas of lord Śiva known as Aṣṭaliṅgas (q. v.) in Puruṣottama-kṣetra.⁶

Dāmodara (river)

The river Dāmodara is a famous river flowing through south Bihar. "Kavikankana Caṇḍī"⁷ mentions that it is called the river Dāmodara in Bengal. According to Dr. B. C. law⁸ the river Dāmodara rises in the hills near Bagodar in the district of Hazaribagh and running through Manbhum, Santhal parganas and Burdwan district flows into the Hooghly. The Skandapurāṇa⁹ eulogises that bathing in this holy river in the month of Kārtika

1. Sk. Vai. P. M. 4. 42-46.

2. Bindutīrtha taṭe tasmin saptāhani janārdanah /

Tiṣṭhet purā svayam rājñe varametaśa samādiśat //

Tvat tīrthatire rājendra sthāsyūmi prativatsaram /

Sarvatīrthāni tasminśca sthāsyanti mayi tiṣṭhati //

--Sk. Vai., P. M. 34. 5-6.

3. Geog. Dic. P. 38.

4. Hist. Dhs. IV. P. 740.

5. Sk. Vai. P. M. 4.8-9.

6. Sk. Vai. P. M. 13.30-33.

7. Geog. Dic. P. 52.

8. Hist. Geog. P. 216.

9. Sk. Vai. Ka. M. 2.24.

is most auspicious. Though the Purāṇa does not speak of its location, we may assume that the Dāmodara river now flowing through south Bihar and Bengal, is the river referred to.

Gauḍadeśa or the country of Gauḍa

Gauḍa as the name of a city, a country or a people, is found mentioned from very early times and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be examined.

The Sk. P.¹ says that Gauḍa comprised 18 lacs of villages. No more information about this country is found in this Purāṇa. Cunningham² identifies it with Gonda, a sub-division of Uttara Kosala. Uttara Kosala has been called Gauḍa by the Kūrmapurāṇa and Liṅga Purāṇa.³ Dr. B. C. Law believes that Gauḍa was the capital of Bengal in the remote past.⁴ But Vātsyāyana⁵ mentions Gauda as a separate kingdom from Vaṅga. In the commentary on his Kāmasūtra "Gaudyah" has been explained as pūrvadeśabhavaḥ and on this very ground Haran Chandra Chakladar in his article, "The Geography of Vātsyāyana," observes that Gauda of Vātsyāyana is northern Bengal, Vātsyāyana has separately mentioned Vaṅga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.⁶ The late Mr. A. M. T. Jackson says that in the 10th century and earlier the name Gauḍa meant Bengal, but R. G. Bhandarkar believes that Gauḍa is identical with Gonda in Oudh.

The Haraha inscription⁷ of the reign of the Maukhari king Iśanavarman of 554 A. C. (Vikrama Saṁvat 611) also supports that Gauḍa meant Bengal in the 6th century. But according to Varāhamihira⁸ (6th century A. D.) Gauḍa is not identical with Kosala and Vaṅga, rather it was a separate country in the eastern

1. द्विसप्तालिष्ठन् लक्षण् ग्रूमन् गः(मः) जानके स्मृताः ।
गौदाशु तथा लक्षण् ग्रूमनान् गौदादेशाके ॥

Sk. Ma. Kau. 30.130.

2. A. c. Geog. P. 408.

3. K. P. PT. I. Ch. 20; L. P. Pt. I Ch. 65—Ref. by Geog. Dic. P. 63.

4. Hist. Geog. P. 217.

5. ABRI. (1926) Vol. VII P. 148.

6. ABRI. (1926) Vol. VII P. 149

7. Ibid. P. 150.

8. ABRI. (1926) Vol. VII P. 151.

9. Bhāṣatāñhiṭī, Vol. I, Chapter XIV ſloka 5-8,

region. N. L. Dey¹ asserts that it existed on the left of the Ganges and as to its antiquity he says that it was founded in 648 A. D. As regards the period of its foundation Dey is not correct because it was well known to all even during the reign of the Imperial Guptas in the 4th, 5th and 6th centuries A. D.

Gayākṣetra

Gayā is mentioned as Mahākṣetra having goddess Śiva by the name of Maṅgalā. Though even the performance of śrāddhas to the ancestors performed by the Brāhmaṇas in Gayā is described in the Skandapurāṇa,⁴ it gives no details with the help of which we can locate the exact place. However the name is found in several works of Sanskrit literature. The collection of the material in all those works on Gayā in one volume will be a rich literature itself. It is a very old and renowned place of pilgrimage in Bihar state and is the same as the modern Gayā.

Indradyumnasara

This is a reservoir in Puruṣottamakṣetra⁵ (q. V.) on the bank of which stands 'Hari' in the form of Narasiṁha. A bath in it is prescribed specially on the 3rd day of the second half of Āśāḍha. Dr. P. V. Kane⁶ also agrees with its location in Puruṣottamakṣetra as mentioned above by the Skandapurāṇa. It was named after the king Indradyumna.⁷

Jagannātha or Puruṣottamakṣetra

The importance of this holy place has been dealt with in a separate chapter of the Vaiśṇavakhaṇḍa of the Skandapurāṇa, which is named as Puruṣottamakṣetra-māhātmya. According to the Skandapurāṇa⁸ it is a Vaiśṇava kṣetra. The body of God Viṣṇu is said to have been made of wood. According to the

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1. Geog. Dic. P. 63.
 2. Hist. Geog. P. 217.
 3. Sk. Ma. A. M. U, 2. 33. (33).
 4. Sk. Vai. Ven. M. 10. 61.
 5. Sk. Vai. P. M. 31.1-2.
 6. Hist. Dhs. P. 757.
 7. Ibid. P. 694-700.

8. Puruṣottamākhyāni sumahatkṣetram parama pīṭyanam /
Yatrāste dīravatanum śriśo mānuṣa līlāyā //
Darśanūn muktidah sūkṣmāt savyatirtha phalapradāḥ //

Sk. Vai. P. M. 1.3.

Skandapurāṇa¹ this holy place is situated in the centre of the hill known as Nilācala, which is surrounded by sand. It has been compared with one of the breasts of the earth. It is 10 Yojanas (80 miles) in extent. As to its exact location it stands at the north bank of the sea and to the south of Mahānadi.² The place beginning from the bank of the south sea up to the forest named Ekāmrāṅkānana has been said to be very auspicious. People who reside herein are very fortunate. The mountain known as Nilācala or Nilaparvata on which the temple of Jagannātha exists is also situated on the shore of the ocean. This mountain has been described as very auspicious in every bit of it. God Viṣṇu is said to dwell here with his own body. It is further mentioned³ that within the jurisdiction of Nilādri there stands a vaṭa tree to the south of which stands a reservoir known as Rohinī Kuṇḍa. The temple under reference is located just near to this pit.⁴ The great sage Mārkaṇḍeya had dug a pit here to the north-west of the tree (Nyagrodha), and worshipped God Śiva. A bath in this shrine and visit to God Śiva give the result of a Horse-sacrifice.⁵ This is situated at the distance of 5 krośas (10 miles) from the sea, and two krośas i.e., 4 miles from the temple⁶. The mountain known as the

1. Aho tat paramam kṣetram vistṛtam daśayojanam /
Tīrtharājasya salilād utthitam vālukācitatam //
Nilācalena mahatā madhyasthena virājitatam //
Ekastanam iva pṛthvyāḥ sudūrāt paribhāvitam //

Sk. Vai. P. M. I. 11-12.

2. Śūgarasottare tīre mahānadyāstu dakṣine /
Sa pradeśah pṛthivyām hi sarvāīrtha phalapradah //
Tatra yā manujāḥ brahma nivasanti subuddhayāḥ /
Janmāntara kṛtānām ca puṇyānām phalabhāgīnāḥ //
Añjpa puṇyāḥ prajāyante nābhaktā mayi padmaja //
Ekāmrāṅkānād yāvad dakṣinodadhi tūrabhuḥ //

Sk. Vai. P. M. I. 31.33.

3. Sk. Vai. P. M. I. 34-36.

4. Īdāśām tatra gatavaiva drakṣyase mām pitāmahāḥ /
Nilādrer antarabhuvi kalpanyagrodha mūlatāḥ /
Vīrunyām dīśi yat kundam rauhinam nāma vīśrutam /
Tat tīre nivasantam mām pāsyantaś carma eakṣuṣāḥ //

Sk. Vai. P. M. I. 38-39.

5. Sk. Vai. P. M. I. 49-51.

6. Pañcakrośam idām kṣetram samudrāntar vyavasthitam /
Dvīkrośam tīrtharājasya tatabhūmau sunirmalam //

Sk. Vai. P. M. I. 3.5 52.

Nīla¹ parvata is just a mound of sand, and it is compared with the God Nārāyaṇa, himself. The great pagoda of Jagannātha has a conical tower 192 feet high surmounted by a Cakra. The shape of this holy² place is like that of a Śauṅha. It is explained that in the western boundary, on the head of this place like Śauṅha stands the temple of God Śiva known as Viṣabhadhvaja, and the other image known as Nīlakanṭha exists on the opposite side. The place starting from the waters of the sea up to the root of the Vaṭa tree is the belly of Śauṅha, which has the touch of the waters of the ocean. The waters of the ocean here are regarded as very sacred. The Skandapurāṇa³ reveals that God Rudra being angry with Brahmā chopped off his head which after circuiting the whole Universe, fell down at this holy place (Jagannātha), which is hence known as Kapālamocanātīrtha. One who dies in the place extending from the waters of the sea up to the root of the Vaṭa tree gets salvation after his death.⁴ According to the Skandapurāṇa, there are 3½ crores of tīrthas on this earth which are the bestower of heaven and salvation. The Puruṣottama tīrtha is a renowned place of pilgrimage among them.⁵ It includes eight liṅgas of Rudra namely⁶ Kapālāmocana, Kṣetrapāla, Yameśvara, Mārkanḍeya, Īśana, Bilveśa, Nīlakanṭha and Vaṭeśa. While describing a pilgrimage to this holy place (Puruṣottama tīrtha) it is recorded that this shrine is situated on Nīlādri in the country of Utkala⁷ which stands on the shore of the south sea.

Being asked by the sages⁸ as to the location of Puruṣottama

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1. Suvarṇavālukā kirṇam nīlaparvata śobhitam /
Yo'sau viśvēsvāro devaḥ sākṣān nārāyaṇītmakah //
Sk. Vai. P. M. 3.53.
 2. Sīmā pratīci kṣetrasya śauṅkhākārasya mūrddhanī /
Sarvakāmaprado devaḥ sa āste viṣabhadhvajah //
Sk. Aya. P. M. 4.1
 3. Sk. Vai. P. M. 4. 5-7.
 4. Sindhurājasya salilād yāvan mūlamā vaṭasya vai /
Kṛta pakṣī manusyāñān muktido mataḥ //
Sk. Vai. P. M. 4. 14.
 5. Sk. Vai. P. M. 4. 16-17.
 6. Sk. Vai. P. M. 4. 51-53.
 7. Supuṇye cotkale deśe dakṣinārṇava tirage /
Nīlādri śīkharāvāsam vrajatam śaraṇam vibhūm //
Sk. Vai. P. M. 4. 105.
 8. Sk. Vai. P. M. 6. 1.

tīrtha where the God Nārāyaṇa Himself abides in the form of wood, sage Jaiminī says that it is situated in Utkala dēśa (Orissa) on the shore of the south sea, and it contains many sacred places of pilgrimage. The inhabitants¹ of this place are said to be well-behaved, and the Brahmins are engaged in study and sacrifices. The Brahmins of this country are said to be the creators of the religious books. As to its vegetation² the country of Utkala is very rich. It contains a plenty of betel-nut trees (well arranged), and several other fruit trees. The holy river known as R̄ṣikulyā flowing through it falls into the south sea. Narasimha³ kṣetra which stands here is said to have been founded by the creator (Brahmā) himself. The image of Nṛsimha exists with that of Śambhu. A visit to this place is highly auspicious. The existence of God Janārdana here in such a form has made Odhradeśa (Orissa) extremely auspicious and this has made India itself very holy. Orissa is described as the best of all the countries in India. The Brahmanas⁴ of this country are said to be well versed in vedas and the sāstras. The images of Kṛṣṇa, Rāma and Subhadrā stand here. They were established on Thursday, the 8th day of the

1. Utkalo nūma dēśo sti khyātah paramapūvanah /
Yatra tīrthānyanekāni punyānyāyatānāni ca /
Dakṣinasyo dadhestire sa tu dēśah pratīshthitah /
Yatra sthitā Vai puruṣāḥ sadicūra nidaśanāḥ //
Vṛtiūdhyayana sampannā yajvāno yatra bhūsurāḥ /
Śṛṣṭyādau kratavo vedāḥ vedaśāstra pravartakāḥ //

Sk. Vai. P. M. 6-24.

2. Elīlavaṅga kaṇikola dūqimairvija pūrakaiḥ /
Śreṇīkṛtaih pūgavānair udvānaiḥ śāśāo vṛtaḥ //
Nīnā druma latā kirṇaiḥ parvataiḥ sindhubhir vṛtaḥ /
Sa eṣa dēśa pravara utkalakhyo dvijottamāḥ //
R̄ṣikulyām samīḍya dakṣinodadhi gūminim /
Svarṇarekhaṁ mahānadyor madhye dēśah pratīshthitah //
Santyatra punyāyatane kṣetrāṇi subahūṇyapi /
Pūrvam vāstīrthayātīrthānū varṇītāpi mayū dvijāḥ //
Bhūsvargaiḥ śūḍhratām hyesa kathitah purusottamaḥ //

Sk. Vai. P. M. 6. 25-28

3. Sk. Vai. P. M. 10. 53-54.

4. Etad arcī prasastī vai sadarthe vinīyojita //
Aho bhūratavarṣastha manusyāḥ kṣīṇa kalmaṣāḥ /
Apavarga prado yesām īvīr asīj janārdanāḥ /
Tatruḥ pyayam eodhradeśah sarvesīm uttamottamaḥ //
Yatrashtas carmanetrenā pāśyanti brahmātūpīham //
Śruti smṛtiṇīn gahanāḥ panthāḥ karmābbhir īkulāḥ //

Sk. Vai. P. M. 21. 9-11.

bright half of Vaiśākha with Puṣya Nakṣatra. A visit to these images on this day bestows salvation to the visitors¹

The image of Lord Viṣṇu made of wood stands evidently at the sea shore on Nīlācala, near the root of the Nyagrodha tree. A visit to and worship of this God have been greatly eulogised.² A bath in the sea here gives the fruits of all the sacred places and temples. Offer of pindas or tarpaṇa to ancestors and deities is very efficacious according to the Skandapurāṇa.³ As to the location of the shrine of Narasiṁha⁴, it is situated on the bank of the Indradyumna shrine. The Skandapurāṇa⁵ says that there is no other place of pilgrimage like this Puruṣottama kṣetra among the seven Islands, on this earth. The partaking of the food offered to the Deity here releases people from sins. The holy place of pilgrimage finds mention in several treatises. Many of the modern scholars have dealt with this shrine.⁶ Virājā-maṇḍala⁷ extends a little beyond Jaipur on the river Vaitarāṇī in Orissa. In that country there is a holy place, destroyer of sins and bestower of Mukti, surrounded on all sides by sand and ten yojanas in extent. There is the famous shrine of Puruṣottama in the country of Utkala the whole of which is very holy owing to the favour of the all pervading Jagannātha.

Dr. P. V. Kane⁸ mentions that the Skandapurāṇa contains a Puruṣottama-māhātmya in a sub-section called Utkala khaṇḍa in its section Vaiśṇava khaṇḍa, where the story of Indra is given with some variations. But there is no sub-section known as Utkala-khaṇḍa in its section Vaiśṇava khaṇḍa. N. L. Dey⁹ identifies it with modern Puri in Orissa. According to him Puri is the ancient Dantapura, where Buddha's left canine tooth was kept enshrined. Dr. B.C. Law¹⁰ also observes that it is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity

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1. Sk. Vai. P. M. 27. 99-101.
 2. Sk. Vai. P. M. 28. 55-56.
 3. Sk. Vai. P. M. 30. 161-162.
 4. Sk. Vai. P. M. 31. 1-2.
 5. Sk. Vai. P. M. 38. 96-97.
 6. Hist. Dhs. IV. P. 692.703.
 7. See Hist. of Orissa, Vol. I PP. 42-58, by R. D. Banerjee ref. by Dr. P. V. Kane P. 694 foot note no. 1573 (Hist. Dhs. IV).
 8. Hist. Dhs. IV. P. 695.
 9. Geog. Dic. P. 163.
 10. Hist. Geog. P. 184.

Puruṣottama. It includes two distinct portions, the Bālakhaṇḍa lies between two sacred tīrthas, Svārgadvāra and Cakratīrtha. It exactly lies on the shore of the Bay of Bengal. It is otherwise called Śrikṣetra which is one of the most sacred places of the Hindus¹. At present the sacred enclosure of Jagannātha is a square surrounded by a massive stone wall 20 feet high, 652 feet long and 630 feet broad with 120 temples containing various forms of God, 13 being temples of Śiva, some more of Pārvatī and a temple of the sun. This clearly shows the catholicity of Jagannātha. Almost every form of Hindu faith is represented here.² The holy Purusottamakṣetra forbids all wranglings between Śaivas and Vaiṣṇavas.³

The great pagoda of Jagannātha has four chambers, the first being the Hall of offerings (bhoga-mandira), the second the pillared hall for music and dance (the nāṭa mandira), the third the audience hall where pilgrims assemble (the Jaganmohana mandira) and the fourth the inner sanctuary. The great pagoda of Jagannātha has a conical tower, 192 feet high surmounted by a cakra and a flag.⁴ It is said to resemble, in shape, a conch shell in the centre of which lies the Jagannātha temple.⁵

The temple is situated at the distance of about seven furlongs from the sea shore and stands on a mound about 20 feet above the level of the surrounding ground, the mound being dignified by being called Nilagiri (the blue hill). There is a large gateway on each side of the enclosure, that on the east being the most magnificent. On each side of the entrance there is a colossal crouching lion and hence the door-way is called Simhadvāra (Lion gate). There are certain peculiar features⁶ of the great shrine of Jagannātha. In the first place, in the court of Jagannātha and outside the lion gate no distinction of caste is observed. The second special feature is that the holy rice cooked as offering to Jagannātha is

1. Hist. Geog. P. 184.

2. Hist. Dhs. IV. P. 696.

3. Nūvayorantaram kīcid ekabhāvo dvidā kṛtau /
Yo rudrah sa svayanī visṇur yo visuṇi sa maheśvarah //

Brahma. P. 56-70 (vide Hist. Dhs. 696)
cf. śaiva Bhāgavatānūm ca vādārtha pratijedhakam //

4. Hist. Dhs. IV. P. 696.

5. Hist. Geog. P. 184.

6. Hist. Dhs. IV. P. 697.

Bra. P. 56, 64.

regarded as so sanctified that all barriers of caste are transcended, so much so that a Puri priest will receive the holy food even from a low caste Hindu. The feeling is that cooked rice when once placed before Jagannātha never ceases to be pure. Hence the Mahāprasāda is dried, and taken to all parts of India. The third special feature of Jagannātha temple is the car festival (*rathayātrā*) which is the most important of the 24 festivals at Puri. The car festival starts on the second day of the bright half of Āśāḍha. The car of Jagannātha is about 45 feet in height, 35 feet square and is supported on 16 wheels of 7 feet diameter with 16 spokes and has Garuḍa as a crest; the second car is that of Subhadrā, which is a little smaller than Jagannātha's car, resting on 2 wheels with 12 spokes in each and having a padma (lotus) as a crest; the third car is that of Balarāma resting on 14 wheels with 14 spokes in each wheel and having Hanumān for a crest.¹ It finds mention in the Govindapur² Stone Inscription of the poet Gaṅgādhara of Śaka 1059 i. e. 1137-38 A. D.

Kāmākhyātīrtha

The Kāmākhyā tīrtha finds mention at several places in the Purāṇas and Mahābhārata as well. But as regards its location, the Skandapurāṇa does not agree with the rest. According to the Padmapurāṇa and the Mahābhārata³ it is a place of pilgrimage on the river Devikā in the Punjab⁴ where according to Devibhāgavata it is a Devīsthāna or temple of Tripurā-bhairavī on the beautiful Nilācala hill over hanging the river Brahmaputra⁵. The Kālikā purāṇa tells that it is a holy place on Kāmagiri in Kāmarūpa where the private parts of satī fell down when her body was being carried round by God Śiva. Here it is called Kāmākhyā⁶. In his paper on the Mother Goddess Kāmākhyā, Śri B. Kakati after narrating

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1. Hist. Dhs. IV. P. 697.
 2. *Gatvā śripurugottamāṁ (bhūga) vāyo hrdayaḥ pratishṭāpadam / Paravartate patiyasi lasac candragrahanehasi // Sarvasvam vitara tarpita pitṛstomah karollasitaḥ / Teyairyah pihitasya parvani vidgoh sahayyamapa kṣanam //*
--E. I. II. P. 334. verse 12 ref. by Hist. Dhs. 700.
 3. Mbh. Vana. Parva. 82 105; P. I. 25. 12-q by Hist. Dhs. IV. P. 761.
 4. Geog. Dic. P. 86.
 5. Devī. Bhāg. VII. 88. 15-q by Hist. Dhs. 761,
 6. Kalikā p. 18. 42. and 50.

this purānic episode observes that it is situated at about two miles from Gauhati¹ in Assam.

The facts mentioned above show that none of the scholars have consulted the Skandapurāṇa for its identification. Surely the Kāmākhyā of N.L. Dey and Dr. B.C. Law are not identical with the Kāmākhyā of the Skandapurāṇa.

The Skandapurāṇa speaks of the Kāmākhyā as one of the sub-tirthas of Puruṣottama² kṣetra. The location of Puruṣottama-kṣetra is also clearly depicted here. The Skandapurāṇa says that it is situated to the north of the ocean and south of the river Mahānadi³. This points to modern Puri in Orissa.

Kāmarūpa

The location of Kāmarūpa is not so difficult. Almost all the works of the past and present day verifiers have mentioned Kāmarūpa as a country but Rājaśekhara⁴, in his Kāvya-mīmāṃsā says that it was a mountain in the eastern country. The eastern country according to him, begins from Vārāṇasi⁵ on wards. It appears that Rājaśekhara's Kāmarūpa is not identical with it. However, N.L. Dey thinks that on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lakhya and Banga and included Manipur, Jayantiya, Kachar and parts of Mymensingh and Sylhet⁶. The Kālikā Purāṇa indicates that the modern district of Kāmarūpa extend from Goalpara to Gauhati, and its capital was called Prāgjyotiṣa which has been identified with Kāmākhyā of Gauhati⁷. It is further said that the temple of Tāmresvarī Devi or the copper temple called by Buchanan, the eastern Kāmākhyā on the river Dalpani, is situated

1. Siddhabhāratī, part II, PP. 44 ff.-q by Hist. Dhs. IV. P. 781.

2. Kāmākhyam kṣetrapi lām ca vimalam vā tapasthit /
Sīkṣed brahma, svarupo' sau nṛsimhā daksīne vibhoḥ //
Hiraṇyakaśipor vātho vidārya yan prabhojjvalaḥ //

Sk. Vai., F. M. 4. 22-24.

3. Sa garsyottare tāre mahānadyastu daksīne /
Sa pradesah pṛthivycin hi sarvatīrthaphalapradah //

Sk. Vai., P.M. 1.31.

4. "Bṛhad gṛha lihitagiri cakora dardura nepūla
Kāmarūpādayaḥ parvatāḥ" K. M. XVII. P. 93.

5. Tatra Vārāṇasyaḥ puratāḥ pūrvadēśaḥ - K.M. XVII. P. 93.

6. Geog. Dic. P. 97.

7. JRAS, 1960, P. 25.

near the north eastern boundary of the Kāmarūpa¹. He assumed Kāmarūpa as identical with Assam². The learned Geographer Cunningham³ also identifies it with Assam in the eastern region. The Skandapurāṇa⁴ explains that Kāmarūpa comprised nine lacs of villages which certifies its greatness in the time of yore.

Kṛṣṇatīrtha

The name occurs in association with the other important temples in Puruṣottama kṣetra. The temple of Kṛṣṇa, Rāma and Subhadra stands altogether in the Puruṣottamakṣetra⁵ Magadhadeśa or the country of Magadha.

The country of Magadha figures prominently in the Vedic literature particularly in the Atharva⁶ Veda, and hence it may be said that it is as old as the Atharva Veda Saṃhitā. After the vedic age Magadha finds mention in the Brahmanic, Buddhistic and Jaina literature and has properly been dealt with. Modern scholars have spoken much about the country of Magadha and its history.

The Skandapurāṇa⁷ says that Magadha contained 66 thousand of villages, but according to Vinaya⁸ Piṭaka, Magadha comprised 80,000 villages in the time of Bimbisāra and the river Tepodā flowed by it. The difference is certainly one to the difference in time of the two works. Rājaśekhara⁹ has listed Magadha among the countries of eastern India. F. E. Pargiter¹⁰ in his article "Ancient countries in Eastern India" points out that Magadha included the modern districts of Patna, Gayā and

1. JASB, XVII. P. 462.

2. CWB. III. P. 115.

3. Anc. Geog. P. 572.

4. Kāmarūpe ca grāmāṇāṁ navalakṣaṇāḥ prakīrtitih !
Dāhale veda sanjñe tu grāmāṇāṁ nava lakṣakam //

Sk. Ma. Kau. 39.131.

5. Ādyantayor jagannāthaiḥ pūjayitvā yathāvidhi /
Tīrtharūje, bhiṣicya svarṇi naraḥ syāḥ muktibhūjanam //
Tatastīrthāni visargamā ca kṛtvā suddhamanāḥ pumān //
Rāmanāṁ kṛṣṇāṁ subhadrām ca natvā rūparūpi vicintayet //

Sk. Vai. P.M. 30. 167-168.

6. A. V. V. 14.

7. Lakṣaikārāḥ ca tathā proktamā grāmāṇāṁ tu bhayānakam //
Ṣaṭṣaṣṭīmāḥ ca sahastriṇi deśo māgadha ucyate //

Sk. Ma. Kau. 39. 159.

8. Vinaya piṭaka I 29. IV, 116-117-q by Law P.45

9. KM., VII. P. 33. and XVII P. 93.

10. JASB. (1897) P. I. P. 86.

Śāhabad. The author has contributed one more article¹ under the title "Magadh and Videha", but strictly speaking no geographical information worth mentioning is found in it. B. C. Law² believes that the country of Magadha is identical with the Modern Patna and Gayā districts of Bihar. N. L. Dey³ remarks that the country of Magadha once extended south of the Ganges from Benaras to Monghyr and south wards as far as Singhbhum. Dr. Cunningham⁴ also places it in the eastern India. However, since the people in its vicinity call the districts of Patna, Gayā and south Monghyr as Magah or Maggah (wrongly mentioned as Maga by Dey⁵), the region of the above noted districts should be included in the Magadha country. Magadha is apparently the Sanskrit word of the Prākṛta word Maggah. It is generally identified with south Bihar.

Mithilā

The name of Mithilā occurs twice in the Skandapurāṇa once while describing Sītā⁶ and next while describing a Brāhmaṇa named Kauthuma.⁷ The Skandapurāṇa gives no detailed account of this country.

B. C. Law⁸ has gathered numerous facts about it. It is an avowed fact that Mithilā was the capital of Videha. Rāmāyaṇa and Mahābhārata hold that Mithilā was the name of the capital as well as the country itself. It has been identified with the modern Janakapura a small town within the Nepal border. It was situated according to Rhys Davids⁹ about 85 miles north west of Vaiśālī. It was seven leagues and the kingdom of Videha 300 leagues in extent,¹⁰ but Jātaka VI (p. 32) mentions that it was situated at a distance of 60 yojanas from Campā the capital of Aṅga. Tīrabhūkti¹¹ (modern Tirhut) was bounded by the river Kauśiki

1. JRAS. (1908) July PP. 851-853.

2. Hist. Geog. P. 44.

3. Geog. Dic. P. 116-117.

4. Anc. Geog. PP. 6 and 518

5. Geog. Dic. P. 116-117

6. Sk. Ma. Ke. 8. 103-106.

7. Sk. Ma. Kau 5. 54.

8. Hist. Geog. P. 236.

9. Buddhist India P. 28.—ref. by Law P. 236

10. Jātaka III 365. IV, P. 316

11. Law Geog. of Early Budhhism P. 30-31.

(Kośī) in the east, the Ganges in the south, the Sadānīrā (Gandaka or the Rāpti) in the west and the Himalayas in the north. According to the Bhavisyapurāṇa, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka because he was the founder of the city. (cf. Bhāgavatapurāṇa IX. 13.13; see also Vālmiki Rāmāyaṇa V) It is said that Mithila was named after Mithi and the kings thereof were called the Maithilas.¹ But what was the name of Mithilā before Mithi is not known yet and hence this question has remained unsolved. Mithilā, at present, comprises the districts of Darbhāṅgā, Muzaffarpur, Northern Monghyr, portions of Bhagalpur and Purnea and Bettiah.

Märkandeyakūṇḍa

The Skandapurāṇa² explains that the great sage Märkandeya worshipped God Śiva in a dip dug by the wheel (Cakra) of Hari, in the northwest corner of the Nyagrodha tree in Puruṣottamakṣetra, and got victory over death. So the pit was named after his name later on. Dr. P. V. Kane³ refers to one Märkandeya hrada which he locates near Puruṣottama tīrtha. These two holy places under reference seem to be identical.

Narasiṁhakṣetra

According to the Sk. P.⁴ this is a holy place situated in Puruṣottamakṣetra. It was made by Brahmā Himself. Here stands the image of God Narasiṁha with that of Śambhu.

1. Vāyu P. 89.6, 23.

&

Brahmāṇḍa P. III 64, 6, 24, ref. by Law 237.

Viṣṇu P. IV. 5, 14.

2. Evam purā dattavaro mārkandeyo mahāmuniḥ /
Nyagrodha vāyavya kone khātāni cakrena vai hareḥ //
Pāvanañ gartam āsthāya pūjayitvā maheśvaram /
Mahatā tapasā vīro jitavān mṛtyumanjasā /
Munes tasyaiva nāmnāyan prakhyāto gartta uttamah /
Yatra snātvā śivam dṛṣṭyā vājimedhaphalam labhet //

Sk. Vai P.M. 3. 49-51

3. Hist. Dhs. IV. P. 780

4. Kṣetrāñ tan narasiṁhasya brahmaṇū nirmitāñ purā /
Indradyumnañugrahāya sarvaloka hitāya ca //

Sk. Vai., P.M. 16.53.

Nilādri

The mountain known as Nilādri¹ is situated in Odhradeśa i.e. Orissa. It is this mountain on which the temple of Lord Jagannātha stands. It is situated at the shore of the south sea i.e. Bay of Bengal. According to the Sk. P. the mountain is surrounded by forests. The Kalpa trees exist to the extent of two miles around this mountain. To the west of this stands a reservoir named Rauhiṇa Kūḍā. It is not identical with the Nila-parvata mentioned by N. L. Dey² though the same Nilādri is known as Nilaparvata, Nilācala, and Nilagiri also³.

Oddiyānadeśa

According to Sk. P.⁴ the country of Oddiyāna contained ten lakhs of villages. It is also known as Odhradeśa situated on the shore of the south sea.⁵

The holy place called Śrī Puruṣottama stands therein. This country⁶ is described as the best of all the holy places in India.

Prāgjyotiṣapura

It finds mention in the Sk. P.⁷ The meaning of the name indicates that it was a town in the eastern part of India. It is mentioned in the epics, Purāṇas and classical literature as well. But as to its location many of the works differ.

On one hand it is said to have been the capital of Kāmarūpa, and on the other it is located on the bank of the river Betwa or Betravati.⁸ Undoubtedly it must have been another Prāgjyotiṣa-

1. Odhradeśa iti khyātō varṣe bhārata sañjñite /
Dakṣināsycodadheśīkṣetraṁ śipuruṣottamam //
- Yatra Nilagirināma samantāt kāpanāvṛtaḥ /
Tasyotsaṅge kalpavṛksaḥ samantāt kroṣa sammitaḥ //
- Tasya chāyām samākramya brahmahatyām vyapohati /
Tasya paścād dīśi khyātam kundām rauheṇa sañjñitam //

Sk. Vai. P. M. 7. 23-25.

2. Geog. Dic. P. 141.
3. Sk. Vai., P. M. Chapters 1, 4, 7, 19, 28, 35, 38.
4. Oddiyāne tathā deśe navalakṣaḥ prakirttitah /
Jālandhare tathā deśe navalakṣaḥ prakirttitah //

Sk. Ma. Kau. 39. 133.

5. Sk. Vai. P. M. 7. 23.
6. Aho bhāratavarṣasthā manusyāḥ kṣīṇa kalmagāḥ /
Apavargaprado yeṣām ēvir īśi jānārdanāḥ /
Tatrā pyāyām coḍhradeśāḥ sarvesām uttamottamaḥ //
7. Sk. Ma. Kau. 59.84 and 60.1-2.
8. Geog. Dic. P. 158.

Sk. Vai. P. M. 21. 9-10.

pura. It has been discussed as a beautiful city under the sovereignty of Naraka.¹ The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmrūpa² and the viṣaya of Prāgjyotiṣa which implies that the latter was the larger administrative division including Kāmrūpa. Sir Edward Gait identifies it with the modern town of Gauhati.

The Mahābhārata³ refers to it as a mleccha and asura kingdom. Kalidāsa (in his Raghuvamśa) locates it to the north of the Brahmaputra river. Vārāhamihira and Rājaśekhara also mention it. Rājaśekhara⁴ has placed it in the eastern division. The place has been touched by several scholars. However, it can evidently be placed in the eastern division of India.

Puruṣottamakṣetra

(Vide Jagannātha above)

Sabaradīpaka Āśrama

This hermitage stands to the west⁵ of the temple of God Viṣṇu in Orissa. A footpath from this hermitage leads to the temple of God Viṣṇu.

Subhadrā

This is one of the three images⁶ namely Rāma, Krṣṇa and Subhadrā, which are established in Jagannāthapurī.

Svarṇarekha (river).

The river named Svarṇarekha is situated in Utkaladeśa. According to the Sk. P. it falls into the south sea⁷.

N. L. Dey⁸ locates it in the south west corner of Assam. But no other scholar speaks of it. The Sk. p.⁹ informs that each of the

1. Kālikā purāṇa, ch. 40. 75-ref. by Law 253.

2. Hist. Geog. P. 253.

3. Karṇa parva, V. 104-105.

4. Sabhā parva, XXV. 1,000 ff. } ref. by Law, Hist. Geog. P. 253.
Vana parva, XII. ; 488 }

5. KM. 93. (298).

6. Tatrāste āśrama śreṣṭhah khyātah sabara dīpakaḥ /
Paścimasyāṁ dīśi vibhor veṣṭitah sabarīlayaḥ /
Yasmād ekapadi mūrgo yena viṣṇvālayam vrajet //

Sk. Vai., P. M. 7. 28-29.

7. Sk. Vai. P. M. 30. 167-168.

8. Hist. Dhs. IV. P. 811.

9. Geog. Dic. P. 205.

9. Sk. Ma. Kau. 29. 152-153.

country of Tomara, Karṇāṭa, and Yugala or Puṅgala comprised 14 lacs of villages. As Tomara is associated with Karṇāṭa the location of the former is imagined to be somewhere near the latter. The country of Karṇāṭa is situated in the southern region so the location of the country of Tomara too can be ascertained in the same region.

Utkaladeśa

Same as Oddiyāna (q. v.)

Vardhamāna

Instead of Vardhamāna, B. C. Law¹ mentions Vardhamāna-Bhukti and argues that Vardhamāna-Bhukti is identical with modern Burdwan in Bengal. For its location and name he refers to the following as evidence. The Mallasaral copperplate Inscription, an inscription found in a village near Galsi in the Burdwan District, Bengal; Naihati copperplate; the Chittagong plates of Kāntideva of the 9th century A.D. which mention it as Vardhamānapura, and the Iṛda cooperplate² Grant of king Nayapāla Deva. But it has been located in different places by different Purāṇas, and classical literature. The Sk. P.³ exposes that Vardhamāna comprised 14 thousand of villages besides this no more information is available therein. Mārkaṇḍeyapurāṇa and Devīpurāṇa also deal with the name. According to Devīpurāṇa it is a separate country from Vaṅga. N. L. Dey⁴ locates it in between Allahabad and Banaras on the basis of Kathāsaritsāgara (chs. 24, 25) Dey locates it in Malwa referring JASB (1883) p. 67. Another town of this name was in Kathiawad which has been identified with the present Vadvana where Merutūṅga, the celebrated Jaina scholar composed his Prabandha Cintāmaṇi⁵ in A.D. 1423.

A scrutiny, so far done, of all the works leads to the conclusion that though none of them has referred to the Sk. P., it may be located in Eastern India.

Varendudeśa

The Sk. P.⁶ mentions that Varendu comprised 30 thousand of

1. Hist. Geog. P. 269.
2. Hist. Geog. P. 289.
3. Sk. Ma. Kau. 39. 157.
4. Geog. Dic. P. 25.
5. Ibid.
6. Trīṁśaśahasra uktamīca grāmāṇḍūḥ ca varendukah //

Sk. Ma. Kau. 39. 160;

villages. No further description about this place is found in this Purāṇa and no other works speak a word about it. N. L. Dey¹ mentions one Barendra in the district of Maldah in Bengal. Varendu and Barendra seems to be synonymous. Barendra might be the later form of Varendu. If this is taken for granted, then Varendudeśa can be located in Bengal, now in Bangla Deśa.

Venuvana kṣetra

It is stated in the Sk. P.² that there is a place (kṣetra) which purifies one's sins, and is called as *Venuvana* wherefrom the bamboos, pearls are obtained. As the several place names of different regions are described in the same chapter, e.g. Aruṇācalā māhātmya, it is difficult to locate it in this region without strong support of other purāṇic evidences.

It is said that *Venuvana* was neither too far from nor too near to the town of Rājagrha³. As Rājagrha falls in Magadha it can be placed in the eastern region of India.

1. Geog. Dic. P. 26.

2. Kṣetranā venuvanam nāma vidyate pīpanāśanam /
Yatra vamśalatā garbhāj jñeto muktāmanih śiva //

Sk. Ma. A. M. U. 2. 62.

3. Mahāvāgga. 1.22. 17-ref. by Geog. Dic. P. 29,

ŚĀKHĀS OF THE ATHARVAVEDA

By
GANGA SAGAR RAI

[लेखेऽस्मिन् अथवैदस्य शाखानां संक्षिप्तः परिचयः पुराणा-
नामाधारेण इतरप्रमाणाधारेण च प्रदत्तः । पुराणम् पत्रिकायाः
पूर्वोष्ठवृष्टेषु क्रायजुःसामाशाकानां परिचयः प्रकाशितो वर्तते ।
केषुचित्पुराणेषु वैदिकशाकानां विस्तृतं विवरणमस्ति केषुविच्च
संक्षिप्तोल्लेख एव । अत्र तेषां पुराणवर्णनानामपि निर्देशः
कृतोऽस्ति । अन्येषु देविकग्रन्थेषु इनरविषयकग्रन्थेष्वपि क्वचित्
प्रसङ्गवशात् शाखानामुल्लेखो वर्णनं वा वर्तते । अत्र तेषां यथाशक्यं
संक्षिप्तं प्रामाणिकं च विवरणमस्ति ।]

The oldest available name for the fourth or Atharvaveda is Atharvāngiras which is found in the very text of the Atharvaveda.¹ This name is found in the beginning of the Ms. of the Śaunakīya Saṃhitā.² This name also occurs in the Mahābhārata³, Yājñavalkya Smṛti⁴, Manusmṛti⁵ and the Baudhāyana Dharmasūtra.⁶ The word Atharvan and its derivatives is profoundly used in the literature to denote the fourth Veda while its second part Angiras finds mention only once in the literature in this sense.⁷ The etymology of the word Atharvan is given in the Nirukta (II. 2. I) and the Gopatha Brāhmaṇa (I. 4). The word is derived from √tharv having the meaning 'Kauṭilya' or 'Hīmśa'. Thus the word Atharvan means Akauṭilya or Ahīmśa.

1. यस्माद्वा अपातक्षत् यजुर्यस्मादपाकषत् ।
सामानि यस्य लोमान्यथर्वाज्ञिरसी मुखम् ॥ Ath. X.7.20
2. M. Bloomfield: Atharvaveda and Gopatha Br. under
Sec. 7.
3. अथर्वाज्ञिरसी श्रुतम् । Mbh. 3.205.20
कृत्यामथर्वाज्ञिरसीम् ibid 8.40.33
4. कुशलमथर्वाज्ञिरसे । Yājñavalkya Smṛti I. 312
5. अथर्वाज्ञिरसी श्रुतिः । Manu. 11.33
6. अथर्वाज्ञिरसं तर्पयामि Baudhāyana Dharma Sutra 2 5.9.14
7. अज्ञिरोभ्यः स्वाहा Tait. Saṃh. 7.5.11.2

The word Atharvan and Angiras are used in contrary senses. The Atharvaveda is designated as Śāntaveda while Angiras is Ghora. According to the Śatapatha Brāhmaṇa 13.4.3.3, the Āśvalāyana Śrauta Sūtra 10.7.1 and Śankhāyana Śrauta Sūtra the recitation of the Verses from these two Vedas is prescribed at the occasion of Pāriplava of Aśvamedhbhāga¹.

Here at these places, recitation of 'Bheṣajam' is prescribed from Atharvaveda and that of 'Ghoram' from Āngirasa with aggressive sorcery and practices of spells (Kṛtyā). The late Pariśīṭa hymns Ath. 19.22 and 23 which are repeated in the Atharvan Pariśīṭa 46.9,10 deal with and state the subdivisions of the Angiras and Atharvan. But subsequently this distinction disappeared in the course of time and the word Atharvan and its derivative (अथवाणः, अथवाणि, अथवैन् and finally Atharva-Veda) prevailed for the fourth Veda. But these terms do not denote the original diversified character of these two terms.

The other words applied for this Veda are भूरङ्गिरसः and the ब्रह्मवेद. These are product of later age and neither of these two is found in the Saṃhitās. The word भूरङ्गिरसः occurs in the Atharvan texts only. In the Cūlikopaniṣat (11) the Atharvan texts are designated as Bhṛgu-Vistara and in the same text (10) the Bhṛgus are regarded as the best among the Atharvans.² In the Saṃhitās the Bhṛgu, the Angiras and the Atharvan are more closely related to each other.³ This interrelation continues in the Brāhmaṇas and in the Śatapatha Brāhmaṇa sage Cyavan is described either

1. (a) मनुर्वैवस्वरो राजेत्याह****श्चर्वणो वेदः सोयमित्यथर्वणामेकं पर्व
व्याचक्षाणः****Śatapatha 13.4.33....तः उपदिशत्यज्ञिरसो
वेदः सोयमित्यज्ञिरसोमनम् श्रथ चतुर्थङ्गत् । Satapatha Br. 13.4.
(b) तानुपदिशत्यथर्वणो वेदः सोयमिति यदभेषजं निशान्तं स्यात्तज्ञि-
गदेत् । चतुर्थङ्गति****उपदिशत्यज्ञिरसो वेदः सोयमिति यद् घोरं
निशान्तं तज्जगदेत् । Āśvalayama Śrauta Sūtra 10.7.71
(c) अथर्वणो वेदः सोयमिति भेषजं निशान्तं ।
Śankhāyana Ś. Sū. 16.2.9
2. अथवाणो भूरुत्तमा: Cūlikopaniṣat 10
3. Cf. Rg. X. 14.6; 92.10; VIII. 43.13 etc.

as a Bhārgava or as an Āngirasa.¹ The term Brahmaveda is used in Atharvan literature and apart from it, it is found in the Sāṅkhayana Gṛhya Sūtra (1.16.3). The Vaitāna Sūtra, Gopatha Brāhmaṇa and Atharva Parīṣṭas amplly use this word.

About the names and number of the Śākhās of this Veda the various texts contain the divergent opinion. This Mahābhāṣya counts nine Śākhās of this Veda,² the Caraṇa Vyūha³ and Atharva Parīṣṭa⁴ also confirm the same number. In the Prapāñcaḥṛdaya also this number is confirmed.⁵ Sāyaṇācārya,⁶ the celebrated commentator of the Vedas; Rāmakṛṣṇa Paṇḍita, the author of the Saṅskāra Gaṇapati, Satyavrata Sāmāśramin⁷ in his Trayī Paricaya and the author of Āryavidyā⁸ Sudhākara count nine number of the Śākhās of this Veda. Contrary to it according to the Ahirbudhnyā⁹ Samhitā this Veda contains five Śākhās. The Muktikopaniṣat counts fifty Śākhās of the Atharvaveda.¹⁰

Though the number of the Ātharvaṇa Śākhās is generally accepted as nine, with minor differences, there exists a great diversity in the names of these Śākhās. The Purāṇic tradition in this regard has some major deviation from the prevalent Vedic tradition. The relevant portion of the Vāyu Purāṇa runs as follows :

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1. यत्रैवं भृगवो वाऽङ्गिरसो वा स्वर्गं लोकं समाप्तुवत् । तच्चयवनो वा भागवश्चयवनो वाङ्गिरसस्तदेव जीर्णः कृत्यारूपो जहे । Śata. Br. IV.
 - 1.5.1.
 2. नवध॑थर्वणो वेदः
 3. अथर्वैवेदस्य नव मेदा भवन्ति—पैष्पला शोनका दान्ता प्रदान्ता औता जावाला ब्रह्मपालाशा कुनखी वेददर्शी चारणविद्याश्चेति ।
 4. तत्र ब्रह्मवैदस्य नवमेदा भवन्ति । तथाथ—पैष्पलादाः स्तीदाः मौदाः शोनकीया जानलाः जलदाः ब्रह्मवदाः वेददर्शी चारणवैद्याश्चेति । Ath. P. 49.4.1
 5. अथर्वैदेदो नवदा
 6. अथर्वैदेदस्य नवमेदा भवन्ति
 7. अथर्वैदेदस्य नव मेदा भवन्ति Trayī Paricaya
 8. अथर्वैर्ण्यम् नव मेदा भवन्ति Ārya Vidyāsudhākara
 9. पञ्चमाखा अथर्वर्णाम् । अहिर्षु० १२.८.७
 10. अथर्वस्यतु शास्त्रा स्युः पञ्चाशद मेदतो हरे । Muktikopaniṣat

अथर्वां द्विधा कृत्वा सुमनुरदद्दू द्विजः ।
 कबन्धाय पुनः कृत्वं स च विद्याद् यथाकमम् ॥४९
 कबन्धस्तु द्विधा कृत्वा पथ्यायैकं पुनर्दद्वौ ।
 द्विरीयं वेदस्पर्शाय स चतुर्भाऽकरोत् पुनः ॥५०
 मोदो ऋष्ववलश्चैव पिष्पलादस्त्तथैव च ।
 शौक्यायनिश्च धर्मज्ञश्चतुर्थस्तपनः स्मृतः ।
 वेदस्पर्शस्य चत्वारः शिष्यास्त्वेते इष्टव्रताः ॥५१
 पुनश्च त्रिविंश विद्वि पथ्यानां भेदसुत्तमम् ।
 जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः ॥५२
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
 द्वितीयां संहितां धीमान् सैन्धवायनसंज्ञिते ॥५३
 सैन्धवो मुञ्चकेशाय भिन्ना सा च द्विधा पुनः ।
 नक्षत्रकल्पो वैतानस्तुतीयः संहिताविधिः ।
 चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥५४
 श्रेष्ठास्त्वधर्वामेते संहितानां विकल्पनाः ।
 घट्शः कृत्वा मयोऽप्युक्तं पुराणमूषिष्मानः ॥५५

Vayu Purāṇa I.61

The Brahmāṇḍa Purāṇa (1.2.35.55-62) contains the same reading with some corruptions and minor variations such as छृष्टां for कृत्वं (49c) देवदर्शां for वेदस्पर्शां (50c) शौक्यायनिः for शौक्यायनि (51c), तपसि स्मृतः for तपनः स्मृतः (51d), सुञ्चकेश for सुञ्चकेरा (54a).

The Śrīmadbhāgavata Purāṇa mentions it as such:

अथर्ववित्सुमनुश्च शिष्यमध्यायत्स्तकाम् ।
 संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥१
 शौरकायनिर्ब्रह्मवलिमोदोषः पिष्पलायनिः ।
 वेददर्शस्य शिष्यास्तु पथ्यशिष्यानशो शृणु ॥२
 कुमुदः शुनको ब्रह्मन् जाजलिशाप्यथर्ववित् ।
 बभ्रुः शिष्योऽशाङ्गिरसः सैन्धवायन एव च ।
 अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥३

नक्षत्रकल्पः शान्तिश्च काश्यपाज्ञिरसादयः ॥८ ab

Bhāg. XII. 6

In the Viṣṇu Purāṇa the description of the Śākhās of the Atharvaveda is found thus :

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८
 शिष्यमध्यापयामास कवन्धं सोऽपि तं द्विधा ।
 कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९
 देवदर्शस्य शिष्यास्तु मेष्टो ब्रह्मबलिस्तथा ।
 शौल्कायनिः पिण्डलादस्तथान्यो द्विनसत्तम ॥१०
 पथ्यस्यापि त्रयः शिष्याः कृत्वा यैद्विजं संहिताः ।
 जावालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
 द्वितीयां संहितां प्रादात् सैन्धवाय च संज्ञिने ॥१२
 सैन्धवान्मुञ्जिकेशश्च द्वेधा भिन्ना त्रिधा पुनः ।
 नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३
 चतुर्थः स्थादज्ञिरसः शान्तिकल्पश्च पञ्चमः ।
 श्रेष्ठास्त्वर्थर्वणमेते संहितानां विकल्पकाः ॥१४

Viṣṇu Purāṇa III. 6

The list of these Purāṇas may be summed up in the following table :

Bhāg.	Vāyu.	Brahmāṇḍa	Viṣṇu.
सुमन्तु	सुमन्तु	सुमन्तु	सुमन्तु
×	कवन्ध	कवन्ध	कवन्ध
पथ्य	पथ्य	पथ्य	पथ्य
×	कृत्स्न (?)	कृष्ण (?)	×
देवदर्श	वेदस्पर्श	वेदस्पर्श	देवदर्श
कुमुद	कुमुदादि	कुमुदादि	कुमुदादि
शौनक	शौनक	शौनक	शौनक
जाजलि	जाजलि	जाजलि	जाजलि
शौल्कायनि	शौल्कायनि	शौल्कायनि	शौल्कायनि

ब्रह्मवलि	ब्रह्मवल	ब्रह्मवलि	ब्रह्मवलि
मोदोष	मोद	मोद	मेध
पिष्पलायन	पिष्पलाद	पिष्पलाद	पिष्पलाद
वभु	वभु	वभु	वभु
सैन्धवायन	सैन्धवायन	सैन्धवायन	सैन्धव
×	मुञ्जकेश	मुञ्जकेश	मुञ्जकेश
मावर्ण	—	—	—
नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प
शान्ति	शान्तिकल्प	शान्तिकल्प	शान्तिकल्प
काश्यप	—	—	—
आङ्गिरस	आङ्गिरसकल्प	आङ्गिरसकल्प	आङ्गिरस
×	संहिताविधि	संहिताविधि	संहिता
×	वैतान	वैतान	वेद

In the other texts dealing with the Śākhās of the Atharvaveda the list is somewhat different from that given in the Purāṇas. The list of some important texts is provided in the following table:

1. Atharvan	2. Śaunakīya	3. Sāyaṇa
Caraṇavyūha	Caraṇavyūha	
1. Paippalāda	1. Paippala	1. Paippalādah
2. Stauda	2. Dānta	2. Taudah
3. Mauda	3. Pradānta	3. Maudāha
4. Śaunakīya	4. Śaunaka	4. Saunakīyah
5. Jājala	5. Jāvala	5. Jājalah
6. Jalada	6. Auta	6. Jaladah
7. Brahmavada	7. Brahmapalaśa	7. Brahmavadah
8. Devadarśa	8. Kunakhi Vedadarśa	8. Vedadarśah
9. Cāraṇa Vaidya	9. Cāraṇavidya	9. Cāraṇa Vaidyah

The lists of the Atharvan Caraṇa Vyūha and Sāyaṇācārya tally completely and since both are celebrated authorities, the first being directly connected with the Atharvan tradition and the second being the celebrated commentator of the Vedas and being well equipped in the Vedic tradition their list bears more authenticity than others. In this connection it is worth mentioning that the Saṃhitās of only two Śaktās, i. e. that of Śaunakīya and Paippalāda are available. The present prevalent Saṃhitā belongs to the Śaunakīya Śākhā.

Purāṇic Tradition

Before we deal with the nine Śākhās mentioned in the Vedic tradition it is proper to take notice of the Purāṇic tradition. According to the Purāṇas Sumantu was the foremost among the Atharvans to whom Vedavyāsa taught his fourth Saṃhitā viz. the Atharvaveda. According to the Purāṇas, Sumantu was famous Sage well-versed in the lore of Vedas and Vedic sacrifices. Yudhiṣṭhira invited him in his Rajasūya sacrifice¹ and he was also present in the court of Yudhiṣṭhira.² He instructed his Atharvan Saṃhitā to his pupil Kabandha³. According to the Mahābhārata he was not only taught Atharvaveda but all the Vedas and Mahābhārata by Vyāsa.⁴ He went to see Bhīṣma, while the latter was lying on the bed of arrows.⁵ Some portions of the Dharma Sūtra of Sumantu are now published.⁶ Mm. Dr. P. V. Kane has discussed about Sumantu in his History of Dharma Śāstra. In Vedic literature, related to the Atharvaveda this Sumantu has not found its proper importance. Kabandha was Sumantu's student to whom Sumantu taught his Saṃhitā. In the Purāṇas he is recognised as Sumantu's pupil. In the Brāhmaṇyaka Upaniṣad (III.7) and Jaiminiya Brāhmaṇa (III. 319) some Kabandha Ātharvaṇa is mentioned. It may be said that this Kabandha Ātharvaṇa was the Kabandha of the Purāṇas. According to the Purāṇas Kabandha divided his Saṃhitā into two and taught them to his two students Pathya and Vedadarśa and thereafter spread the tradition of the Atharvan Śākhās. Here before giving some information about the popular names of the nine Atharvan Śākhās it should be proper to mention that the only few names found in the Purāṇas have been recognised in the Atharvan tradition.

1. Bhāg. X. 74.7

2. Mbh. II. 4.11

3. Bhāg. I. 4.22; XII. 6.53; 7.9; Vāyu 60.13, 15; 61. 49; Viṣṇu III. 4.9; 6.8, 9; Agni 2. 71.8, 9 etc.

4. Mbh. I. 63.89

5. Mbh. Śānti parvan, 47.5

6. The journal of the Oriental Research, Madras, 1934, pp. 75-88

(1) *Paippalada Śākhā*

The variants of this name are Pippala, Paippala, Paippalāyani and Pippalāda. An old sage of this name was present while Bhīṣma was on the Sarāśaiyyā.¹ This name was not known even in the Atharvan literature prior to the Pariśiṣṭa 8, in which the Atharvaveda, 19.56-88 in the Śaunakīya are designated as the *Paippalāda Mantrāḥ*. This shows the close relation of the book 19th of the Atharvaveda in Paippalāda. The Atharva Pariśiṣṭa begins with *Pratīka 'Śām no Devī'* (1.6) which is most probably the beginning verse of the Paippalāda Śākhā. In the Skanda Purāṇa, Nāgarakhaṇḍa a Paippalāda is said to be the relative of Yājñavalkya. In the Introductory lines of the Praśnopaniṣat Śukeśa Bharadvāja and five other sages went to Paippalāda who was a learned scholar². According to the tradition and the colophons occurring in the end of the book this Upaniṣad undoubtedly belongs to the Paippalāda Śākhā of the Atharvaveda. Hence, it is certain that this Paippalāda is none else but our Śākhākāra. According to Prof. Caland the Paippalāda is older than the Śaunakiya.³ In the Prapañcahṛdaya the number of the Kāṇḍas in the Paippalāda is said to be twenty. The Brāhmaṇa of this Śākhā is said to be of eight Adhyāyas.⁴ The oldest manuscript of this Śākhā, written in Śāradā character was procured from Kashmir and later on it was handed over to Prof. Roth. The photograph of this Saṃhitā was published from America in 1901 in three volumes.⁵ Recently late Prof. Durgamohan Bhattacharya of Government Sanskrit College, Calcutta published the text of this Saṃhitā. Gopavijaya, the author of the Chāndogya mantrabṛhāsyā has said that 'Śām no Devī,⁶ is the first Mantra⁶

1. Mbh., Śānti p. 47.6.

2. शुक्रेशा च भारद्वाजः शैवश्च सत्यकामः सौमीयरणी च गान्द्यः कौशलदश्वलायनो भार्गवो वैदम्भि कवन्ती कात्यायनश्च ने हैते ब्रह्मनिष्ठाः परं ब्रह्मांवेषमाणा एष हैते तत्सर्वं वश्वतीति ने ह समित्याणयो भगवन्ते पैप्लादसुपत्सन्नाः Praśnopaniṣat I.

3. Cf. Bloomfield: The Ath. of the Gopatha Br. p. 21.

4. तथार्थवृणि के पैप्लादशाखायां मन्त्रोविश्वतिकाण्ड.....तद् ब्राह्मणमध्यायाएकम् Vedaprakaraṇa

5. Bhagavaddatta, Vaidika Vāñmaya Kā Itihāsa. p. 320.

6. शं नो देवी.....अथर्ववेदादिमन्त्रोऽपि पैप्लादष्टः Chāndogya Mantrabṛhāsyā

of this Saṃhitā and this view is confirmed by Patañjali and the Gopatha Brāhmaṇa (I.29). According to Prof. Whitney the Paippalāda recension has more Brāhmaṇa portion than the vulgate recension of Śaunakīyas.¹ The dialogue between Yudhiṣṭhīra and Paippalāda is found in the Matsya Purāṇa (71.1-45).² According to the Purāṇas he was a pupil of Devadarśa. According to the Bhāgavata, (I. 12.10; II.7.45) he came to see Parīkṣit who was practising Pratyopaveṣa and he knew the yogic powers of Viṣṇu. Here Pippalāda is described as a resident of Naimiṣa forest. Prof. Whitney has compared certain readings of the recension of Paippalāda and Śaunaka.

(2) *The Śaunakiya Śākhā*

The name Śaunaka or Śaunakin is frequently found in the literature. Pāṇini has mentioned it.³ This was the most prevalent Śākhā of the Atharvaveda and the vulgate text of the Atharvaveda belongs to this Śākhā. The followers of this Śākhā were called Śaunakins or Śaunakīyas. In the Purāṇic description of Vedic Śākhās, Śaunaka is said to be the pupil of Pathya. According to the Mahābhārata, sage Śaunaka was born in the family of Bhṛgu.⁴ He was a resident of Naimiṣāraṇya and a *Kulapati*. He performed the sacrifice of twelve years (द्वादशवर्षापिक्षसत्र) in which Ugrāravā Sūta narrated the story of the Mahābhārata.⁵ He was the son of Śaunaka⁶. The Atharvaveda is called as 'Bhṛgu Vistaraḥ' and has close relations with the Bhṛgus, so the relation of Śaunaka, of Bhṛgu clan, with the Atharvaveda is but natural. Here it is noteworthy that various Śaunakas are recognised in the Vedic literature. One Śaunaka is connected with the R̥gveda to whom many works are attributed⁷. It is not certain whether R̥gvedic

1. Whitney, Intr. to the Translation of Atharvaveda p. LXXX.
2. चसन्ते नैमिषारण्ये पिप्पालादं महासुनिम् । अधिगम्य तदा चैनं प्रश्नमोक्तं करिष्यति । श्वेषिद्धिरो धर्मतुव्री धर्मयुक्तस्तपोधनम् 71.2
3. शौनकादिष्यरचन्त्रीस Pāṇini IV. 3.106.
4. Mbh. I. 30.65.
5. Mbh. I. 19.
6. ibid Anuśāsana 30.65.
7. Weber, Lectures on the History of Indian Literature p. 33.

Śaunaka and one, the founder of the Ātharvaṇa Śākhā, are the same person. Śaunaka is mentioned in the Kauśika¹ and Vaitāna Sūtras² and similar statement is available in the Kauśitaki Brāhmaṇa.³ The Atharva-Prātiśikhya is termed as Śaunakīya Caturadhyāyīka⁴. The Atharva-Paddhati on the Kauśika Sūtra 1.6 designates the Vaitāna Sūtra as Śaunakīya Sūtra. In the Atharvan Upaniṣads Śaunaka is regarded as 'a great Ācārya'.⁵ A Śaunaka Upaniṣad is also found⁶ and Bloomfield thinks the word 'Kunakhin' as a variant of Śaunakin.⁷ In the Atharva Pariśiṣṭa, the followers of the Śaunaka Śākhā are regarded as a person fit for the post of a priest⁸. The Kauśika Sūtra, Vaitāna Sūtra, and a Atharva Prātiśikhya or Śaunakīya Caturadhyāyīka belong to the Śaunakīya Śākhā.

The Śaunakīya Saṃhitā is divided into twenty Kāṇḍas or books which is supported by the tradition. The Gopatha Brāhmaṇa I. 1.5 speaks of twenty mythical Ṛṣis descended from Angiras. But this view is contradicted by the modern scholars and they think that the original collection of this Saṃhitā consisted of a less number of the books. It is well assumed that the 19th and the 20th books are the later productions as they have borrowed considerable material from the Ḫgveda.⁹ The arrangement of the books is according to the hymns of different length. The contents of this Saṃhitā are placed under 14 heads such as Bhaisajyāni, Āyuṣyāṇi, Ābhicārikāni, Strīkarmāṇi etc.

1. आयुष्मानि परिमण्डलानि चतुरसं शौनकिनाम्
2. शौनकायश्चोऽभिन्नारकामस्य
3. Kauśitaki Brāhmaṇa 4.7.
4. See Introduction to the Ath. Prātiśikhay, by Dr. Surya-kanta.
5. Muṇḍaka up. 1.1.3; Brahma up. 1.
6. Bloomfield, Atharvaveda & Gopatha Br., p. 12.
7. Bloomfield Introduction to Kauśika Grhya Sūtra, of American Oriental Society Vol. XIV p. 34 1889.
8. पैष्पला द्वे युरे कुवांत् श्रीराष्ट्रारोग्यवधेनम् ।
तथा शौनकिने चापि देवमन्त्रदिप्तिरचतम् ॥ Ath. Pariśiṣṭa 2.4
9. Cf. Winternitz, History of Indian Lit.; Macdonell History of Sanskrit Lit. etc.

(3) *Tauda or Taudāyana Śākhā*

The other name used for this Śākhā is Stauda or Staudāyana Śākhā. The only reference to this Śākhā is found in the Atharva Parīṣṭa 23.3¹. Nothing is known about this Śākhā.

(4) *Mauda or Maudāyana Śākhā*

Nothing remains of this Śākhā but it is certain that originally this Śākhā was much prevalent one. Pāṇini² and Patañjali³ have mentioned this Śākhā. Śabarabhāṣya has also referred to it.⁴ According to the Atharva Parīṣṭa the follower of the Mauda or Jājala Śākhā should not be appointed as a priest.⁵ It is probable that this Śākhā was mostly connected with the *Abhicirakarma* (black magic) and due to it was looked upon contemptuously and in course of time it became obsolete. A city named Modapuram is mentioned in the Mahābhārata (II. 27.11). Whether this city had any connection with the Mauda Śākhā is not known.

(5) *Jājala Śākhā*

According to the Gaṇaratnamahodadhi Jājala was a son of Jājali.⁶ According to the Mahābhārata a Jājali was a great saint who went to Tuladhāra and was taught by the latter.⁷ No literature of this Śākhā is available.

(6) *Jālada Śākhā*

No literature of this Śākhā is available. As mentioned earlier according to the Atharva Parīṣṭa the follower of this Śākhā should not be appointed as Purohita.

(7) *Brahmavada Śākhā*

Other variants of this name are Brahmabala, Brahmopalāśa. According to Pt. Bhagavaddatta the name Bhārgava, mentioned in the Atharva Parīṣṭa is its synonym. But nothing is certain. No literature is available.

1. स्तौदावसे स्तृताः: Ath. Pari. 23.3.

2. सर्विक्षमारं मीरपैपलादाः: Kārttakaujapādigāṇa.

3. Mahābhāṣya on Pāṇini II. 4. 3.

4. Śabarabhāṣya 1.1.3.

5. पुरोधा जलदी यस्य मीदं वा स्यात्कदाचन ।
अब्ददृद् दशभ्यो मासेभ्यो राघवर्णसे स गच्छनि ॥ Ath. Pari. 23.4

6. जाजलिनोऽपत्यं जाजलाः । Gaṇaratnamahodadhi 3.2.81

7. Mbh. Ś. nti p. chs. 261, 262.

(8) *Devadarśa Śākhā*

Pāṇini has mentioned this name in the Śaunakādigaṇa. According to the Purāṇas Devadarśa was a pupil of Kabandha who divided his Śākhā into four and taught it to his four pupils¹. The Śākhā is mentioned in the Kauśika sūtra.² The Atharva Pariśiṣṭa 23.2 has also mentioned it.

Other variants of this name are Vedadarśa, Divadarśa, Devarṣi and so on. No literature is available.

(9) *Cāraṇa Vidyā Śākhā*

The other name used for this Śākhā is Cāraṇavaidya. The name occurs in the Atharva Pariśiṣṭa 22.2. Keśava³, a commentator of the Kauśika Sūtra has mentioned this Śākhā. On the evidence of Keśava it is certain that this Śākhā contained its own Saṃhitā. On the evidence of the Purāṇas also the existence of this Saṃhitā is proved⁴.

Besides above mentioned Śākhās the Purāṇas and other texts mention the following Śākhās :

- (10) Pathya Śākhā, (11) Sauskāyani or Śaukyāyani Śākhā
- (12) Kumudādi Śākhā, (13) Saindhavāyana Śākhā, (14) Babhru Śākhā, (15) Muñjakeśa Śākhā, and (16) Jābali Śākhā.

Though in the later literature the number of the Ātharvāṇa Śākhā is mostly confined to nine but according to the Purāṇas this number is much more. In absence of any direct tradition nothing can be said with certainty.

1. Brahmāṇḍa II. 35.57; Viṣṇu III. 6.9.10.
2. एकादशमिदेवदर्शनात् Kauśika Sūtra 85.7.
3. स्वमग्ने ब्रतपा असि …… एते चारणवैथानां पञ्चन्ते Keśava on Kauśika Sūtra, 6.57
4. तथा चरणविद्यानां प्रमाणं संहितां श्रुतु ।
पट्साहस्रमृच्छुक्ष्मृच्छः पद्विशतिः पुनः
एतावदधिकं नेधां यजुः कां विवक्षति ॥ Vāyu 61.69; Br. II.
35.78,9

Book Reviews

विष्णुधर्मोत्तरपुराणम् (चित्रसूत्रम्). Critically edited with a Hindi translation by Dr. Asoke Chatterjee Śāstri, Professor and Head of the Department of Purāṇa-Itihāsa, Sanskrit University, Varanasi; Gaṅgānātha Jha Granthamālā, Vol. IV, Published by the Director, Research Institute, Varanaseya Sanskrit Vishvavidyalaya, Varanasi, 19'1 Royal, 8 vo, pp. 54, plates 11.

The contribution of the Purāṇas in the domain of the art of Indian painting cannot be neglected. The Matsya, Agni, Garuḍa, Nāradīya and some other Purāṇas have tried to deal with this subject in a limited way. But it is the Viṣṇudharmottara-Purāṇa, the encyclopaedic store-house of various branches of Indian Knowledge, which stands far above these Purāṇas so far as the Indian painting is concerned. Besides the Purāṇas some Śilpa-śāstra treatises also deal with the art of painting; of these the *Samarāṅgana sūtradhāra* of Bhoja, 11th century A.D., the *Abhilashitārtha-Cintumāṇi* of Somesvara, 12th century A.D. and the *Śilpa-ratna* of Śrikumara 16th century A.D. are worth mentioning. These texts differ considerably from the Viṣṇudharmottara on some important points, such as the nine poses (*nava-sihānas*). But these texts were composed much later than the Viṣṇudharmottara which, according to Bühler and Hazra, is said to be a work of the fifth century A. D.

The Viṣṇudharmottara is a voluminous Purāṇa comprising over 800 Adhyāyas (Chapters) divided into three Khandas or Parts—the first Khaṇḍa of 269 Adhs., the second Khaṇḍa of 183 Adhs., the third Khaṇḍa of 355 Adhs. (Verk. edn.). It is in the third Khaṇḍa that the technical fine arts—such as music, dancing, painting, architecture, iconography—are elaborately dealt with. The *Citrasūtra* (the art of painting) forms the topic of the nine Adhyāyas (35-43) of this third Khaṇḍa, out of which the first five Adhs. (35-39) are more important as regards to this subject. According to the Viṣṇu-Purāṇa the art of painting is intimately connected with the art of dancing (*Nṛtta-śāstra*), without the knowledge of

which the art of painting cannot properly be learnt, for in both these arts the world is to be imitated ("विना तु नृत्याद्वेषं चित्रस्मै सुदृष्टिक्रमं। जगतोऽनुक्रिया कार्या द्वयोरपि यतो मृप ॥" Viṣṇu-dh. III. 2.4). Hence it is that the chapters on the *Citra-sūtra* are preceded by those on the *Nṛīta-sūstra*. Again the sound knowledge of the *Citra-sūtra* is essential for learning the art of iconography ("चित्रस्मै न जानाति अस्तु सम्बङ् नराधिपं प्रतिमालक्षणं वेत्तु त शब्दं नैत कर्विक्ति ॥" Ib. III. 2. 1). Hence the chapters on the *Citra-sūtra* are immediately followed by those on the *Pratimā-lakṣaṇa* in this Purāṇa. But according to this Purāṇa the art of painting is the best of all these arts :—

कलानां प्रवरं चित्रं धर्मकामार्थमोक्षदृष्टः ।
मङ्गल्यं प्रथमं वैतद् गृहे यत्र प्रतिष्ठितम् ॥
यथा सुमेहः प्रवरो नगानां यथाण्डजानां गहडः प्रधानः ।
यथा नरार्णा प्रवरः क्षितीशस्तथा कलानामिह चित्रकलः ॥

—(III. 43.88-89)

An authentic edition of the text of the *Citra-sūtra* chapters of the Viṣṇu-dharmottara is, therefore, to be considered a valuable contribution to the science of the Indian painting. The edition under review has been prepared on the basis of the five manuscripts named as क, स, ग, च and छ by the editor and the two printed editions of the Viṣṇudharmottara-purāṇa, viz. the Venkaṭeśvara Press edition of Bombay, published in S. V. 1969 (1912 A. D.) and the Baroda edition edited by Dr. Priyabala Shah and published in 1958 A. D. Out of the five manuscripts the manuscripts क (Devanāgarī) and ग (Śāradā) are from the B.O.R.I., Poona, the Ms. ख belongs to the Royal Asiatic Society, Bombay and the two mss. च and छ both belong to the Sarasvati Bhavana Library of the Varanaseya Sanskrit University. The two printed editions are named here as शे. (Venk. edn.) and श. (Baroda edn.).

The text of the five chapters (35-39) of the *Citra-sūtra* has been constituted in the present edition. The text presented here is quite convincing. Variant readings from the five above-mentioned Mss. and the two printed cdns. have been noted under the footnotes below the text. The footnote-numbers are given on the words of the text, of which the variants are noted under the footnote.

The text is preceded by an Introduction (*Mukhabandha*) (pp. 1-22) written in simple and lucid Sanskrit; which deals with the position and antiquity of the Viṣṇu-dharmottara, short synopsis of its contents, detailed summary of the five chapters, elaborate discussion of the technical terms and the comparative study of some similar points of the three Śilpa-śāstra treatises and the Viṣṇu-dharmottara. The Hindi translation of the text of these five chapters of the *Citra-sūtra* which is added after the text is the first ever attempted Hindi translation of such a technical subject of the Purāṇa. The translation is quite upto the mark. The Introduction and the translation both are the result of the editor's command over the subject-matter of the text. Eleven plates illustrating different poses and postures and explaining some specific technical terms used in the text add to the value of the edition.

It seems that a few of the readings of the text constituted here are the results of the thoughtful emendation by the Editor, e. g. on p. 32 the reading 'एषाकृति' (of Adh. 37) is not contained in any of the five manuscripts and the two printed editions consulted by the Editor; similar is the case with the reading 'कृशीकृतम्' (of Adh 39) on p. 41 (all the five MSS and the two printed editions read 'कृषीकृतम्'). It would have been better to mark such emended readings by asterisk or underline etc. and to discuss the necessity of such emendation in Introduction or in separate notes. A word-index with explanation and a list of the selected bibliography on the subject should also have been provided to make this edition more useful to the readers.

By bringing out this edition Dr. Chatterjee has really done a service to the cause of Indology. He deserves our congratulations and thanks. It may be hoped that he will also further take up the texts of the chapters on the other technical arts (such as *nyūta*, *gīta*, *pratimā-lakṣana* and *prasāda-lakṣana*), dealt with in this Purāṇa, for their critical editions.

—A. S. Gupta

1. श्रीकामाक्षी-मातृकास्तवः Composed by Dr.V. Raghavan, Madras.

Presented to friends by the author on the auspicious occasion of the marriage of his daughter Saubhāgyavati Nandini, on 5th December, 1971.

‘नन्दिन्या’ नन्दिन्या उद्घाहे रमण ‘रमणेन’ ।

आर्यास्तुतिरायेभ्यो दत्ता ‘कविकोक्तिलेन’ जनकेन ॥

2. श्रीसुब्रह्मण्यभुजाङ्गस्तोत्रम्—श्रीसंकरभगवत्गदकृतम् With English translation by Dr. V. Raghavan. It was also presented to friends by Dr. Raghavan on this auspicious occasion of the marriage of his daughter.

1. There has been a constant tradition in India of composing *Mātṛkā-stavas* (Eulogies of Gods and Goddesses composed in verses according to the order of the letters of Sanskrit Alphabet which comprises fifty or fifty-one (including औ) letters from अ to औ. The word ‘*mātṛkā*’ means the ‘source’ or the ‘origin’, and as the Alphabet (*varṇa-mālā*) is the origin of all the speech and literature, it is also called the ‘*Mātṛkā*’. The *Mātṛkā*, the source of all *Vāk* and *Vāñmaya* has been held in high regard from the times even of the Upaniṣads. According to the Indian cosmology as propounded in the Vedic and the Smṛti (including the Purāṇic and the Tāntrika) literature, the *Vāk* has been regarded as the original source of the creation, the whole creation has been regarded by the sages as a transformation of the *Vāk* principle—“वाग् वा इदं सर्वं भूतम्” (Chānd.-Up. 3 12.1). And as the *Mātṛkā* is the source even of the *Vāk*, it has been identified with the Conscious Creative Energy called the Self or the Ātman—

पृथिव्यादिशिवान्तं तु श्रकाराद्याइच वर्णकाः ।

कृटान्ता हंस एव स्पात्मातृकेति व्यवस्थिताः ।

—(Brahma-vidyopaniṣad. 62-63)

(“कृटशब्देन चकार उच्यते”—Upaniṣad-brahma-yogin).

In the *Stotra*-literature the Deities of the *Stotras*, specially the female Deities or the Goddesses, have been conceived in the form of the *Mātṛkā* (*Varṇa-māla*)—

“हंस इत्येव मातृका । पञ्चशत्र्यविग्रहेणाकारादिक्षकारान्तेन व्याप्तानि
भुवनानि शास्त्राणि छन्दांतीत्येवं भगवती सर्वं व्याख्योतीत्येवं तद्यै
वै नमो नमः ।” (Tripurā-tapini-Upaniṣad. 4)

In the Devi-Bhāg. (XII. 6) Goddess Gāyatrī has been mentioned as ‘अकारादित्रकारान्ता’ (‘मातृकासूर्यीत्पर्यः—शैवनीलकण्ठोदीका’) in the *Gāyatrī-sahasra-nāma*. Similarly, in the *Lalitopākhyāna* of the Brahmāṇḍa-Purāṇa the Goddess Lalitā (or Sarasvatī) has been called as ‘अग्नादित्रसारानन्दवर्णमूर्ति’ or ‘मातृका’ (IV.36.20), and in the *Lalitā-sahasranāma* Goddess Lalita has been mentioned as ‘मातृकावर्णं-रूपिणी’ (Sl. 167). In the present *Kāmākṣī-mātikā-stava* under review the author eulogises Goddess Kāmākṣī as ‘अर्णातितनुम्’ (Sl. 1).

Thus a tradition of composing *Mātikā-stavas* has been cherished and preserved from the ancient times. There are several famous *Mātikā-stavas* included in the Sanskrit *stotra* literature, for example, गणेशाद्वरामालिकास्तोत्र, सुवद्वाष्टाचरमालिकास्तोत्र, परमशिवाचरमालिकास्तोत्र, शिवमातृकाबगमालास्तोत्र, सुवद्वाष्टाचरमालिकास्तोत्र (“मातृकामालिकायुक्तं ज्ञानमोक्षसुखप्रदं”) गायत्रीमहात्मनामस्तोत्र (“मातृकाचरकमेष्ट” etc., which are all composed in the verses, each beginning with the letter of the *Mātika* (ऋ to क) ‘मातृकाचरकमेष्ट’. There is another type of the *Mātikā-stavas* which follow the order of the letters of the deity’s *mantra*—मन्त्राचरकमेष्ट; such as the मन्त्रमातृकापुष्पमालास्तव (included in the *Bṛhat-ratnākara-stotra* of the N.S.P. Bombay) and उच्छिष्टगणपतिमन्त्रमातृकास्तव (included in the *Malaya-mīrata*, edited by Dr. V. Raghavan, and pub. by the Central Sanskrit Institute, Tirupati, 1966); even the Adi-Kavi Valmiki is said have followed the order of the letters of the *Gāyatrī-mantra* in his *Rāmāyaṇa* (“गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम्” *Uttara-Kāṇḍa*, 111.18 cd) in composing the first verse of every thousand Ślokas.

The present कामाक्षी-मातृकास्तव of Dr. Raghavan is another precious pearl added to the string of the *Mātikā-stavas*. Goddess Kāmākṣī is the favourite Deity of South India, specially of the city of Kāñcī (‘कलित्रा सैव कामाक्षी कामच्छयं व्यक्तिसुपागता । सरस्वतीरमानीर्थस्तामेदाक्षमुश्मने ॥’ *Lalitopākhyāna*, 39.14). The *Lalitopākhyāna* (Adh. 39) gives the derivation of the name “कामाक्षी” of the Goddess Lalita thus :—

विरक्तिं दक्षिणेनाक्षया वर्षित हृरिमेक्षत ।
 ‘का’ नाम वाणी ‘मा’ नाम कमला ते उभे ततः ॥
 प्रादुर्भूते प्रभाषुच्चे पञ्चरात् हवं स्थिते ॥ ६६-६७ ॥
 मादिशीनयनोत्पन्ने ते उभे भारतीयिणी ।
 मंबीक्ष्य मध्यजनना विशेषेण वित्तिस्मिते ॥
 तदप्रपूर्ति कल्पाणी कामाक्षीत्यभिधामियात् ।
 तदुच्चारजमात्रेण श्रीदेवी शं प्रवच्छति ॥ ७१-७२ ॥

This derivation clearly shows the importance of the worship of Goddess Kāmākṣī in the form of its *stotra*; for she bestows both knowledge and wealth (का and मा) on his devotees. The present *Kāmākṣī-mātṛkā-stava* is a great inspiring eulogy of the Goddess full of devotional ideas and is the product of the ripe poetic genius of its author. The *Nārāyaṇa-smṛti* or 'Blessing' by the present great Śāṅkarācārya His. Holiness Sri Chandraśekharendra Sarasvati of the Kāñcī-Kāmakoṭi-pīṭha together with the two illustrations of His Holiness Jagadguru and his disciple Sri Jayendra Sarasvati Swāmī adore the beginning of this booklet. The author, Dr. Raghavan, has stringed this beautiful bright garland of pearl-like letters in order to satisfy his unfulfilled yearning of having a talk with the holy Jagadguru at Kāñcī on the auspicious occasion of his daughter's marriage, when he had gone there to visit Goddess Kāmākṣī, for the Jagadguru had been observing the vow of perfect silence (*Kuṭṭha-mauna-vrata*) at that time, as he (Dr. Raghavan) himself says :—

श्रीकाञ्चीनगरीमगामगसुतामद्राक्षमद्राक्षम-
प्येजज्ज्ञमरूपशंकरर्पति तं काटुभौने स्थितम् ।
पश्यन् काञ्चिदपूर्तिमात्यनि च तामापूरयन्नक्षरा-
काराया अवशोऽहमक्षरसरां देव्या अगुम्फं स्फुतिम् ॥

Exhaustive explanatory notes on difficult words of the *Stava* are given in the footnotes; also the comparative references are given in the footnotes from such *Stuti-works*, as the Lalitāsaḥasranāma, Lalitā triśalā, Saudaryalaharī, Ārya Śataka of the Mūka-pañcasatī Devī-māhātmya, Devī-Bhāgavata, Kalikā, Purāṇa, Bhād-dharma Purāṇa, Bhagavadgītā, R̄gveda and Yajurveda. The stanzas have been composed in lucid and standard Sanskrit. In all, there are fifty, three stanzas in this *Mātṛkā-stava* representing the fifty letters of the Mātṛkā, and hence called the *Pāñcāśikā* here and conceived as the Mother Goddess :—

नूनं कानिचिदक्षरणि न धृतान्येतेषु पद्येष्विति
स्याच्चेत् केष्वपि शाब्दिकेषु कविषु न्यौन्याभ्यसूयादिकं ।
आदिकान्तसमस्तवर्णवपुषा या मातृका राजते
सैवास्योत्तरसत्र पुत्रकृते पञ्चाशिका दास्यति ॥ ५३

This beautiful and inspiring *Mātykā-stava* certainly deserves a permanent and exalting place in the galaxy of the Sanskrit Stotras Dr. Raghavan is to be congratulated for producing such an excellent piece of devotional poem in the form of this *Kāmākṣī-mātykāstava*.

2. श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम् (*Subrahmaṇya Bhujangastotra*) of Bhagavatpāda Śrī Śāmkarācārya is a well-known *stava*. It is composed in the *Bhujangi-prayāta* metre, each *pāda* of which consists of the four *ya-gāyās* (मुखङ्गप्रयाते चतुर्भिर्वर्णारैः; ～～, ～-~, ～-~, ～-~). There are other *Bhujanga* (or *Bhujanga-prayāta*)-*stotras* composed by the Ādi Śāṅkarācārya; such as the शिवभुजङ्गम्, श्री साम्बसदशिवभुजङ्गप्रयातःस्तोत्रम्, देवीभुजङ्गस्तोत्रम्, रात्राभुजङ्गप्रयातस्तोत्रम्, रामभुजङ्गप्रयातस्तोत्रम् etc. The present *Subrahmaṇya-bhujangastotra* consists of the 33 stanzas, the last stanza containing the *phala-s्निति* as :—

भुजङ्गालभवृतेन कलृप्तं स्तवं यः
पठेद् भक्तियुक्तो गुह्यं संप्रणाम्य।
सुपुत्रान् कलन् धर्तं दीर्घमायु—
कंभेत् स्कन्दमामुज्यमन्ते नरः मः ॥

An illustration of Kalyāṇa Subrahmaṇya is given on the back of the title page, and the *Nṛāyana-smṛti* (Blessing) by His Holiness Jagadguru Śāṅkarācārya of Kānči-Kāma Koṭi-pīṭha is also printed in the beginning. The English translation is literal and lucid. Explanatory and other footnotes are also given.

Both these booklets in the form of the two inspiring *Stotras*—the one of the great female Deity Goddess Kāmākṣī, and the other of the male Deity God Subrahmaṇya—are really the precious and proper presents presented by Dr. Raghavan to his friends on the auspicious occasion of the marriage of Saubha Nandinī with Chiranjivi Venkataramani. It is hoped that they will be cherished as precious treasures and utilised in enriching the Souls.

—A. S. GUPTA

सीताकृतं वह्नचष्टकम्

नमस्यामि महायोगं कृतान्तं गहनं परम् ।
 दाहकं सर्वभूतानामीशानं कालरूपिणम् ॥ १७

नमस्ये पावकं देवं साक्षिणं विश्वतोमुखम् ।
 आत्मानं दीपवपुषं सर्वभूतहृदि स्थितम् ॥ १८

प्रपद्ये शरणं वर्हि ब्रह्मण्यं ब्रह्मरूपिणम् ।
 भूतेशं कृत्तिवसनं शरण्यं परमं पदम् ॥ १९

उँ प्रपद्ये जगन्मूर्त्ति प्रभवं सर्वतेजसाम् ।
 महायोगेश्वरं वह्निमादित्यं परमेष्ठिनम् ॥ २०

प्रपद्ये शरणं रुद्रं महाग्रासं त्रिशूलिनम् ।
 कालार्थं योगिनामीशं भोगमोक्षफलप्रदम् ॥ २१

प्रपद्ये त्वां विरूपाक्षं भूर्भुवःस्वःस्वरूपिणम् ।
 हिरण्मये गृहे गुप्तं महान्तममितौजसम् ॥ २२

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम् ।
 हृव्यकृव्यवहं देवं प्रपद्ये वह्निमीश्वरम् ॥ २३

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः स्वयम् ।
 भर्गमग्निपरं ज्योती रक्ष मां हृव्यवाहन ॥ २४

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1971)

WORKS ON PURĀÑAS

1. *Kūrma-Purāṇa*

(a) *Critical Edition*

As mentioned in the last review (Vol. XIII. 2 pp. 177 ff.), the critical text together with the Introduction has already been printed and presented to the President of the Canberra (Australia) Session of the International Congress of Orientalists on our behalf by the High Commissioner for India, H. E. Mr. A. M. Thomas. But the Appendices and the Śloka-index could not be added at that time. Now the following Appendices are being printed and added to the Critical text in order to complete this Critical edition:—

Appendix 1 (A)—Identified Kūrma-Purāṇa quotations from the Dharma Śāstra-Nibandhas. (*Printed*)

Appendix 1 (B)—Unidentified Kūrma-Purāṇa quotations from the Nibandhas. (*Printed*).

Appendix 2. Subject-concordance indicating the parallel topics and sub-topics of the Kūrma-Purāṇa and the other Purāṇas and the Epics.

Critical Notes— Which supply explanatory, critical and textual remarks on the important readings of the constituted text.

The verse-index has already been printed. The detailed contents and also a detailed index of the Adhyāyas and the Ślokas with those of the Venkt. edn. is being printed now.

(b) *Hindi and English Translations*

Hindi and English Translations along with the critical Sanskrit Text are being printed in separate volumes. Important

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९७१)

पुराणसम्बन्धीनि कार्याणि

कूर्मपुराणम्

(अ) पाठसमीक्षात्मक संस्करणम्

यथा 'पुराणम्' धत्रिकायाः गताङ्के (XIII.2; p. 177ff.) सूचितं यत्
कूर्मपुराणस्य भूमिकासहितं समीक्षात्मकं संस्करणं मुद्रितमासीत् तथा
आस्ट्रे लिया देशस्य कैनबरा विश्वविद्यालये सम्पाद्यमानस्य अन्तरराष्ट्रियप्राच्य-
विद्यासमेलनस्य अध्यक्षाय काशिराजन्यासस्य प्रतिनिधित्वं कुर्वता भारतदेशस्य
तत्रत्येन उच्चायुक्तेन महामहिमा श्री ए० एम० थामसमहोदयेन तत् समर्पित-
मासीत् । किन्तु तस्मिन्ब्रवसरे परिशिष्टानि न योजितान्यासन्, अथ च श्लोकानु-
क्रमण्यि तत्र न सम्पृक्ता । अधुना अशोनिर्दिष्टानि परिशिष्टानि मुद्रितानि
तथा समीक्षासमक्षसंस्करणस्य पूरणात्मं तेन संस्करणे सह योजितानि सन्ति—

परिशिष्टम् १. (अ) धर्मशास्त्रनिबन्धेभ्य उद्धृताः कूर्मपुराणे
उपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् १. (ब) निबन्धेभ्य उद्धृताः कूर्मपुराणे अनुपलब्धाः
श्लोकाः (मुद्रितम्)

परिशिष्टम् २. कूर्मपुराणस्य समानविषयाणामुपविषयाणां
च अन्यपुराणौ महाभारतेन च सह संवादः
समीक्षितटिष्ठण्यः— निर्वारितपाठस्य महत्त्वपूर्णपाठानुसारिणी समीक्षा-
त्मिका व्याख्या अन्यच्च समालोचनात्मकं
विवरणं प्रस्तुतमस्ति ।

श्लोकानुक्रमणी मुद्रिताऽस्ति । बृहद्विषय-सूची अपि च पाठसमीक्षित-
संस्करणस्याध्यायानां तथा श्लोकानां-सूची वैकटेश्वरसंस्करणेन सह अधुना
मुद्रिता वर्तते ।

(ब) हिन्दी भाषायाम् आग्लभाषायां चानुवादौ

कूर्मपुराणस्य समीक्षितसंस्कृतपाठेन सह तस्य हिन्दीभाषायाम् आग्लभाषायां
चानुवादस्य पृथक् पृथक् संस्करणं मुद्रितं कियते । वामनपुराणस्य अनुवादात्मक-

Appendices like those of the Vāmana-Purāṇa translation are also being added to these volumes. An exhaustive index of the proper (personal) names is also now ready for the press.

2. Varāha-Purāṇa

After the Vāmana and the Kūrma we have taken up the Varāha-Purāṇa for its Critical edition. The following MSS. of the Varāha-Purāṇa are being collated:—

1. No. 57/183 (Devanāgarī) of the Sarasvatī Bhāṇḍāra, Fort Ramnagar.
2. No. 58/183 (Devanāgarī) of the Sarasvatī Bhāṇḍāra, Fort Ramnagar.
3. No. 15766 (Devanāgarī) of the Vārāṇaseya Sanskrit University—Sarasvatī Bhavan Library, Varanasi. This Ms. belongs to the Library of Kavīndrācārya Sarasvatī as mentioned in the last colophon by the scribe.
4. No. 1197 (Devanāgarī) from the Viśveśvarānanda Vedic Institute, Hoshiarpur (Punjab).
5. A Bengali Ms. from the Serampur College, West Bengal. (Its microfilm copy was procured from there, which has been photographed here for collation).

Two MSS. from the Bhandarkar O. R. Institute, Poona and two MSS. (Bengali) from the Asiatic Society, Calcutta, have also been *procured*. Efforts are being made to procure other MSS. or their microfilms, photos or transcribed copies from the British Museum, London, India Office, London, Bangiya Sahitya Parisad, Calcutta, Sanskrit College, Calcutta, Government Oriental MSS. Library, Madras, Oriental Research Institute Library of the Kerala University, Trivandrum, Stringi Mutt, Mysore, and M. S. Sarasvati Mahal Library, Tanjore; etc.

संस्करणे इव कूर्मपुराणस्य अस्मिन् अनुवादात्मके संस्करणेऽपि महत्त्वपूर्णानि परिशिष्टानि संयोजितानि सन्ति । मनुष्यनगरनद्यादिसंज्ञाविशेषशब्दानां ब्रह्मत् सूच्यत्यधुना मुद्रणार्थं निर्मिता वर्तते ।

वराहपुराणम्

वामनपुराणस्याथ च कूर्मपुराणस्यानन्तरं समीक्षात्मकसंस्करणाय वयं वराहपुराणमयिकृतवन्तः । अथ च सम्प्रति वराहपुराणस्य अधोलिखितानां हस्तलेखानां पाठसंवादकार्यं संपन्नम्—

१. नं० ५७।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
२. नं० ५८।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
३. नं० १५७६६ (देवनागरीलिप्यां) वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयात्, प्राप्तः । अस्य हस्तलेखस्थानितमपुणिकायां लेखककृतविरेकेशोनेदं प्रतीयते यदिदं पुस्तकं श्रीकवीन्द्राचार्यसरस्वतीमहोदयानां संग्रहालयस्यास्ति ।
४. नं० ११९७ (देवनागरीलिप्यां) वञ्चनदप्रदेशस्थ होशियारपुर-नगरीय विश्वविद्यालयनन्द-वैदिकशोध-संस्थानात् प्राप्तः ।
५. वज्रपदेशीय सेरामपुर महाविद्यालयात् एका वंगीयहस्तलेखस्य माइक्रोफिल्मप्रतिरिपि प्राप्ता चासीत् । पाठ-भेदाय यस्याचित्रप्रतिरिप्यस्माभिः निर्मिता ।

भण्डारकरप्राच्यविद्याशोधसंस्थान-पूनातः द्वौ हस्तलेखावथ च एशियाटिक सोसायटी कलिकातानगरीतः द्वौ वज्रपदेशीयहस्तलेखावपि प्राप्तौ । ब्रिटिशम्यूजियम, लन्दनतः, इण्डियाधाफिस, लन्दनतः, वडीयसाहित्यपरिषदकलिकातानगरीतः, संस्कृतमहाविद्यालयकलिकातानगरीतः, मद्रासस्थ, गर्वनमेष्ट प्राच्यविद्या हस्तलेखानां पुस्तकालयात्, केरलविश्वविद्यालयीय प्राच्यविद्या शोधसंस्थान पुस्तकालयात् त्रिवेन्द्रनगरस्थात्, श्रुङ्गेरीमठ, मैसूरतः, अथ च टी० एम० एस० सरस्वतीमहलपुस्तकालय तन्जौरतोप्यन्यहस्तलेखानां, माइक्रोफिल्मफोटो-प्रतीनाम् अथवा हस्तप्रतिलिपिनां चाचाप्तये वयं प्रयत्नं कुर्वन्तः स्मः ।

OTHER WORKS

Purāṇa Pāṭha and Pravacana

The whole of the Varāha-Purāṇa was recited from 27.10.71 upto 2.11.71 (Kārtika Śukla 8-15) in the Padmanābha temple, Ramnagar, by Pt. Lakṣmaṇa Pandey in the morning and the *pravacana* on it was given in the evening by Pt. Visvanath Shastri Datar of the Sāṅgaveda Vidyālaya, Varanasi.

Veda Pāṭrayaṇa

From 23 June to 8 July, 1971 (Āśādha Śukla 1-15) the pāṭrayaṇa of the Śukla Yajurveda, Kāṇva Śakhā, was held in the Śīvala-temple of the Śīvala Palace, Varanasi. The text was recited from the memory by Pt. Shrikrishna Puranika. The Śrotā was Pt. Lakṣmi Kanta Puranika.

Purāṇa-gosthī

In addition to the Veda-Pāṭrayaṇa, a Purāṇa-gosthī was also arranged on this occasion on the 7th July, 1971 in the Śīvala Palace, which was presided by H.H. Maharaja Dr Vibhuti Narain Singh and was attended by many local Sanskrit Scholars and Professors of the Sanskrit University and the Banaras Hindu University. A cyclostyled brochure containing the account of the activities of the Purāṇa Deptt. and some important problems about the critical text of the Purāṇas was circulated before hand by post to the different local Sanskrit scholars interested in the subject. The brochure was read in the Gosthī by the Editor, Shri A.S. Gupta and the problems mentioned therein were discussed by the scholars present. Prof. Baldeva Upadhyaya, Prof. Badrinath Sukla, Prof. Reva Prasad Divedi, Late Prof. K.N.S. Telang, Prof. Rama Kuber Malaviya, Pt. Visvanath Shastri Datar and some other scholars took part in the discussion. A paper in Sanskrit on the problems of organising the Sanskrit learning; specially the study of the Rājanīti, prepared by Pt. Rajesvara Shastri Dravid, was read by his learned son in his absence. The Vyāsa-Pūrgimā Number of the 'Purāṇa' Bulletin was duly presented to His Highness, and the Varṣāśāra (a kind of the bi-annual scholarship)

अन्यानिकार्याणि

पुराणपाठः प्रवचनं च

२७-१०-७१ दिनाङ्कतः २-११ ७१ दिनाङ्क^१ यावत् (कार्तिक-
शुक्लपक्षे ८-१५ तिथि यावत्) रामनगरस्य पञ्चानाभमन्दिरे वराहपुराणस्य
पारायणं पं. लक्ष्मणषाण्डेयमहोदयेन प्रातःकाले कृतम् । सायंकाले च एतदविश्वये
साज्ज्वेदविद्यालयीयं पं. विश्वनाथशास्त्रीदावरमहोदयेन प्रबचनं कृतम् ।

वेदपारायणम्

२३ जूनतः आरभ्य ८ जुलाई १९७१ दिनाङ्कं यावत् (आषाढमासस्य शुक्लपक्षे १-१५ तिथिषु) शिवालाभवनस्य शिवमन्दिरे काष्ठशाकीयशुक्लं यजुर्वेदस्य पारायणमभवत् । सम्पूर्णग्रन्थस्य पारायणं षं, श्रीकृष्णपौराणिक-महोदयेन स्मृत्याधारेण कृतम् । अस्मिन्नवसरे षं, लक्ष्मीकान्तपौराणिकः श्रोता आसीत् ।

पराण-गोष्ठी

७ जुलाई १९७१ दिनाङ्के तत्रभवनां काशिनरेश डा० विमूति-
नारायणसिंहमहोदयानाम् अध्यक्षतायां शिवालाभवने वेदपारायणाभवता
पुराणगोष्ठयायोजितासीत् । यस्यां स्थानीयाः संस्कृतविद्वांस्तथा बाराणसेय-
संस्कृतविश्वविद्यालयीयाः काशीहिन्दूविश्वविद्यालयीयाः प्राद्यापकाश्चोपस्थिता
अभवन् । पुराणविभागीयकार्यविवरणस्य अथ च पुराणानां महत्त्वपूर्णसमीक्षात्मक-
पाठस्य विचारणीयप्रश्नानां निर्देशनं कुर्वणा एका साइक्लोस्टाइलपुस्तिका गोष्ठया
पूर्वमेव तस्मिन् रूचि विदधतां स्थानीयसंस्कृतविदुषां सकाशो प्रेषिता चासीत् :
गोष्ठीमध्ये संपादकेन श्रीआनन्दस्वरूपगुप्तमहानुभावेन पुस्तिकास्थं विवरणं
पठितम् । ततश्च विचारार्थसुप्तस्थापितानां तेषां प्रश्नानां सम्बन्धे उपस्थिताः
संस्कृतविद्वांसः विमर्शी कृतवन्तः । श्रीबलदेवउपाध्यायमहोदयः, श्रीबद्रीनाथ-
शुक्लमहोदयः, श्रीरेवाप्रसादद्विवेदिमहोदयः, स्वर्णीय श्रीकान्तनाथशास्त्रितैलङ्ग-
महोदयः, श्रीरामकृष्णरामलवीयमहोदयः, श्रीविश्वनाथशास्त्रिदातारमहोदयश्च
अनेकन्यविद्वांसोऽप्यस्मिन् विमर्शे भागिनोऽभवन् ।

संस्कृतपठनशाठनस्य विशेषतो राजनीते: समस्यानां विषये एको निबन्धः
 एं० राजेश्वरशास्त्रिद्विडमहोदयैः संस्कृतभाषायां निबद्धः । तेषामनुष्टितौ
 तदात्मजस्तं पठितवान् । 'पुराणस्' पत्रिकाया: व्यासपूर्णमाङ्गः तत्रभवद्धः
 काश्चिनरेशेभ्यः प्रदत्तः । तदनन्तरं ६०० रूप्यकाणां वर्षाशनं(पाण्यासिकी वृत्ति)

of Rs. 600 was given by His Highness to Pt. Krishnamurti Śrauti who is memorising the Sāmaveda and its Brāhmaṇas. The prasāda was distributed to the audience after the goṣṭhī.

Vāmana Jayanti

The Vāmana-Jayanti was celebrated by the Purāṇa-Department on Sept. 2, 1971 with Vāmana-Pūjā and recitation of the Vāmana-stuti from the Vāmana Purāṇa. His Highness also attended the function. Prasāda was distributed after the pūjā and the stutī-pāṭha.

Scholars who Visited the Purāṇa-Department

The following scholars visited the Purāṇa-Department and acquainted themselves with its working :—

1. Dr. Robert J. Miller, Resident Director, American Institute of Indian Studies, U.S.A.—(29.7.71)
2. President, American Institute of Indian studies.—(29.7.71).
3. Miss काजुको अमादा, a teacher of Bengali in the Tokyo University, Japan. She showed keen interest in our Purāṇa work. She was presented a copy of the Hindi translation of the critical text of the Vāmana-Purāṇa with a request to write an article on the comparative study of the Purāṇic and Japanese mythology.—(21.11.71)
4. Dr. Hubert Hänggi, Gurich, Switzerland.—(22-11-71)

ACTIVITIES OF MAHARAJA BANARAS VIDYĀMANDIR TRUST

Vaidika Bāla-Vasant Pūjā

On the auspicious occasion of the birthday ceremony of Maharaj Kumar Shri Anant Narain Singh, which was celebrated from 23 to 26 Nov., 1971, The Bāla-Vasant-Pūjā was performed in the Devī temple of the Raminagar Fort. Sixteen Vaidika bālakā-s (children who have memorised some portions of a Veda-Saṁhitā) recited the Vedic mantras according to the rules. Dakṣinā was given to them after the Pūjā.

सामवेदंसंहितायास्तद् ब्राह्मणस्य च कण्ठस्थीकरणार्थं श्रोत्रियाय प॑० श्रीकृष्णमूर्ति वैदिकाय महाराजकाशिनरैश्च: प्रदत्तमासीत् । गोष्ठीसमाप्तौ उपस्थितसज्जन-वृद्धेभ्यः प्रसादवितरणं च कृतम् ।

वामनजयन्ती

२ सितम्बर १९७१ दिनाङ्के पुराणविभागे 'वामनजयन्ती' आयोजितासीत् । वामन-पूजार्थं वामनपुराणो वामनस्य स्तुति-पाठोऽपि कृतः । श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नुत्सवे समुपस्थिता आसन् । पूजनान्ते प्रसादवितरणं च जातम् ।

पुराणविभागे समाप्ता विद्वांसः

अधोनिर्दिष्टा विद्वांसः पुराणविभागे संप्राप्तास्तस्य कार्यप्रणालीं चापश्यन्—

१. डा० रावर्ट जी० मिल्लरमहोदयः, रेसिडेन्ट डाइरेक्टर, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज, यू० एस० ए० ।
(२९.७.७१)

२. अध्यक्षमहोदयः, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज ।
(२९.७.७१)

३. श्रीमतीकाजुकोयामादा जापानस्य टोकियो विश्वविद्यालये वङ्गमाधाया अध्यापिका पुराणकार्ये रुचिमदर्शयत् । पौराणिकानामथ च जापानस्य धार्मिकाणां ग्रन्थानां विषयमवलम्ब्य एकं तुलनात्मक-शोधप्रबन्धं विरचयितुं सद्प्रार्थिता, तस्यै च वामनपुराणस्य समीक्षात्मकशठस्य एको हिन्दीभाषाया अनुवादः समर्पित आसीत् ।
(२१.११.७१)

४. डा० ह्रूबर्ट हैन्मीमहोदयः, जुरिच्, स्विटजरलैण्ड ।
(२२.११.७१)

महाराजवनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

वैदिक-बाल-वसन्त-पूजा

२३ नवम्बरः २६ नवम्बरं यावत् संपाद्यमानस्य महाराजकुमार श्रीअनन्त-नारायणसिंहमहोदयस्य जन्मदिनोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे बालवसन्त-पूजा संपादिता भूत्वा । षोडश वैदिकबालकाः (यैः वैदिक सहितायाः केचिद् अंशाः कण्ठस्थी कृताः) नियमानुसारेण वैदिकमन्त्राणां पाठं कृतवन्तः । पूजनान्ते तेभ्यो दक्षिणा प्रदत्ताः ।

Kirtana

A Kirtana or recitation and singing of God's names was held on the same day at night, in which the inmates of the Rāma Krishna Mission also took part. Prasāda was distributed after the Kirtana.

Bāla-sāstrārtha on Nyāya

A sāstrārtha or debate in Sanskrit on Navya Nyāya was organised under the supervision of Panditraj Shri Rajeshwar Shastri Dravid, in which the students of the Vidyā-mandir including the Mahārājākumar took part. Principal V.V. Deshpande, Shri N.N. Banerjee (Editor of the *Hindutva*) and Pt. Baldeva Upadhyaya were among the audience. After the sāstrārtha Shri N.N. Banerjee gave a short discourse on the importance of memorising the passages of the Sāstras even without grasping their meaning. Prizes were given to all those children who participated.

Art-competition

A Citra-Kalā competition was also organised on this occasion in which the children under twelve years of age took part. Prizes were given.

ACTIVITIES OF MAHĀRĀJI DHARMAKĀRYA NIDHI

Bāla-Melā

A Bāla-Melā (Children's Fair and Baby-show) was also organised on this occasion on Nov. 25. Sports were organised in the Dewan Khana of the Fort. The selected children of the local schools took part in the sports under the supervision of their teachers. Prizes were given to the winners. Sweets were distributed to all the children of Ramnagar and the neighbouring villages below the age of 12 years, clothes and toys were also distributed by the Rajkumāris to the children below the age of four years.

RĀMA LILĀ

The Rāmalilā organised every year at Ramnagar ~~in Sept.~~
Oct. (from Auanta-Caturdasi upto the Sarat-Purnima).

कीर्तनम्

तस्मिन्नेव दिने रात्रिसमये भगवान्महाराजीर्तनमपि संपादितम् । यस्मिन् राम-कृष्णमिशनसंस्थायाः संन्यासिनोऽपि सम्मिलिता बभूतुः । कीर्तनान्ते प्रसादवितरणं च कृतम् ।

बाल-शास्त्रार्थम्

नवव्यायस्य विषये शास्त्रार्थं पण्डिराजश्रीराजेश्वरशास्त्रिद्विडमहोदयानां निर्देशने संजातम् । यस्मिन् विद्यामन्दिरविद्यालयस्य छात्रैः सह महाराजकुमारोऽपि सम्मिलित आसीत् । प्रिंसिपल वी. वी. देशपाण्डे, श्री एन. एन. वैनर्नी (हिन्दुत्वसंपादक) अथ च पं० बलदेवउपाध्यायोऽपि समायां सम्मिलिता आसन् । शास्त्रार्थान्ते श्री एन.एन. वैनर्नीमहाशय शास्त्रोद्धरणानाम् अर्थज्ञानं विनैव कण्ठस्थीकरणस्य महत्त्वं प्रतिपादयन् संक्षिप्तं भाषणं कृतवान् । शास्त्रार्थं सम्मिलितेभ्यशङ्कात्रेभ्यः पुरस्कार वितरणं जातम् ।

चित्रकलाप्रतियोगिता

तस्मिन्नेव दिने चित्रकलाप्रतियोगिताऽपि आयोजितासीत् । अस्यां प्रतियोगितायां द्वादशवर्षादल्पवयस्काः छात्राः सम्मिलिता जाताः । तेभ्यः पुरस्काराः प्रदत्ताः ।

महारानीधर्मकार्यनिधेः कार्यविवरणम्

बालमेला

अस्मिन्नवसरे २५ नवम्बर १९७० दिनाङ्के बालमेला संयोजिता । दुर्गस्य दीवानखानानामके प्राङ्गणे क्रीडा अयोजिता आसीत् । क्रीडायां स्थानीयानां पाठशालानां विशिष्टा छात्रास्तेषामध्यपकानां निर्देशने सम्मिलिता बभूतुः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । रामरावास्तव्येभ्यः समीपवर्तितत्प्रामावास्तव्येभ्यश्च द्वादशवर्षाद्वृनेभ्यः सर्वेभ्यो बालेभ्यो मिष्ठानानि प्रदत्तानि तथा राजकुमारीभिः चहुथृवर्षाद्वृनेभ्यः बालेभ्यो वस्त्राणि कीडनकानि च प्रदत्तानि ।

रामलीला

सितम्बर-अक्टूबरमासे (अनन्तचतुर्दशीतः आरभ्य शरदपूर्णिमां यावत्) रामनगरे पूर्वदेव सांस्कृतिकस्य धार्मिकस्य च महत्त्वाधायिकाणां रामलीलायाः

Maharaja Kashi-Naresha is of a great cultural and religious importance for the masses. It lasts for full one month and is visited by a large number of people. Important personages of India and abroad who happen to come to Varanasi on that occasion make it a point to visit this Rāmlilā and appreciate it very much.

This year the Rāmlilā was celebrated from 4th Sept. upto 3rd Oct., and was visited by many important personages also, both Indians and foreigners.

Distinguished Guests at the Nadesar House of His Highness

1. Dr. Juan Roger Rivieri, Professor of Indology, Madrid University, Madrid, Spain, along with his wife had been the guest of His Highness for about a month in November.
2. Justice S.K. Varma, Chief Justice U.P. 6-7-71.
3. Sri Swaraj Ali Khan, Addl. Commissioner of Income tax, Lucknow, 25-7-71.
4. Sri Morarji Desai, M.P. 18-8-71.
5. Sri G.B. Gupta
6. Sri Jagdish Munshi, 22-8-71.
7. Sri B. Mullik, Allahabad, 22-9-71.
8. Dr. L. Sternbatch, 30-9-71.
9. Brig. Rizavi, 24-11-71.
10. Sri Govardhan Singh, Central Bank of India Lucknow, 25-11-71.

महाराजकाशिनरेशमहोदयेन आयोजनं कृतम् । प्रायः एकमासं यावत् संपाद्यमानायां अस्यां रामलीलायां भूयांसो दर्शकाः समिलिता भवन्ति । भारतीया अथ च विदेशीयाः विशिष्टाः पुरुषाः ये तदा वाराणसीम् आगच्छन्ति, ते हमां रामलीलामपि प्रेक्षन्ते प्रशसन्ति च ।

अस्मिन् वर्षे अस्या रामलीलाया आयोजनं ४ सितम्बरतः ३ अक्टूबरं यावत् अभवत् । एतां च बहवो भारतीया दैदेशिकाश्च विशिष्टाः पुरुषाः अपि अपश्यन् ।

तत्रभवतां काशिनरेशमहोदयानां नन्देश्वर-भवने प्राप्ता
विशिष्टातिथ्यः

१. डा० जान रोजर रीविरी महोदयः प्रोफेसर प्राच्यविद्या,
मेडिडविश्वविद्यालय, मेडिड, स्पेनतः आगतः नवम्बर-
मासे प्रायः एकमासं यावत् स्वपत्न्या सह तत्रभवतां
काशिनरेशानां अतिथिरासीत् ।
२. जस्टिस एस. के. वर्मामहोदयः चीफ बस्टिस, उत्तरप्रदेश (६.७-७१)
३. श्री स्वराज अलीखानमहोदयः, एडिशनल कमिश्नर
इनकम ट्रैक्स, लखनऊ (२५.७-७१)
४. „ मोरारजी देसाईमहोदयः (१८-८.७१)
५. „ चन्द्रमानगुप्तमहोदयः, (१८-८.७१)
६. „ बगदीशमुन्शीमहोदयः (२२.८-७१)
७. „ बी. महिलकमहोदयः, प्रयाग (२२.९-७१)
८. „ ए.ल. स्टर्नबाखमहोदयः, पैरिसविश्वविद्यालयस्य (३०.९-७१)
९. „ ब्रिज० रिजबीमहोदयः (२४.११-७१)
१०. „ गोवर्धनसिंहमहोदयः,
सेप्टेम्बर बैंक आफ इण्डिया, लखनऊ (२५-११-७१)

(३२)^१

श्रीभगवानुवाच—

अधुना संप्रवक्ष्यामि यत्कर्म प्रेतसंश्यम् ।
 संवत्सरे हि यत्कर्म परलोकहितं हि यत् ॥ १ ॥

आसन्नमरणं ज्ञात्वा देहिसंबन्ध(धि)बान्धवाः ।
 मुमूर्षु तत्र संस्थाप्य दक्षिणे चरणं शनः ॥ २ ॥

नयेयुः स्रोतसि क्षिप्रं गङ्गादौ यत्र क्षिप्यते ।
 शूद्रस्तु न बहिर्नेयुः (यः) संस्थाप्य (प्यो) निजवेशमनि ॥ ३ ॥

मृतो निःसार्थते गेहादद्वारेण दक्षिणेन हि ।
 पूर्वोत्तरपथिमैस्तु ब्राह्मणानां गृहे मृताः ॥ ४ ॥

उदकूदारेण जीवन्तं^२ कमश्चापि निगद्यते ।
 निष्ठृत्य (निर्हत्य) च शुचौ देशे स्वलिप्ते च कुशाभ्मसा ॥ ५ ॥

मुमूर्षु तत्र संस्थाप्य दक्षिणे [च] चरणं शनैः ।
 सु(व)र्णं रजतं गां च कू(त)स्नां भूमि प्रदीपकम् ॥ ६ ॥

तिलकाञ्छनकं दद्यात्तचाप्रपात्रे निधाय च ।
 विप्रेभ्यो वाक्यमुच्चार्यं यथादैवतपूर्वकम् ॥ ७ ॥

दक्षिणासहितान्येव मुमूर्षोः स्वर्गमक्षयम् ।
 स्वर्गं नयति गोचर्म सम्यग् दत्तं सदक्षिणम् ॥ ८ ॥

१. अयमध्यायः लण्डन्-कोश एवोपलभ्यते ।
२. ‘संशयः’ इति मातृकायाम् ।
३. दृश्यतां हारलता पृ. १३६; तत्र आदिपुराणादेते श्लोका उद्घृताः ।
४. दृश्यतां हारलता पृ. १११ ।
५. आसन्नमरणं द्विजमित्यर्थः । ‘आसन्नमरणो मानुषो गृहाद्विजकार्यः, शूद्रस्तु गृह एव स्थाप्यः, न बहिर्निस्सारणीयः’ इत्यादि हारलतायां (पृ. १२७) द्रष्टव्यम् ।

यावच्छृणानि यद्भूमौ शान्तिधान्यानि संख्यया ।
 तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥

अकस्मात् प्राङ्गणे देवा (यो वा?) स्मृतो (मृतो) भवति मानवः ।
 तं च नीत्वा जलाभ्याशं विधिवस्त्रदहेत्तनुम् ॥ १० ॥

यत्र देशे जलं नास्ति तुष्टैस्तु (तुषारश्च) न विद्यते ।
 तत्र तोयकथां कार्या वस्त्रब्यं वा हिमं हिमम् ॥ ११ ॥

दृष्ट्वा तु तं सृतं (गत?) प्राणं घृतेनाभ्युक्षयेत्ततः ।
 स्नापयेत्सर्वतीर्थानि समावाशा जलाशये ॥ १२ ॥

उद्धरन् (?) वारिणा कुम्भे वराहकथितान्यपि ।
 गथादीनि च तीर्थानि पञ्च पुण्याः शिलोच्चयाः ॥ १३ ॥

कुरुक्षेत्रं च यज्ञां च यमुनां च सरिद्विराम् ।
 कौशिकीं चन्द्रभागां^{१२} च सर्वपापप्रणाशिनीम् ॥ १४ ॥

भद्रावकाशां सरयूं गण्डकीं^{१३} पनसां तथा ।
 वैष्णवं च वराहं च तीर्थं पिण्डारकं तथा ॥ १५ ॥

- ६. 'नद्यन नित्वा जलम् रसं' इति मातृकायाम् ।
- ७. हर्षलतायां (पृ. १२६) अयमेव श्लोकः आदिपुराणादुद्धृता इति दृश्यते ।
- ८. 'पर्यं तोयम्' इति वाचोच्चारणाम् ।
- ९. 'उद्दो' इत्येव मातृकायामेकाक्षर न्यूनं दृश्यते ।
- १०. एन आरम्भ पदधारः प्रायः एवमेव शुद्धितस्वे (पृ. ३०४), नित्यानन्दपर्वतीय-हन्-अन्त्यकर्मदीपके (पृ. २१ ff.), वराहपुराणे (१८७. ११४-१२२), शुद्धिकिंतके (पृ. ५२), हारलतायां (पृ. १२६), शुद्धिकौमुद्यां (पृ. ११०) च दृश्यन्ते ।
- ११. ये च पुण्याः इति शुद्धितस्वे (पृ. ३०४), अन्त्यकर्मदीपके (पृ. २१), वराहे (१८७. ११४), पितॄदयितायां (पृ. ५५) ।
- १२. पर्योद्यामिति वराहे ।
- १३. 'नन्दा मद्रावकाशा च गण्डकी सरयूः' इति अन्त्यकर्मदीपके । 'गण्डकी भद्र-नामा च सरयूबन्दा तथा' इति वराहे ।
- १४. 'मैरवम्' इति अन्त्यकर्मदीपके । 'वनानि नव वाराहे तीर्थं पिण्डारके तथा' इति वराहे ।

पृथिव्यां यानि तीर्थानि सरितः^{१५} सागरांस्तथा ।
 आवाहयामि तोयेऽस्मिन् मृतस्य (मृतसं ?) शुद्धिमाप्नुयात् ॥ १६ ॥

इत्युक्त्वा तत् शिरोदेशे दद्याच्चोयाङ्गलित्रयम् ।
 प्रक्षाल्य च तनुं सर्वं पिघाय शुचिवाससि (सा) ॥ १७ ॥

यज्ञोषब्देतं तिलकं परिधाप्य ततः परम् ।
 विलित्य (प्य) सर्वगात्राणि चन्दनागहकर्दमैः ॥ १८ ॥

पृथिवीं यातु^{१६} मे ब्राणं यातु मे रसना जलम् ।
 चक्षुषी ज्वलनं यातु स्पर्शो यातु च मारुतम् ॥ १९ ॥

शब्द आकाशमभ्येतु मनो वैकारिकं तथा ।
 अशुभं वा शुभं वापि मृत्युकाले स्पृशेद्यदि ॥ २० ॥

यं यं चापि स्मरन् विप्राः (प्रः) तत्तत् (तं तं) लोकमवाप्नुयात् ।
 ग (गा) रुद्धानि च रत्नानि वसिष्ठोक्तानि^{१७} यानि च ॥ २१ ॥

बौद्धकपिङ्गलो (कापिलो) क्तानि मृत्युकाले न संस्मरेत् ।
 गोमयं रक्तगन्धं च रोचना कुष्ठकं तथा ॥ २२ ॥

जीरकं गन्धकं प-सिंहकं मौक्तिकानि च ।
 शम्बूकं बहिष्पत्रं च मृत्युकाले न संस्पृशेत् ॥ २३ ॥

धात्रीफलं मुखे दत्त्वा तुलसी मृतिका शिरे ।
 अश्वथपत्रं हृदये पद्मपुष्पं च पत्रकम् ॥ २४ ॥

मृत्यु काले च संस्पर्शो (संस्पृश्य) स गच्छेद्वारिमन्दिरम् ।
 गोपीचन्दनलिंगाङ्गो यस्तु प्राणान् परित्यजेत् ॥ २५ ॥

यमोऽपि नेत्रितुं शक्तः किं पुनर्यमकिङ्गैः (राः) ।
 रुद्राक्षं कुशमूलं वा शालग्रामं च पुस्तकम् ॥ २६ ॥

१५. 'चत्वारः' इति अन्त्यकर्मण्, वराहे च ।

१६. 'यातु' इत्येतत् सर्वत्र 'पातु' इति मातृकायां दृश्यते ।

१७. दुर्लिमित्तानि ग्रथवा अन्त्यकाले ग्रस्मर्त्यतया निर्दिष्टानि इति शेषः ।

स्पृष्ट्वा प्राणान् त्यजेद्यस्तु न गच्छेद्यमन्दिरम् ।
 भुक्तान्नं तु त्यजेद्देहं विष्णुलोके वसेच्चिरम् ॥ २७ ॥
 दुर्गधपानादैन्द्रलोकं तोयपानाच्च वासुणम् ।
 पायसान्नं समस्तीयादगृहं वा मधुनोक्षितम् ॥ २८ ॥
 अन्यानि फलमूलानि मृदा (णा) लादीनि यानि च ।
 प्राप्यते वैष्णवं (वो) लोकं (को) विष्टकेऽपि तथैव च ॥ २९ ॥
 दाढिमस्य कलं सुक्त्वा द्वितं प्राश्य यदा मृतः ।
 भवेदा (सुक्त्वा वा ?) ऋबीजपूरे शिवलोके महीयते ॥ ३० ॥
 भक्ष [को] ऐ कोरदूषाणां शा(खो) टफलभक्षणे ।
 १० आमिषान्नं दधि मधु * * * * * ॥ ३१ ॥
 सुक्त्वामिषं प्रमादाद्वा पैशाचत्वं (ब्रजेन् ?) मृतः ।
 शूद्रस्पृष्ट्वाच्य (स्पृष्ट्वादि ?) शूद्रान्नं सुक्त्वा याति रसातलम् ॥ ३२ ॥
 तदा कुत्सितशब्दं^{११} च म्लेच्छा * * * * तथैव च ।
 कटुदव्याणि रक्तानि सुक्त्वा स्थान्मरणं भवेत् ॥ ३३ ॥
 ब्रह्महस्यामवाप्नोति कूप्माण्डफलभक्षणे ।
 आमिषान्नं दधि मधु क्षीराज्यगुडशर्करम् ॥ ३४ ॥
 व्यञ्जनानि सुगन्धीनि शाल्यत्रानि विशेषतः ।
 भरलोके भवेद्भौगी ब्रह्मलोके महीयते ॥ ३५ ॥
 नासाच्छिद्रद्वये वक्त्रे कर्णच्छिद्रद्वयेऽपि च ।
 अक्षणोः स्वर्णशलाकानि निनिक्षिप्य यथाकमम् ॥ ३६ ॥
 एको विषः समादाय पावकं पुरतो ब्रजेत् ।
 सुक्तपात्रं गृहीता (त्वा ?) भ्यः द्वृतकुम्भान् तथैव च ॥ ३७ ॥
 दाहार्थं दारुभावा (रो) श्व निर्हरेयुद्धिजातयः ।
 न तु शूद्रो वहेद्वारु सर्वाण्यपि द्विजन्मनः ॥ ३८ ॥

१०. ३४ फ्लोकस्थोत्तरार्थः द्रष्टव्यः ।

११. कुत्सितशब्दवन्नामयुक्तं भक्षयमित्यवगन्तव्यम् ।

गत्वा च कियदध्वानं समुत्सुजेत्प्रयत्नतः ।
 स किञ्चराय प्रेताय क्षेत्रपालं च निन्ततः (?) ॥ ३९ ॥

ततो नीत्वा श (वं) तत्र शुचौ देशो निधाय च ।
 ३० अवहता असुरा रक्षां (सि)' त्रिरेखा च चितौ लिखेत् ॥ ४० ॥

दक्षिणाग्रसुदीर्घा च रेखामभुक्ष्य वारिणा ।
 दक्षिणामान् कुशांस्तत्र विस्तीर्य तदनन्तरम् ॥ ४१ ॥

३१ 'एहि प्रेत सोम्य' मनस्मृता आराघ्यतस्मृतम् (?) ।
 शोषक शोषमत्रा (?) संबोध्य ३२ शवसुद्धिशन् ॥ ४२ ॥

असुकऋषिगोत्र प्रेत॑ निर्दिश्य तदनन्तरम् ।
 उपातिष्ठतामितीत्युक्त्वा दद्यात्तत्र कुशोपरि ॥ ४३ ॥

पात्रं प्रक्षाल्य ततोयं दद्यात्प्रयवनेजनम् ।
 निरग्निकमणि प्रेतं न दहेत् शद्रवहिना ॥ ४४ ॥

शूद्रताश्चाति (तां चैति) षापात्मा भूयश्च शतजन्मनि ।
 ज्वलन्तं पावकं हस्ते गृहीत्वा दक्षिणामुखः ॥ ४५ ॥

वामोषवीतिना गच्छन् जपन् मन्त्रं ततः परम् ।
 ३४ वृत्त्वा तु दुष्कृतं कर्म जानता वाप्यजानता ॥ ४६ ॥

सूत्युकालवदां प्राप्य नरं पञ्चत्वमागतम् ।
 धर्माधर्मसमायुक्तं लोभमोहसमावृतम् ॥ ४७ ॥

दहेयं सर्वगात्राणि दिव्यान् लोकान् स गच्छतु ।
 इति मन्त्रं च संबद्ध्य ब्रह्मणो मुखनिःसृतम् ॥ ४८ ॥

२०. मन्त्रविशेषोऽध्यम् । दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२१. दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२२. 'शब्दम्' इति मातृकायाम् ।
२३. 'इति' इत्याहार्यम् ।
२४. दृश्यतां शाद्विनिवेके पृ. ५३, हारलतायाम् पृ. १२९., अन्त्यकर्मदीपके पृ. २४-
- २५., शुद्धितत्त्वे पृ. ३०४., वराहे १८७.१२०-१२१, पितृवियतायां (पृ. ७७)

कराहूं (हे ?) गदितं चात्र पुराणेऽपि तथोदितम् ।
कृत्वा प्रदक्षिणं प्रेतं त्रिः कृत्वा च ततः परम् ॥४९॥

२५ “अस्मात्क्वमसि जातोऽसि तदयं जायते पुनः ।
असौ स्वर्गाय लोकाय स्वाहे” त्युक्त्वा तु सामिनैः ॥५०॥

निवेशयेच्छ्वरेदेशो दक्षिणाभिसुखो नवम् ।
निरमिनकं विधिश्वैव सुख(खं)दद्यात्तथा त्रिभिः ॥५१॥

ततः शिरे प्रदातव्य एवं धर्मो न हीयते ।
उपलिप्य शुचौ देशे नितां निर्माय धर्मतः ॥५२॥

गोमयं वर्जयेत्तत्र तथा पाषाणशर्कराम् ।
चतुर्वर्षं कुद्रोनैव प्रोक्षयेत् शोधयेन्महीम् ॥५३॥

मण्डलं च ततः कृत्वा अग्निं प्रज्वालयेत्ततः ।
चिरिति हु (तिस्तु) त्रिविशो (धा) ज्येयः (या) मञ्जश्च
विनि (?) वर्तुलः ॥५४॥

एकैकं दाहयेन्मन्त्रे तीर्थे कुर्याच्च वर्तुलम् ।
तथानुगमने कुण्डं चतुरश्च सुशोभनम् ॥५५॥

शब्दहस्तप्रमाणेन मञ्जोच्छ्रायः प्रकीर्तिः ।
हस्तेकचरका (?) सुक्रप्रस्तारे तु त्रिहस्तकम् ॥५६॥

कदाचिच्चानुगमने चतुर्हस्तं तदा भवेत् ।
कुण्डे त्रिहस्ते आयामे प्रादेशाधिकनिभ्नगम् ॥५७॥

षष्ठ्यलग्नौ चन्दनाग्नौ सरलाग्नभिस्तथा ।
शवं दहेकुशाग्नौ वा वैष्णवं लोकमाप्नुयात् ॥५८॥

विल्वाग्नौ वैष्णवं लोकं धातया (क्या ?) ज्ञौ शिवं ब्रजेत्
पद्माक्षुष्य आआग्नौ तथा श्रीर्पिण्कस्य वा ॥५९॥

सर्वान् लोकानवाप्नोति माधवाग्नै^{२६} तथैव च ।
 पलाशोदुम्बरं सालं शालमली बद्री जडा (?) ॥६०॥

बटनीपशमीखर्जुफलीचण्डातकानि^{२७} च ।
 तथा कुन्दालहिन्नालतिक्कवृक्षाणि यानि च ॥६१॥

चितायां वर्जयेद्यत्नात् केशवे^{२८} माधवं तथा ।
 मोक्षहानिः पलाशो च पलाशाग्नौ तथैव च ॥६२॥

^{२९} कलिकाष्ठे धर्महानिः कुन्दाले^{३०} चाप्यधोगतिः ।
 उत्तराम्बं शवं कृत्वा सूर्यस्याभिसुखेन तु ॥६३॥

स्थापयेत्स्नापयेत्पथ्याद् गायत्रैवतैरपि ।
 सुगन्धेनैव सर्वज्ञं विलिप्य चन्दनाभ्यसा ॥६४॥

शृतेन तिलैतेन वृक्षनिर्यासकैः सह ।
 जिह्वायां कनकं दद्यात् कर्णे वै राजतं स्मृतम् ॥६५॥

मुक्ताफलं तथाक्षणोश्च ग्राणे स्याद्राजपट्टकौ ।
 नाभौ प्रवालसुद्दिष्टं हस्तगन्धौ (सन्धौ ?) तु स्फाटिकम् ॥६६॥

तात्रं दद्यात्पादतले तोलार्धं तोलकं च च ।
 राजते कृष्णले द्वे च सुवर्णमथ कृष्णलम् ॥६७॥

अज्ञे चिह्नं न दातव्यं मृत्युकाले तथा शवे ।
 स्वगर्दिश्चष्टो भवेदाशु चिह्नं दृष्ट्वा न संशयः ॥६८॥

देवचिह्नं ददेदज्ञे^{३१} पाशवतो हृदयेऽपि च ।
 शङ्खाधस्त्राणि चिह्नानि देवत्वं पातितात् क्षणात् ॥६९॥

२६. मधुकवृक्षः ।

२७. करवीरः ।

२८. पुत्रागः ।

२९. विभीतकः ।

३०. कुन्दरः ।

३१. 'दद्यात्' इत्यस्य स्थाने ।

मधुषकानन्तरतो यदि प्राणोऽपि वर्तते ।
 कृच्छ्रेणापि विशुद्धिः स्याद्बद्धेऽपि तिलकाऽचनम् ॥७०॥

दद्याद्ग्रोजं समेतेन अथवा त्रिमधुं पिबेत् ।
 न दद्याद्विधवायाश्च ब्राह्मण्याश्च विशेषतः ॥७१॥

यावत्संवत्सरं चैव तावन्मत्स्यं न दापयेत् ।
 चतुर्थदिवसे साद्गे (आद्गे ?) साग्निकैः सामिषं चरेत् ॥७२॥

निरामिषं निरग्नेश्च कर्तव्यः सुसमाहितः ।
 यावदशाहर्ष्यन्तं तिक्तान्नं परिवर्जयेत् ॥७३॥

अक्षारलवणस्यान्नं कुर्याद्ग्रोजनमत्सरम्^{३२} ।
 महागुरुनिषाते तु सशिखं वपनं चरेत् ॥७४॥

प्रयागे च महातीर्थे दशाहे सार्वबर्णिकैः ।
 द्वादशाहे च संप्राप्ते प्रकुर्यात्कुलपूजनम् ।
 त्रयोदशाहि शयनं कुर्यादामिषभोजनम् ॥७५॥

॥ इति मत्स्यपुराणेरते (न्त्ये) षिविधौ………॥२२॥

श्रीभगवानुवाच—

'चतुर्थं दिवसं कर्म वक्ष्येऽहं सार्ववर्णिकम् ।
 यावत्तिरात्रपर्यन्तं केशान्नैव प्रसाधयेत् ॥ १ ॥
 चतुर्थं हे (थाहः ?) उषःकाले तृणौदन्तं विशोधयेत् ।
 प्रसाधयेत्ततः केशान् शिखाबन्धं विमोचयेत् ॥ २ ॥
 ब्राह्मणान् तिलैलेन स्नापयेच्चाभिरूक्षयेत् ।
 शतं वापि तदद्धं वा पञ्चविंशति (:) द्वादश[म्] ॥ ३ ॥
 अवश्यमेव कर्तव्यं प्रेतस्यास्य परं हितम् ।
 अर्जिन श्राद्धं समाप्तेतदस्थिसञ्चयनं चरेत् ॥ ४ ॥
 यागान्तेऽस्थीनि गङ्गायां महातीर्थे च निष्ठिषेत् ।
 वक्ष्यमाणविधानेन भूतेशं प्रति पूजयेत् ॥ ५ ॥
 व्याघ्रकेन च मन्त्रेण वारिकुम्भे विशेषतः ।
 उच्चराभिसुखो भूत्वा द्विहस्तो यिण्डकोषरि ॥ ६ ॥
 वासोपवीतिना पूजा कर्तव्या भूतिमिच्छता ।
 इमशानस्योत्तरे भागे……शब्दं तृणासने ॥ ७ ॥
 न पञ्चदेवता पूजा (जां) भूतशुद्धिं न चाचरेत् ।
 न तैजसाधं कुर्वीत विकिरान्न विकीरयेत् (?) ॥ ८ ॥
 उच्चरादिकमेषैव महाकालं च भृङ्गिणम् ।
 नन्दिनं च गणेशास्यं प्रतिद्वारेषु पूजयेत् ॥ ९ ॥

१. अत्र १-११ एलोका लण्डन् कोश एव सन्ति ।

२. 'उपविशेच्च' इति स्यात् ।

मध्ये आधारशक्तिश्च अनन्तं पृथिवीं यजेत् ।
साङ्गोपाङ्गं तु संपूज्य ध्यायेद्वेष्टि महेश्वरम् ॥ १० ॥

ऊर्द्धवक्रं च जटिलं द्विभुजं रक्तवाससम् ॥ ११ ॥

रक्तवर्णं भस्मयुतं नागयज्ञोपवीतिनम् ।
मैरवाष्टकसंयुक्तं चन्द्रार्धकृतशोलरम् ॥ १२ ॥

त्रिषेत्रं शूलडमस्थरं व्याघ्राजिनाम्बरम् ।
सर्वलङ्कणसंपन्नं दुर्निरीक्षं सुरासुरैः ॥ १३ ॥

असिताज्ञादिकान् तत्र यज्ञादीशं प्रपूजयेत् ।
ततः क्रव्यादमुख्येभ्यः पूजयेद्रक्तचन्दनैः ॥ १४ ॥

न विल्वपत्रैः कस्त्वारैन् तुलस्या कदाचन ।
कर्वीरैन् पद्मैश्च नार्चयेदत्र शङ्करम् ॥ १५ ॥

मन्दारैः कुरवकैः शालैः तथा धुत्त्रौकैरपि ।
श्वेतभाण्डैर्हयारिश्च (१) धुता (२) शोकगणैरपि ॥ १६ ॥

नमो नम इति मन्त्रेण नमः शिवायेति तथा ।
नोच्चरेत् प्रणवं तत्र तथा तैर्मातृकैरपि (१) ॥ १७ ॥

पायसं चाषधा कृत्वा मृत्यात्रे विनिवेदयेत् ।
पायमर्यं ततो दद्यात् तथा चाचमनीयकम् ॥ १८ ॥

चरौ पूर्वादितः स्थाप्य (१) पालिका चाष एवं हि ।
लाजापूर्णं तथैकं तु द्वितीयं पिष्टकान्वितम् ॥ १९ ॥

३. एतदन्तं लण्डनकोश एव वर्तते ।
४. स्व. म. अत्र पङ्क्तिः सूयसा लुप्ता ।
५. 'क्रव्यादाय नमस्तुभ्यम्' इति शुद्धिकौमुदी पृ. ११६.
६. स्व. म. अत्र पङ्क्तिः प्रायो लुप्ता । लण्डनकोशे 'धूमरकैः' इति ।

पञ्चमं फलसमुद्दं^७ पष्ठं च त्रीहिसमृतम् ।
 सप्तमं तिलपिष्ठैश्च^८ गुडपूर्णे^९ तथाष्टमम् ॥ २० ॥

अष्टौ दीपाः प्रदातव्याः अष्टौ नागाः सुशोभनाः ।
 तोरणैकं खाग (?) यष्टिमयं^{१०} वंशमयं च वा ॥ २१ ॥

^{११}निवेदं चाष्टधा कुर्यात् कृताङ्गलिरिदं पठेत् ।
^{१२}प्रेतस्यास्य शुभान् लोकान् प्रथच्छतेति शाश्वतान् ॥ २२ ॥

अस्माकमायुरारोग्यं सुखं च ददताम्बरम् ।
 इमशानस्योत्तरे भागे प्रेतस्य मस्तकोपरि ॥ २३ ॥

शुचौ देशो काष्टपक्ति^{१३} हस्तमानं निवेशयेत् ।
 क्षीरिवृक्षसमुद्भूते सहकारेऽथवा पुनः ।
 प्रस्तरे पीतवस्त्रं च प्रेतस्यास्थीनि विन्यसेत् ॥ २४ ॥

रागाय (?) इति जप्त्वाथ उत्तरादि दिशः^{१४} क्रमात् ।
 तोयेनाभ्युक्ष्य प्रथमं दुर्घेन सेचयेत्ततः ॥ २५ ॥

गन्धोदकेन क्षीरेण^{१५} सर्वपैश्च प्रमालयेत् ।
^{१६}पलाशबृन्तव्यपडेन परिवृत्य क्षालयेत् (?) ॥ २६ ॥

पञ्चगव्येन चाजयेन सेचयेतदनन्तरम् ।
 जड्घाजान्वस्थीनि ततः हृदयास्थि ततः परम् ॥ २७ ॥

बाहोरस्थीनि च ततः शिरोजं परिकल्पयेत् ।
 स्त्रीष्वेच्च क्रमस्तत्र पूर्वभागे च वै शिरः ॥ २८ ॥

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| ७. | ल. फलमूलाच्च | ८. | ल. तितसंमिश्रं । |
| ९. | ल. गुडखण्डं । | १०. | ल. ^{१०} मथ । |
| ११. | शाद्विवेके अष्टाङ्गवलिसद्विष्टः । | | अत्राष्टधाकरणं तदनुवादोऽपि स्यात्, |
| | दृश्यतां पृ. ६३; पराशरगृह्यसूत्रे पृ. ५२५. | | |
| १२. | अन्त्यकर्मदीपके पृ. ३६; शुद्धिकौमुदी पृ. १४६-१४८. | | |
| १३. | ल. पडकत्यां | १४. | ल. ततः । |
| १५. | ल. गौरेण | १६. | स्व. म. अर्वमिदं प्रायोः लुप्तम् । |

पश्चिमे तु भवेत् स्त्रीणामेवं धर्मो न होयते ।
 यथाकर्मेण संस्थाप्य चन्दनेन विलेपयेत् ॥२९॥

दुष्टेनाभ्युक्ष्य गन्धेन पुष्पं दद्याद् भूषाच्चितम् (१) ।
 (२) वस्त्रेणाच्छाद्यालङ्कुर्याद्विक्षिणाभिसुखेन तु ॥३०॥

पद्मण्डात् ततः पङ्क गृहीत्वा वा तथोपलात् ।
 मातुलङ्घद्वयमानं लेपयेच्च तदुपरि^(३) ॥३१॥

ततश्च गोमयं दद्यात् स्त्रीपश्चे तु विवर्जयेत् ।
 ततः कुण्ड^(४) अवर्णं परिपूरयेत् ॥३२॥

अभ्यर्द्य वान्धवैस्त्र परितोऽस्य यथाविधि ।
 क्षालयेनामातुलङ्घैश्च गन्धतोयैः प्रसेचयेत् ॥३३॥

(५) वारिणा तापानियाच्च (६) शुष्के तस्मिन्निधाषयेत् ।
 शाद्वूले तरुमूले च सप्ताहं स्थापयेत्ततः ॥३४॥

तस्मात् पत्रादिना विश्र पङ्कादौ यदि शक्यते ।
 दिवामृतस्य दिवसे रात्रौ रात्रिमृतस्य च ॥

स्त्रीणां रात्रौ विशेषोऽयमुत्थाय दक्षिणामुखः ॥३५॥

(७) कुण्डतीर्थे सूर्यमुखः समुद्रे दक्षिणामुखः ।
 पश्चिमं ब्रह्मपुत्रे तु पवनाशामुखेन तु ॥३६॥

(८) पञ्चरत्नान्वितं कृत्वा गन्धचन्दनचिर्चितम् ।
 (९) मृदः पिण्डे तु संस्थाप्य पलां^(१०) भ्यन्तरेऽपि वा ॥३७॥

नमो नारायणायेति स्वाहेत्युक्त्वा विनिष्पेत् ।
 ततः कृताङ्गलिम्बूत्वा मन्त्रमेतमुदीरयेत् ॥३८॥

१७. ल. “एगाच्छादनं कुर्यात् । १८. ल. वस्त्रतोपरि ।
 १९. ल. कुण्डविते वाने इति । २०. स्व. म. इतोऽप्यशुद्धतरः पादः ।
 २१. स्व. म. कुण्डे ।
 २२. स्व. म. चत्वार्यक्षराणि लुप्तानि ।
 २३. ल. मृत^(११) । २४. ल. पलाश^(१२) ।

२५ नारायणं परं धाम संसारत्वाहि मां विभो ।
 २६ गृहास्थि २७ चामृतोक्त्व्य २८ यावचन्द्राकर्तारकाः ॥ ३९ ॥
 २९ असगोत्रस्य शूद्रस्य नैवास्थिग्रहणं द्विजः ।
 कृत्वा पराकैः ३० शुद्धः स्याद् वेतनी (?) ३१ द्विगुणं चरेत् ॥ ४० ॥
 चान्द्रायनं तु शूद्रस्य अन्यजे तु चतुर्गुणम् ।
 यथाकर्षुः भवेद् विश्वा अस्थिसञ्चयनस्य च ॥ ४१ ॥
 अतिरिक्तेऽपि हीने वा हीनाङ्गे विकलीभवेत् ।
 स्त्रीकर्षुः वर्तुलः कार्यो द्वादशाङ्गुलविस्तृतः ॥ ४२ ॥
 पुंसस्तु धनुषाकारश्चतुरङ्गुलविस्तृतः ।
 चतुर्दशाङ्गुलायामो निम्नः सप्ताङ्गुलः स्मृतः ॥ ४३ ॥
 अष्टाङ्गुलायतः कार्यो निम्नः स चतुरङ्गुलः ।
 विस्तराद् द्वयङ्गुलः कार्यः कुमारकषुरीरितः ॥ ४४ ॥
 आद्वादशाङ्गुलविस्तृतः ।
 ३२ निम्नश्च त्र्यङ्गुलश्चैव शर्करादिविवर्जितः ॥ ४५ ॥
 अत्रैकस्यां चितायां तु दद्यते चानुगामिनी ।
 कर्षुरेको भवेत्तत्र दग्धत्योरस्थिसञ्चये ॥ ४६ ॥
 सा चेत् पृथक्चित्तायां तु नैकः कर्षुः प्रशस्यते ।
 ३४ कक्षगर्भो भवेत्कर्षुरस्थि चैकत्र सञ्चयेत् ॥ ४७ ॥

- २५. स्व. म. नारायणपदं लुप्तम् ।
- २६. गृहाणेत्यर्थे ।
- २७. स्व. म. °तु ।
- २८. स्व. म. वामृत………ल. चामृमीकृत्व्य ।
- २९. स्व. म. प्रस्थपातः ।
- ३०. असगोत्रस्य द्विजस्य तथा शूद्रस्य चेत्युभयनिर्देशः ।
- ३१. पराको व्रतविशेषः ।
- ३२. ल. निम्नचतुर्गुणैरेव ।
- ३३. ल. पद्मगर्भः ।

श्राद्धीयद्रव्यमेकत्र स्थाल्यां पचनमेव हि ।
 मन्यते वामभागे तु प्रेतस्यास्य हितं भवेत् ॥ ४८ ॥

ब्राह्मणेन न कर्तव्यं शूद्रस्यैवोर्च्चदेहिकम् ।
 शूद्रेण ब्राह्मणस्थैव मृते सांवत्सरात् क्वचित् ॥ ४९ ॥

^३असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान् ।
 प्रथमेऽहनि यो दद्यात् स दशाहं समापयेत् ॥ ५० ॥

शिरसो वह्निना योगो येनाकारि सुतादिना ।
 स एव तु^४ दशाहनि प्रेतपिण्डं समापयेत् ॥ ५१ ॥

ओरसानामभावे तु यद्यन्योऽप्यस्थिसञ्चयम् ।
 कार्यं दाशाहिकं तेन नौरसेन कदाचन ॥ ५२ ॥

^५ज्येष्ठाभावे कनिष्ठो वा पिण्डं दद्यादशाहिकम् ।
 समागतो यदा ज्येष्ठः शेषमेव समापयेत् ॥ ५३ ॥

रोगस्थे च त्रतस्थे च योगमार्गं गतेऽपि च ।
 गलद्वन्नोऽपि कुर्वीत प्रेतकार्यं दशाहिकम् ॥ ५४ ॥

ज्येष्ठे सति विद्यमाने न कनिष्ठः कियां चरेत् ।
 ततो दशाहमारभ्य यावदबद्दं न पूर्यते ।
 अष्टाहान्ते च पक्षान्ते मासान्ते चाथ मुण्डनम् ॥ ५५ ॥

यत्कर्लं समवाप्नोति प्रयागे मुण्डने कृते ।
 तत्कर्लं समवाप्नोति प्रेतबद्दे मुण्डने कृते ॥ ५६ ॥

पितृघृष्टते चैव ज्येष्ठातरि मातरि ।
 पितृघृष्टे पतीवर्गे^६ च मुण्डनात् स्वर्गमाप्नुयात् ॥ ५७ ॥

३४. हार्णवा पृ. १३८; अन्यकर्मदीपके पृ. ४२; (आश्वलायनेन्द्रूपशिशिष्टाद्बृद्धनम्); मदनपारिजाते च पृ. ४००-४०१.

३५. रव. म. एवं त्रृ. ३६. दृश्यतां मदनपारिजाते पृ. ४००-४०१,

३६. रव. म. मार्गे ।

विशिखं मुण्डनं कुर्यात् प्रयागे सशिखं स्मृतम् ।
 यावन्तः केशपाशाश्र्व निषतन्ति महीतले ॥
 तावत्कालं वसेत्स्वर्गे विधिवन्मुण्डनाच्चतः ॥ ५८ ॥
 न मुण्डयति यो मोहात् प्राप्तकालो नराधमः ।
 स पापो नरकं याति तिर्थयोनौ च बायते ॥ ५९ ॥
 महातीर्थे तु संप्राप्ते महागुरुनिषातने ।
 न मुण्डयति यो मुण्डं शूकरवं स गच्छति ॥ ६० ॥
 देवकार्थाणि कृत्वा वै^{३५} पैतृकं च विधानतः^{३६} ।
 अप्सु क्षिपामि केशांश्च पितृणामपि तृप्तये ॥ ६१ ॥
 चतुर्थदिवसं यावत् दद्यात् पिण्डं जलान्तिके ।
 आर्द्रेण वाससा तत्र शुष्कवस्त्रेण चान्यतः ॥ ६२ ॥
 प्रथमं तर्पणं कुर्यात् सकृत् सिद्धैश्च (?) बान्धवै ।
 असकृदगुरुषक्षे च असकृदक्षिणामुखः ॥ ६३ ॥
 वामभागे तु प्रेतस्य पचेदनं समाहितः ।
 निरग्निर्बान्धवोऽन्यश्च यथासनानं न जायते ॥ ६४ ॥
 आमान्त्रैर्वैश्यशूदैश्च तथा सन्न्यासिनामपि ।
 न पिण्डं विस्तृतं कुर्यात् सुट्टदं तिलगर्भकम् ॥ ६५ ॥
 यज्ञातीयस्तस्य धान्यं तण्डुलं तस्य एव हि ।
 गोधूमैर्वाथ नीवारैः सकुर्भिर्वापि निर्वपेत् ॥ ६६ ॥

३८. ल. संपाद्य ।

३९. ल. अत्र द्वौ अधिकौ इलोकौ—

कृताङ्गलिपुटो भूत्वा इमं मन्त्रमुदीरयेत् ।
 साक्षिणः सन्तु मै देवा विधिवन्मुण्डने मम ॥
 पिपारः तृष्णिमायान्तु मुण्डनेन विधानतः ।
 आपो नारायणः प्रोक्तः आपो वै ब्रह्मणः सुतः ॥

क्षीरजयं च गुडमधु प्रेतविष्णु विवर्जयेत् ।
 बिरचामलकखर्जूरपनसाम्रफलानि च ॥ ६७ ॥
 क्षीरस्य वर्जने^१ विष्णु विष्णु कपिलायाश्च तस्मृतम् ।
 यावत् संवत्सरं नैव तावत् क्षीरं न दाषयेत् ॥ ६८ ॥
 मांसत्यागी ब्रह्मचारी विघशात्राक्षणीयु च ।
 तेषां संवत्सरं यावत् तावन्मांसं न दाषयेत् ॥ ६९ ॥
 सार्विनकस्याग्निश्चाद्भेदविष्णु मत्स्यमांसं न दाषयेत्^२ ।
 निरग्निस्तु न प्रदद्यात् स्त्रीशाद्व उभयोरपि ॥ ७० ॥
 वर्जयेत्तैजसं पात्रं शस्यते त्वश्म मृत्यम् ।
 सम्भवे रौप्यवैद्य(?) वाऽऽन्ते न ताङ्गं योजयेत्वचित् ॥ ७१ ॥
 श्वेतशावल्योरक्षं द्विवारपूर्वपूरक(?)म् ।
 प्रेतपादा(?) श्रपयित्वा प्रेतविष्णुं प्रदाषयेत् ॥ ७२ ॥
 प्रेतोषकरणैः साद्व तदत्रैव नियोजयेत् ।
 प्रेतस्य वामभागे तु प्रदद्याह्वर्भवर्जितम् ॥ ७३ ॥
 विना जलेन प्रेतस्य शरावं नैव पूरयेत् ।
 तस्याङ्गलिन्यं दद्यामृताह्विवसाविषि ॥ ७४ ॥
 विष्णुनित्काग्निभागे च दद्याद्यामसवारकैः^३(?) ।
 कायतीयेऽ^४ जलं दद्वा^५ सकृदेव जलं स्पृशेत् ॥ ७५ ॥
 त्रिरत्रेण किया यस्य तद्विने वा समापयेत् ।
 आदौ पठञलीन् दद्याच्चतः पञ्चदशाङ्गलीन् ॥
 तृतीये तु चतुर्थिंशदञ्जलीनां यथाविषि ॥ ७६ ॥

४०. ल. यज्ञातीवस्य धान्यस्य ।

४१. स्व. म. °नान् ल. निवेदयेत् ।

४२. वाऽन्ते इति स्यात् । ४३. स्व. म. °हामवारकैः ।

४४. पात्रे इति स्यात् । ४५. स्व. म. °तीर्थन् ।

४६. ल. दद्यात् ।

मुहूर्चानन्तरं स्नानं यावत् स्थात् त्रिमुहूर्चकम् ।
 न मध्याहे न सायाहे न च रात्रौ विधीयते ॥ ७७ ॥

प्रेतश्चाद्दं मासि मासि दशाहे वत्सरावधि ।
 स्नानं कुर्यात् सचेलं तु आचम्य च हरिं स्मरेत् ॥ ७८ ॥

उत्थानगतवस्त्रूनि क्षालयेत् प्रोक्षयेत्ततः ।
 यावद्दशाहपर्यन्तं तिक्तान्नं मधुरं घृतम् ॥ ७९ ॥

अत्युण्णान्नं न भोक्तव्यं पिष्पलीशुज्जवेरकम् ।
 अशमषात्रे च सौवर्णे राजते नैव भोजयेत् ।
 वृक्षपात्रे सोमपात्रे (?) जलजानां तथैव च ॥ ८० ॥

प्रशस्तं कदलीपत्रे^१ मथवा कदलीत्वचम् ।
 जलं प्रविश्य शोकार्तो^२ जलमालोडयेत्तिभिः ॥ ८१ ॥

^{४६} मध्यमाङ्गुष्ठाभ्यान्तत् (?) स्नाने मज्जनमाचरेत् ।
 त्रिः कुर्याद्गुरुपक्षे च सङ्कुदन्यत्र शस्यते^३ ॥ ८२ ॥

उदकं करिष्याम इति भार्यायाः सोदरेण तु^४ ।
 कुरुष्वमिति वक्तव्यं पुनरस्य^५ शत (?) इत्यपि ॥ ८३ ॥

वर्षं प्रेतं समाभाष्य^६ स्नानं कुर्यादनन्तरम् ।
 श्यालाभावे श्यालपुत्रस्तत्पुत्रोऽपि विशिष्यते ॥ ८४ ॥

तदभावेऽपि तत्पुत्रस्तदभावे च योषितः ।
 पुत्राभावेऽपि स्थात् पत्नी तदभावेऽपि सोदरः ॥ ८५ ॥

- ४७. ल. °पात्रम् ।
- ४८. ल. °त्तैः ।
- ४९. ल. सव्यनामा० ।
- ५०. ल. सङ्कुदन्या विधीयते ।
- ५१. ल. सोदररैपि ।
- ५२. ल. °प्या ।
- ५३. ल. °ज्यं ।

अभावे भ्रातृपुत्रोऽपि तस्मिन्नोऽपि विशिष्यते ।
 पुत्रे^{५४} सविद्यमनेऽपि^{५५} न त्वन्यः कारयेत्स्वधाम् ॥ ८६ ॥

अपुत्रस्य च या पुत्री सापि पिण्डप्रदा भवेत् ।
 पुत्रा कुर्वन्ति प्रेतस्य क्षत्रविट्टशूद्योनयः ॥ ८७ ॥

^{५६}.....ह्यपुत्रेष्यो न ददाति कदाचन ।
 औरसो ज्येष्ठपुत्रो यः स पुत्रेषु क्रियां चरेत् ॥ ८८ ॥

पुत्राभावे ज्येष्ठपुत्री तदभावे सघर्मिणी ।
 तस्या अभावे आतापि कन्यायास्तनयो न चेत् ॥

तदभावे पिता कुर्यान्मातापि तदभावतः ॥ ८९ ॥

तदभावे मातुरोऽपि^{५७} भागिनेयोऽपि तं विना ।
 भूतेशस्य च पूजायां दक्षिणाशामुखो भवेत् ॥ ९० ॥

श्राद्धीयानि च द्रव्याणि पक्ववात्रेषु सम्पचेत् ।
 शिलायां चूर्णयेत्सर्वमस्थिसञ्चयनं चरेत् ॥ ९१ ॥

व्यक्तनाम लिखेत्तत्र इमशानाङ्गारकेन च ।
^{५८}.....हरिं स्मृत्वाभसि क्षिपेत् ॥ ९२ ॥

प्रेतस्य बहुशो दाहाद् यद्यस्थि न हि लभ्यते ।
 तन्मानशक्तरास्तत्र गृहीयादस्थिसञ्चये ॥ ९३ ॥

^{५९}विदेशमरणादस्य यद्यस्थि न च लभ्यते ।
 तन्मानशक्तरास्तत्र गृहीयादस्थिसञ्चये ॥ ९४ ॥

- | | | | |
|-----|---|-----|-------------|
| ५४. | ल. °षु । | ५५. | °मानेषु । |
| ५६. | ल. स च दसन्यः । | ५७. | ल. ह्यैषु । |
| ५८. | एवं यत्र पादो वा पादभागो वा स्व. म. कोशे लुप्तः, ल. कोश उपलभ्यत स ल. कोशादुद्धृतः । | | |
| ५९. | स्व. म. ल. उभयत्र पादं लुप्तम् । | | |
| ६०. | इत आरम्भ्य श्लोकाः ६१—यावद् हारलतायामुपलभ्यन्ते । तथा दृश्यन्ताँ पितृदीयिता पृ. ७७, अन्त्यकर्मदीपकम् पृ. ३०, श्राद्धविवेकः पृ. ६५, शुद्धितस्त्वम् पृ. ३०६ । | | |

..... यद्यस्थि न च लभ्यते ।
 दाहयेत् कुशपत्रं च द्रादशाङ्गुलमानतः ॥ ९५ ॥

पित्रोश्च दाहो (?) विज्ञेयः पालासैश्च सवृन्दकैः ।
 वेष्टयित्वा यथास्थानं मुगचर्मेण (?)^{६३} वेष्टयेत् ॥ ९६ ॥

^{६२} लेपयेद् यवचूर्णेन ऊर्णासैश्च वेष्टयेत् ।
 चत्वारिंशत् शिरोदेशे ग्रीवायां च तथा दश ॥ ९७ ॥

उरःस्थाने न्यसेत् त्रिशतुदरे विंशतिं न्यसेत् ।
 पञ्च स्युः^{६४} दक्षिणे भुजे वामेष्येवं विधीयते ॥ ९८ ॥

अङ्गुलिषु तथैकैकं गुणयेत् सर्वतस्तनौ ।
 दक्षिणे चरणे^{६५} त्रीणि त्रीनि वामे ततो न्यसेत् ॥ ९९ ॥

शिश्ने देयानि चत्वारि पञ्च स्युः^{६६} दक्षिणोरके ।
 वामोरावपि पञ्च स्युर्विन्यसेदपि नान्यथा ॥ १०० ॥

न्यसेज्जानुनोर्जह्न्योर्कमात् पञ्च दशच्छदान् ।
 पादाङ्गुलिषु चैकैकमेवं निर्माय पुच्छीम् ॥ १०१ ॥

शतत्रयं पष्ठयधिकपत्राणि ब्राह्मणस्य तु ।
 गुरुपक्षे तु तज्ज्ञेयं तदर्थं ब्राह्मणेषु च ॥ १०२ ॥

शतद्रव्यं क्षत्रियस्य वैश्ये सार्द्धशतं भवेत् ।
 अष्टोत्तरशतं आहं शूद्रस्य तु विशेषतः ॥ १०३ ॥

अभावे कृष्णलस्यैव पत्राण्यपि नियोजयेत् ।
 केवलं वा कुशेनापि गुरुपक्षेऽनलेन तु ॥ १०४ ॥

६१. ल. चूरणेश्वर ।

६२. ल. पञ्चाशत् ।

६३. ल. वृषभौ ।

६४. ल. पञ्चाशत् ।

६५. दृश्यतां हारलता पृ. १४२, पितृदयिता पृ. ७७, अन्त्यकर्मदीपके पृ. ३०,
 श्राद्धविवेके पृ. ६७, शुद्धितत्त्वे पृ. ३०६ ।

घृतेन दाहयेत् प्राज्ञः शरणैश्च दाहयेत् ।
 कुशाद्यमावे विज्ञेयं द्विजातीयैश्च^{३५} चर्मणा ॥ १०५॥
 अभावे कृष्णसारस्य गव्यस्य (?) च विशेषतः ।
 पत्राधौं विन्यसेत्तत्र पृथड्न्यासविधि शृणु ॥ १०६॥
 शोर्खे विशति पत्राणि बाह्वेश्वाणि च वै दश ।
 वक्षःस्थले षोडशं तु उदरे तुर्यमेव हि ॥ १०७॥
 अष्टावष्टौ पादयुगं पञ्च पञ्च तथाङ्गुलीः ।
 कराङ्गुलिपु चैकैकं तुर्यपत्रैस्तु वै मुखम् ॥ १०८॥
 पञ्चविंशतिभिर्गुणं तद्वत् कटाकुदाहृतम् ।
 त्रिशत्पत्रैः पुष्टभागं विज्ञेयं विप्रमात्रके ॥ १०९॥
 वैश्ये शतं तु यत् प्रोक्तं तत्राय च विधिकमः ।
 षोडशैश्च शिरः त्वयाते तुर्यपत्रैस्तु वै मुखम् ॥ ११०॥
 द्वादशभिर्हृदि स्थानमष्टपत्रैस्तु वै कटिः ।
 अष्टावष्टौ पादयुग्ममुदरं तुर्यपत्रैः ॥ १११॥
 पादयुग्मं दशभिश्च पञ्च पञ्च दशाङ्गुलीः ।
 दशभिः करमित्यहुवैश्यवत् शुद्धकेऽपि च ॥ ११२॥
 अधिकाष्टौ च वृषणे षष्ठे द्वेष्ठौ वृषणेऽपि च ।
 पञ्चाशदपि स्त्रीपक्षे तत्रापि च विधि शृणु ॥
 दशभिश्च शिरः प्रोक्तं पञ्च पञ्च मुजद्वये ॥ ११३॥
 तुर्यं तुर्यं भवेत् पादावष्टाभिरुदरं भवेत् ।
 तुर्येण च मुखं ज्ञेयमुपस्थे चैवमेव हि ॥ ११४॥
 वेष्टयेत् शरपत्रैश्च गोमयेन प्रलेपयेत् ।
 मातृकाभिन्यसेद्देहे स्त्रीशूद्राणां नमोन्तकम् ॥ ११५॥

६६. स्व. म.…………… गव्यस्य ।

६७. स्व. म. पटोह० ।

पर्णदाहानन्तरं च यथस्थीनि कवचिलभेत् ।
 पुनर्दहश्चितायां तु ब्राह्मणस्य विधीयते ॥ ११६ ॥
 मातापित्रोः कृतिमेच शबदाहे स्वहस्तकम् ।
 कर्तुर्दक्षिणहस्ते च कुर्यात् कुशमयं शब्दम् ॥ ११७ ॥
 त्रिशुकलदिवसे चैव आषाढे माधवेऽपि वा ।
 निवेशयेच्चितायां च शब्दर्घेण दाहयेत् ॥ ११८ ॥
 अस्थिसञ्चयनं नास्ति इमशाने देवतार्चनम् ।
 समर्पयेत् त्रिरात्रेण पूर्व धर्मो न हीयते ॥ ११९ ॥
 दग्धे पलाशपुरुषे जीवन्नायाति चेत् पुमान् ।
 अग्न्याधानं विनिर्वर्त्य नित्यहोमं समाप्त च ॥ १२० ॥
 तमन्नालभ्यकुर्वात् प्रसृतं च धृताहुतीः ।
 अग्न्याधानाद्^{६६} नाम वीशेयत्^{६७} (?) शेषं कर्म समाप्तयेत् ॥ १२१ ॥
 प्रदद्यात् काञ्चनं धेनुं दक्षिणां सतिलं धृतम् ।
 शान्तिं कुर्वात् यज्ञान्ते शान्त्या चोत्पवनेन च ॥ १२२ ॥
 ब्राह्मणान् भोजयेत् शक्त्या तेन जीवति मानवः ।
 यदा हु साग्निको दैवात् पतितो निधनं गतः ॥ १२३ ॥
 पुत्रो वा तस्य आता वा प्रायशिचत्तं समाचरेत् ।
 तत्स्तस्य क्रियां कुर्यात् दहेणौकिकाग्निना ॥ १२४ ॥

इति स्वरूपमस्त्यपुराणे घट्शादकार्यासाहस्रे^{७०} अस्थिसञ्चयनपर्णदाहविधौ
 त्रयस्त्रिशत्तमोऽध्यायः ॥ ३३ ॥

६६. स्व. म. अध्यानाद् ल. अध्यानद् ।

६७. 'आयुषेऽपि' इति स्यात् : सैवोऽपि ग्रन्थान्तरेष्वत्र चिह्निता ।

७०. ल. नास्ति ।

APPENDIX—1

**EXTRACTS IN GARUDAPURĀNA FROM WORKS ON
DHARMA—YĀJÑAVALKYASMṛTI AND
PARĀŚARASMṛTI COMPARED WITH THEIR
RESPECTIVE SOURCES.**

G.P. YĀJ.

Ch. 93 Ācāra, Upodghāta

(Prakaraṇa 1). pp. 2-4

v.	3a	2a
	3b	3a
	4a	3b
	4b	{ 4
	5	
	6	5
	7	6

इष्टाचारो दमोऽहिंसा दानं
स्वाध्यायकर्म च ।
अयच्छ परमो धर्मो यद्योगेनात्म-
दर्शनम् ॥ 8
चत्वारो वेदधर्मज्ञाः पराञ्जैविद्यमेव वा ।
सत्रते यत्स्वधर्मः स्याद् देवाराध्यात्म-
वित्तमः ॥ 9

इज्याचारादमाहिंसा दानस्वाध्याय
कर्मणाम् ।
अयं तु परमो धर्मो यद्योगेनात्म-
दर्शनम् ॥ 8
चत्वारो वेदधर्मज्ञाः पर्षद्यैविद्यमेव वा ।
सा ब्रूते यं स धर्मः स्याद्को वाऽ-
ध्यात्मवित्तमः ॥ 9

Brahmacāri (Pra. 2)
pp. 4-13

10	10
11	11
12	12
13	13

Ch. 94

1	14
2	15
3	16
4	17

	GP.	YĀJ
	5	18
	6	19
मुख्यानि	7	20 खानि
	8	21
	9	22
	10	23
	11	24
	12	25
सर्वं, अस्य, अपरान्	13	26
	14	27 लब्धं, तस्य, आचरेत्
	15	29
	16	30
	17	31
	18	32
मधु मांसं तथा स्विन्द्रं हृत्यादि } परिवर्जयेत् } 19a	33	मधुमांसाङ्गनोच्छ्रिष्ट- शुक्लशीप्राणिहिसनम् । भास्कराशोकनाश्लील- परिवादादि वर्जयेत् ॥
19b, 20a, 20b, 21a, 21b, 22a 22b, 23a 23b, c 24, 25, 26, अजुः साम पठेत्तद्वद्यर्थाङ्गिरसं द्विजः ।	34a, 34b, 35a, 35b. 36 37 38 39, 40, 41. यजूषि शक्तिऽधीते योऽन्वहं घृतामृतैः ।	
सन्तर्पयेत् पिचृन्देवान्सोऽन्वहं हि घृतामृतैः ॥ 27	प्रीणाति देवानाजयेन मधुना च स तु सोमधृतैर्वांस्तर्पयेद्योऽन्वहं पठेत् । सामान्यि तृतीयं कुर्याच्च पितृणां मधुसर्पिष्ठा ॥	
<u>वेदवाक्यं पुराणश्च नाराशंसीश्च</u> गाथिकाः ।	मेदसा तर्पयेद्येवानयर्वाङ्गिरसः पठन् । पितृंश्च मधुसर्पिभ्यांमन्वहं शक्तितो द्विजः ॥ 42-44 <u>वाकोवाक्यं पुराणं च नाराशंसीश्च</u> गाथिकाः ।	

GP. YAJ

इतिहासांस्तथा वेदान्-		इतिहासांस्तथा विद्या: शक्त्याधीते हि
योऽधीते शक्तिऽन्वहम् ॥	28	योऽन्वहम् ॥ 45
सन्तर्पयेत्पितृन्देवान्		मांसक्षीरौदनमधुतपर्णं स दिवौकसाम् ।
मांसक्षीरौदनादिभिः ।		करोति तृप्ति कुर्याच्च पितृणां
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असपिण्डां यवीयसीम् ॥	2	अनन्यपूर्विकां कान्तां
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सर्वणः श्रोत्रियो विद्वान्		स्फीतादपि न सङ्घारि-
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ह्यन्यथा ज्ञातयस्यथा ।
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इह कीर्त्तरखाप्य च ॥ 33b

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89b अविलम्बयन् ॥

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जातोऽस्वष्टस्तु शूद्रायां
निषादः पवर्तोऽपि वा । 2a
माहिष्यः क्षत्रियाजातो
वैश्यायां म्लेच्छसङ्गितः । 2b
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शूद्रा क्षेत्रावसेव च । 4b
शूद्रायामयोगवं । 5a
5b

विप्रान्मूर्खीवसिक्तो हि
क्षत्रियायां विशः स्त्रियाम् ।
अस्वष्टु शूद्रायां निषादो
जातः पारश्वोऽपि वा ।
वैश्या शूद्रयोस्तु राजन्यान्-
माहिष्योग्नौ सुतौ स्मृतौ ।
वैश्यात् करणः शूद्रायां
विनास्वेष विधिः स्मृतः ।
वैदेहिकः
शूद्राजातस्तु चाण्डालः
सर्ववर्णविहृष्टकृतः ।
क्षत्रिया मागधं वैश्यात्-
शूद्रात्क्षत्तारमेव च ॥
शूद्रादायोगवं ।
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असंसरुतास्तु वै ज्ञेयाः………।	6a	95b असत्सन्तस्तु विज्ञेयाः………।
जायुक्तर्णद् द्विजो ज्ञेयः		जायुक्तर्णे युगे ज्ञेयः
सप्तमे पञ्चमेऽपि वा ।	6b	सप्तमे पञ्चमेऽपि वा ।
……पूर्ववचोन्तरावरम् ।	7a	……पूर्ववचाधरोन्तरम् ।

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	8b	98a
	9a	98b
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योगश्चेमादिसिद्ध्यर्थ-	10a	99b
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	13a	102a
देवेभ्यस्तु हुतं चाग्नौ	13b	102b
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	17a	x
……चैव भुज्यते	17b	106a ……अशनता तथा ।
	18a	106b
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देयं शक्त्यनुपूर्वशः ।	18b	107a देयं शक्त्यानुपूर्वशः ।

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अप्रणस्योऽतिथिः सोऽय-	अप्रणोद्योऽतिथिः साय-	
मपि नात्र विचारणा । 19a	107b मपि वाग्भूषणोदकैः ।	
संहृत्य..... । 19b	Even if he comes in the evening, not to be said no.	
आगतान्मोजयेत्सर्वान्	108a सत्कृत्य..... ।	
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22b	110b यज्ञं प्रत्युविजः ।	
23a	111a ज्येयः ।	
श्रोत्रियं वातिथि तृप्त-	अतिथि श्रोत्रियं तृप्त-स	
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....हृत्वागतौ भोजनं ततः । 24b	114a हृत्वागतौस्तानुपास्य च ।	
कुर्याद्भृत्यै समायुक्तैः	भृत्यैः परिवृत्तो भुक्त्वा	
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मात्यो विप्रो धनादिभिः । 25b	115a चिन्तयेदात्मनो हितम् ।	
दृद्धार्तीनां समादेयः	वृद्धभारिन्पस्नात-	
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	29c	123b
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स्यादन्तं वार्षिकं तस्य		प्राक्सौमिकीः क्रियाः
कुर्यात् ग्राक् सौमिकीं क्रियां ।		कुर्याद्यस्यान्तं वार्षिकं भवेत् ।
	30b	124b
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	32a	126a
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	33b	127b
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मातापित्रतिथीत्युच्चैः	157	कर्मणा मनसा वाचा
विवादं नाचरेद्गृही । 57b	157	यत्नाद्वर्मं समाचरेत् ।
स्नायान्नदीप्रस्त्रवण-	58a	अस्वर्ग्यं लोकविद्विष्टं
देवतात्तदेषु च । 58b	158	धर्म्यमध्याचरेत् तु ॥
वर्जयेत्परशःयादि-	159a	मातापित्रतिथिभ्रातु-
न चाइनीयादनापदि । 59a	159b	जामिसंबन्धिमातुलैः ।
कर्द्य वद्वैराणं	160	वृद्धालातुराचार्य-
तथा चानभिनकस्य च । 59b	160	ऋत्विकपुरोहितापत्य-
.....(वाद्वस्य) । 60a	161a	भार्या दाससनाभिभिः ।
पात्रान्तरचिकित्सानं	161b	विवादं वर्जयित्वा तु
		सर्वाल्लोकान्जयेद्गृही ॥
		स्नायान्नदीदेवतात्-
		हृदप्रस्त्रवणेषु च ।
		परशयासनोद्यान-
		गृहयानानि वर्जयेत् ।
		अदत्तान्यग्निहीनस्य
		कदर्यवद्वैराणां
		बलीबरङ्गावतारिणाम् ।
	(वार्त्त्वय) ।
		चिकित्साकातुरकुद्ध—

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क्लीबरङ्गोपजीविनां ॥	60b 162a पुंश्चलीमन्तविद्विषाम् ।
	61a 162b
शास्त्रविक्यिणश्चैव स्त्रीजितप्रामयाजिनां ॥	61b
	163a अवीरास्त्रीस्वर्णकारः 164a स्त्रीजितप्रामयाजिनाम् ।
	शस्त्रविक्यिकर्मा-
पिशुनानृतिनोश्चैव सोमविक्यिणस्तथा ।	62a 164a तन्तुवायश्चवृत्तिनाम् ॥
6..b	पिशुनानृतिनोश्चैव तथा चाक्तिकवन्धिनाम् ।
	एषामनन्ते न भोक्तव्यं
	165 सोमविक्यिणस्तथा ॥
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63a	x
न भोक्तव्यं ······ ।	63b 167a अनचिंतं ······ ।
भक्तं ······ परितोक्षितम् ।	64a 167b शुक्तं ······ परितोक्षितम् ।
······ पर्याप्तं ······ ।	64b 168a ······ पर्यायान्नं ······ ।
······ पादं ······ ।	64c 168b ······ पदा ······ ।
	65 166
······ संभूतम् ।	66a 169a ······ संस्थितम् ।
······ नापि ······ ।	66b 169b ······ अपि ······ ।
······ स्त्रीणां पयश्च परिवर्जयेत् ।	{ 170b स्त्रैण- { 170b मारण्यकमथाविकम् ।
······ मांसानि वर्जयेत् ।	67b 172a प्रतुदटिद्विभान् ।
······ बलाकवकटिद्विभान् ।	68a 172b सर्वाश्र आमयासिनः ।
	68b 173b
कुररं जालपादश्च खडजरीटमृगद्विषः ।	69a
	कलविङ्क सकाकोलं कुररं रज्जुदालकम् ।
चापान्मत्स्यान्तक्तपादान् जग्धवा वै कामतो नरः ।	69b
	जालपादान्खडजरीटान्- 174 अह्नातांश्र मृगद्विजान् ।
बन्धुरं कामतो जग्धवा	
	चाषांश्र रक्तपादांश्र 175a सौनं वल्लरमेव च ।
	मत्स्यांश्र कामतो जग्धवा

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सोपवासस्त्वयं भवेत् ।	70a	175b सोपवासस्त्वयं वसेत् । पलाण्डुं विद्वराहं च छत्राकं ग्रामकुक्कुटम् ।
पलाण्डुलशुनादीनि जग्धवा चान्द्रायणश्चरेत् ।	70b	लशुनं गृहजनं चैव 176 जग्धवा चान्द्रायणं चरेत् ॥
श्राद्धे देवान्पितृन्प्राचर्य खाद्यमांसं न दोषभाक् ।	71a	प्राणात्यये तथा श्राद्धे प्रोक्षितं द्विजकाम्यया । देवान्पितृन्प्राचर्य खाद्यमांसं न दोषभाक् ॥
पशुरोमतः ।	71b	179 पशुरोमभिः ।
मांसं संत्वयं ततो हरिम् ।	72a 72b	180a सर्वाङ्कामानवाप्नोति । 180b { 181 मांसविसर्जनात् ॥

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1a x x

सूवर्णराजताब्जानां <u>शङ्खरज्ज्वादिचर्मणाम् ।</u>	1b	सौवर्णराजताब्जानां- उर्ध्वपात्रग्रहाशमनाम् ।
पात्राणश्चासनानाथं ।	1c	182 वासोविदलचर्मणाम् ॥
उपर्याद्द्रिः सुक्ष्मूवयोः भ्यान्यानां प्रोक्षणेन च ।	2a	183a पात्राणां चमसानां च ॥ चरुबुक्सुवस्त्वेह—
१. माटास्त्रङ्गादेः वशपात्रम्य मर्जनात् ।	2b	183b पात्राणुष्णेन वारिणा । स्फ्यशूर्पाऽजिनधान्यानां 184a मुसलोलूखलाऽनसाम् ॥
सांक्षेपद्वकांमृदः शुद्धपत्त्वाविश्वापिकम् ।	3a	184b बहूनां धान्यवाससाम् ॥ तक्षणं दारुश्चनास्थनां गोवालैः कफ्लसंभुवाम् । मार्जनं यज्ञपात्राणां पागिना यज्ञकर्मणि ॥ सोष्वस्त्रद्वकांमृदैः शुद्धयत्याविककौशिकम् ॥ सगौरसर्धपैः क्षौर्मं

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पुनः पाकान्महीमयम् ।	3b	187a	पुनः पाकान्महीमयम् ।
		b	कारुद्दसः शुचिः पण्यं भक्षं योषिन्मुखं तथा ॥
	4a	189a	
भस्मशेपाद्विशुद्धिस्याद्-			सलिलं भस्म मृद्धापि
भूशुद्धिमर्जनादिना ।	4b	189b	प्रक्षेपव्यं विशुद्धये ।
	5a	190a	
भस्माद्विर्लोहकांस्याना-			भस्माद्विः कांस्यलोहानां
मज्जातश्च सदा शुचि ॥	5b	190b	शुद्धिः प्लावो द्रवरथ तु ॥
गन्धलेपापकर्षणात् ।	6a	191a	शुद्धिगन्धादिकर्षणात् ।
गोत्रप्रिदं ।	6b	192a	गोत्रप्रिकृत् ।
गौशैव वसुधानि च ॥	7a	192b	
अधाजविप्रुषो मेध्याराथा च	7b	193a	गौरश्चो वसुधानिलः ।
मलबिन्दवः ।	8a		अजाश्चयोर्मुखं मेध्यं
			न गोन्नं नरजा मलाः ।
		194	पन्थानश्च विशुद्धयन्ति
			सोमसूर्यशुमास्तैः ॥
			मुखजा विप्रुषो मेध्यास -
रथ्याप्रसर्पणे ॥	8b	195a	तथाचमनविन्दवः ।
अन्यत्परिधाय च ।	9a	196a	रथ्योपसर्पणे ।
	9b	196b	विपरिधाय च ॥
	10	x	

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अन्येभ्यो ब्राह्मणाः श्रेष्ठाः	1a	x	सर्वस्य प्रभवो विग्राः
तेभ्यशैव क्रियापराः ।	1b		श्रुताभ्ययनशीलिनः ।
	199		तेभ्यः क्रियापराः श्रेष्ठाः
ब्रह्मवेत्ता च तेभ्योऽपि			तेभ्योऽप्यध्यात्मवित्तमाः ॥
पात्रं विद्यात्तपोऽन्वितम् ।	2a		न विद्यया केवलया
			तपसा वापि पात्रता ।
			यत्र वृत्तमिमे चोमे

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..... धान्य	200 तदि पात्रं प्रकीर्तिम् ॥
..... धान्य	2b 201a तिल
	3a 202a
	3b 202b
	4a 203a
याचिते चापि तु शक्तिः ।	4b 203b याचितेनापि ... स्वशक्तिः ।
	5a 204a
	5b 204b
	6 x
	7 x
	8a 205a
..... तारयते	8b 205b तारयति
..... द्वौपादौ प्रदर्शयते ।	9a 207a पादौ द्वौ च दृश्यते ।
	9b 207b
	10a 208a
	10b 208b
	11a 209a
	11b 209b
	12a x
भूदीपाश्चान्नवस्त्राणि	
सर्पिदत्वा बजेष्ठिच्यम् ।	12b 210a भूदीपाश्चान्नवस्त्राण्यः-
गृहधान्यच्छत्रमाल्य-	तिलसपिः प्रतिश्रयान् ।
वृक्षयानघृतं जलम् ।	गृहधान्याभयोपान-
शय्यानुलेपनं दत्त्वा	च्छत्रमाल्यानुलेपनम् ।
स्वर्गलोके महीयते ॥ 13	यानं वृक्षं प्रियं शय्यां
	दत्त्वात्यन्तं सुखी भवेत् ॥
	14 }
	15 }
	16 }
	17 }
	18a } x
..... गन्धा:	
प्रत्याख्येय न वारि च । 18b मस्त्या
	गन्धाः पुष्पं दधिक्षितिः ।
	मांसं शय्यासनं धानाः
	214 प्रत्याख्येय न वारि च ॥

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19a	215a
..... द्विस्तथा । 19b	215b तथा द्विषः ।
देवातिथ्यर्थमनुकृते पितृतृप्त्यर्थमेव च । 19c	देवातिथ्यर्थनकृते गुरुभृत्यर्थमेव वा । सर्वतः प्रतिगृहीयाद्— 216. अत्मवृत्त्यर्थमेव च ॥
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1a	×
..... पक्ष । 1b	217a पक्षो ।
2a	217b
2b	218a
..... श्राद्धकालः प्रकीर्तिः । 2c	218b श्राद्धकालः प्रकीर्तिः ।
अप्रो यः सर्वेऽवेषु श्रोत्रियो वेदविद्युवा । 3a	अप्रयाः सर्वेऽवेषु श्रोत्रियो ब्रह्मविद्युवा ।
तिथिज्ञाने च कुशलः त्रिसर्वगिकः । 3b	वेदाथविज्ञयेष्टसामा 219b त्रिसुर्वगिकः ।
..... जामाता आचार्य । 4a	..... जामातुयज्जि
4b	220a
..... द्विजाः केचित् । 5a	220b
..... श्राद्धदेवताः । 5b	221a तपोनिष्ठाः ।
6a	221a श्राद्धसंपदः ।
अवकीर्णदयो ये च ये चाचारविवर्जिताः । 6b	222a अवकीर्णी कुण्डगोलौ कुनखी श्यावदन्दकः ।
अवैष्णवाश्रा ये सर्वे	222b
श्राद्धाही न कदाचन । 7a	×
निमन्त्रयेच पूर्वेषु: द्विजैर्भाव्यं च संयतैः । 7b	निमन्त्रयेत पूर्वेषु: ब्राह्मणानास्मवान्मुचिः । तैश्चापि संयतैर्भाव्यं मनोवाक्यायकर्मभिः ॥
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आचान्ताश्चैव पूर्वाह्ने स्वासनेषूपवेशयेत् । 8a	अपराह्ने समभ्यर्थं स्वागतेनागतांस्तु तात् । पवित्रपाणिराचान्तान् ॥
युष्मान्दैवे तथा पित्र्ये रवप्रदेशोष्वशक्तिः । 8b	226 युष्मान्दैवे यथाशक्ति पित्र्येऽयुष्मांस्तथैव च । परिस्तुते शुचौ देशे
द्वौ दैवे प्राणुदक्षिपद्ये त्रीण्येकञ्चभयोः पृथक् । 9a मन्त्रे । 9b	227 द्वौ दैवे प्राक् त्रयः पित्र्य उद्गोक्तैकमेव वा । 228b तन्त्रे ।
हस्तप्रक्षालनं विष्टरार्थं । 10a आवाह्य तदनुज्ञातो विश्वेवा महानृचा । 10b	229a पाणिप्रक्षालनं विष्टरार्थं । आवाह्येदनुज्ञातो विश्वेवास इत्यृचा । यैरन्वयकीर्याथ
यैररन्नं विकीर्याथ । 11a । 11b	230a 230b 231a हस्तेष्वद्यं दत्त्वोदकं गन्धमालयं
गन्धं तथोदकश्चैव धूपादीशं पवित्रकम् । 12b । 13a	231b धूपदानं सदीपकम् । 232b
..... उशन्तः । 13b तदनुज्ञातैः । 14a संश्रवं ह्वेषां । 15a । 15b । 16a	233a हि उशन्तः । 233b तदनुज्ञातैः । 234b 235a संस्वांस्तेषां । 235b 236a
सञ्च्याहृतिः च गायत्री मधुवातेत्यृचस्तथा । 16b । 17a	सञ्च्यहृतिकां गायत्री मधुवाता हृति रुचम् ।
..... नरः । 17b अमन्वहम् । 18b	239a 239b 240a अत्वरः । 240b 241a चैवानुमान्य च ।

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भूयोः…… अपि……। 19a	241b भूमौ…… आपः……।
19b	242a
प्रदद्यात्……। 20a	242b दद्याद्वै……।
दद्याच्च……। 20b	243a दद्यात्……।
21a	243b
च……। 21b	244a तु……।
पितृभ्यश्च……। 22a	244b प्रकृतेभ्यः……।
विप्रैरस्तु स्वधेस्तुक्तो……। 22b	245a ब्रूयुरस्तु स्वधेस्तुक्ते……।
प्रीयन्तामिति चाहैवं	विश्वेदेवाञ्च ग्रीयन्तां
विश्वेदेवा जलं ददत्। 23a	245b विप्रैश्चोक्त इदं जपेत्।
23b	246a
मा व्यगमत्……। 24a	246b मा विगमत्……।
इत्युक्तोऽपि प्रियं वाक्यं……। 24b	247a इत्युक्तोऽत्वा प्रिया वाचः……।
वाजे वाजे इति प्रीत्या……। 25a	247b वाजेवाज इति प्रीत……।
यस्मिस्ते संश्ववा:	यस्मिस्तु संस्ववा:
निपातिताः। 25b	248a निवेशिताः।
25c	248b
अनुस्तुत्य पितृशेषितं। 26a	249a अनुब्रज्य पितृसेवितम्।
ब्रह्मचारी भवेत्तत्र	ब्रह्मचारी भवेत्तां तु
रजनी र्धार्या सह। 26b	249b रजनी ब्राह्मणैः सह।
एवं सदक्षिणं कुर्यात्	एवं प्रदक्षिणावृत्को
वृद्धौ नान्दीमुखानिपि। 27a	वृद्धौ नान्दीमुखानिपत्न्।
मित्राः पिण्डा यवैः श्रिताः। 27b	250b मित्रनिपिण्डान्यवैःक्रियाः।
एकान्नैकं……। 28a	251a एकाद्यैकं……।
आवाहनाग्नी……। 28b	251b आवाहनाग्नौ उपतिष्ठतामक्षय-
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	2a	27.4b	
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	8a	229b
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सुवर्णस्तेयसमितम् ।	8b	भूतेनुहरणं तथा ।
		निषेपस्य च सर्वं हि
		230 सुवर्णस्तेयसमितम् ॥
... ... अन्त्यजादिपु ।	9a	231a ... अन्त्यजासु च ॥
... ... तथा ।	9b	231b ... सुतः ... ।
... ... मातुर्णी भगिनीं तथा ।	10a	232a ... मातुलानीं स्तुषामपि ।
... ... तदा ।	10b	232b तथा ।
	11a	233a
... ... तथा ।	11b	233b अपि ।
त्राङ्गणं त्रायता ...
... ... परिकिया ।	12a	234a ब्रह्मनपकिया ।
	12b	234b
भृत्याद् ।	13a	235a भृत्याद् ।
	13b	235b
मन् उपजीविता ।	14a	236a स्त्री उपजीवनम् ।
न्यामित्रं		नास्तिक्यं
शूद्रं गोश्चैव ... ।	14b	236b सुतानां चैव
... ... सुहृत् ।	15a	237b सुत ।
कन्याया भूषणानाऽच ।	15b	238a कन्यासंदूषणं चैव ।
	16a	238b
	16b	239a

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17a	239b
असच्छास्त्राभिगमनं भार्यात्मपरिविक्रियः । 17b	असच्छास्त्राधिगमनम् आकरेष्वाधिकारिता । भार्या विक्रियश्चैवाम्— एकैकमुषपातकम् ॥
उपपापानि चोक्तानि	
प्रायश्चित्तं निबोधत । 18a	
शिरः कपालः……… । 18b	शिरः कपाली……… ।
………द्वादशसमां……… । 19a	………द्वादशाब्दानि……… ।
सोमेभ्यः स्वाहेति च वा लोभवान्विभृयात्तनुम् । 19b	
ग्रहांश्च जुहुयाद्वापि स्वस्वमन्त्रैर्यथाक्रमम् । 20a	
शुद्धिः स्याद् ब्रह्महननात् कृत्वैवं शुद्धिरेव च । 20b	
निरातङ्कं द्विजं गात्रा ब्राह्मणार्थं हतोऽपि वा । 21a	दीर्घतीत्रामयग्रस्तं ब्रह्माणं गामथापि वा ।
………त्रिः कृत्वो वेदसंमिताम् । 21b	दृष्ट्वा पथि निरातङ्कं
सरस्वतीं वा संसेव्य धनं पात्रे समर्पयेत् । 22a	कृत्वा तु ब्रह्महा शुचिः ॥
………वासे ब्रह्महनो……… । 22b	245
………वा यथावर्णे ………त्रयीनिषूदनम् । 23a	249a
………वातानार्थ्युपागतः । 23b	………त्रिवै वेदस्य सहिताम् ।
………आचरेत् । 24a	
सुराम्बुद्धृतगोमूत्रं पीत्वा शुद्धिः सुरापिनः । 24b	251a
अग्निवर्णं मृते नापि चीरवासा जटी भवेत् । 25a	………घातीं ब्रह्महणिं……… । ………च यथावर्णं 251b
253	251b
	252a
	252b
	सुराम्बुद्धृतगोमूत्र- पयसामग्निसंनिभम् । सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥
	254a
	बालवासा जटी वापि ब्रह्महत्याग्रतं चरेत् ।

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ब्रतं ब्रह्महनं कुर्यात्			
पुनः संस्कारमहृति ॥ 25b	255b/1	पुनः संस्कारमहृति ॥	
रेतोविष्णुमूर्त्पानाश्च		अज्ञानात् सुरां पीत्वा	
सुरापा ब्राह्मणी तथा । 26a	255a	रेतोविष्णुमूर्तमेव च ।	
पतिलोकपरिग्रीष्टा		पतिलोकं न सा याति	
गृह्णी स्थान्छूकरी शुनी । 26b		ब्राह्मणी या सुरां पिबेत् ।	
स्वर्णहारी द्विजो राजे	256	इहैव सा शुनी गृह्णी	
दत्त्वा तु मुषलं तथा ।		सूकरी चोपजायते ॥	
कर्मणः स्थापनं कृत्वा		ब्राह्मणस्वर्णहारी तु	
हतस्तेन भवेच्छुश्चिः ॥ 27	257	राजे मुसलमपेत् ।	
.....		स्वकर्म खयापयस्तेन	
दत्त्वा शुद्धिमियाद्विजः । 27b	258b	हतो मुक्तोऽपि वा शुचिः ॥	
शयने कीडमानस्तु		.....
योवितं योविता स्वपेत् । 28a	259a	दद्याद्वा विप्रतुष्टिष्ठृत् ।	
उच्छ्रेद्य लिङ्गं वृषणं		तपेऽयः शयने सार्थम्	
नैर्कृत्यामुत्सुजेहिशि । 28b	259b	आयस्या योविता स्वपेत् ।	
..... दुरात्मा	260a	गृहीत्वोत्कृत्य वृषणौ	
.....	260b	नैर्कृत्यां चोत्सुजेच्चनुम् ॥	
..... मासमासीच	263a	..... समा वा	
.....	263b	..... मासमासीत्	
..... स्याद्बन्द्रायणव्रतेन च । 31a	265a	..... स्यादेवं च बन्द्रायणेन वा ।	
..... अपि वा	31b	265b	..... अथवा
वृषभैकं सहस्रं गा	32a	266a	266b
.....	32b	क्षुषभैकसहस्रा गा .....	.....
..... अब्दं अरेत्	33a	267a	..... अब्दं चरेत्
..... चैतह्याद्वा वेनवो दश । 33b	33b	267b	..... अप्येतद्वेनूर्द्यादशाथवा ।
.....	33c	269a	
..... पशुमण्ड्यक्यात्नात् । 34a	270a	270b	..... मण्ड्यकांश्च पतत्विष्णः ।
पिबेत्क्षीरं इयहं पापी		हत्वा इयहं पिबेत्क्षीरं	
कृच्छ्रं वाप्यविकृच्छरेत् । 34b		कृच्छ्रं वा पापिकं चरेत् ।	
गजे नीलसृपाम्पद्वच		गजे तीलवृषाः पञ्च	
कृच्छ्रसं द्विहायनम् । 35a	271a	युके वत्सो द्विहायनः ।	

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गः ।	35b	271b	नः ।
	36a	276a	
... ... दत्वा ... च ... ।	36b	280a	... गत्वा ... तु ... ।
... ... च ... ।	37a	280b स ... ।
... ... कार्यं	 कार्यः
कृच्छ्रशेषं ब्रतानि च ।	37b	282b	कृच्छ्रः शेषब्रतानि च ।
	38a	283b	
प्रतिकूलं गुरोः कृत्वा			
प्रसादैव विशुद्धयति ॥	38b		
रिपून्धान्यप्रदानादैः			
स्नेहादैवाप्युपक्रमेत् ।	39a		
... ... च ।	39b	284a	... ... तु ... ।
...
वदेच्च ... वचः ।	40a	285a	... अभिशसेत् ... परम् ।
अप्रेक्षयोः			अबभक्षयोः
अयाची ।	40b	285b	स जापी ।
... ... भावभायोः		...	आतृजायां
... ...	41a	287a	...
... ... शुचिर्भवेत् ।	41b	287b	... ... विशुद्धयति ।
... ... पयोत्रती ।	42a	289a	... ... पयोत्रतः ।
... ... मुच्यते ... ।	42b	289b	... शुध्यते ... ।
त्रिःकृच्छ्रमाचरेद्वात्ये			त्रीकृच्छ्रानाचरेद्वात्य-
याजकोऽपि चरन्नपि ।	43a	288a	याजकोऽभिचरन्नपि ।
पठेद्वेदं यथाशक्ति			वेदप्लावी यवाश्यवद्
त्यक्त्वा च शरणागतान् ।	43b	288b	त्यक्त्वा च शरणागतम् ।
प्राणायामत्रयं कुर्यात् ...	44a	290a	प्राणायामी जले स्नात्वा ... ।
... ... शुद्धयेत् ... ।	44b	290b	... ... भुक्त्वा ... ।
... ... हुङ्कृत्य ... ।	45a	291a	त्वंकृत्य ।
प्रसाद्य तत्र मुनयः			बध्वा वा वाससा क्षिप्रं
ततो हि ।	45b	291b	प्रसाद्य ।
विप्रे ... कृच्छ्रम्			विप्रं ... कृच्छ्र-
अतिकृच्छ्रं ... ।	46a	292a	स्वतिकृच्छ्रो ... ।
	46b	293a	

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प्रायश्चित्तप्रकल्पः	... 460	प्रायश्चित्तं प्रकल्पयं ...
गर्भस्यागो भर्तृनिनदा		पतितानामेष एव
खीणां पतनकारगम्।		विधिः खीणां प्रकीर्तिः
एष प्रहारितके दोषः		बासो गृहानितके देयम् |
तस्मात्तां दूरतस्त्यजेत्॥	47	अन्नं वासः सुरक्षणम् ॥
		नीचार्भगमनं गर्भ-
		पातनं भर्तृहिसनम् |
		विशेषपतनीयानि
		298 खीणामेतान्यपि ध्रुवम्॥
... ... गुरोः ... | 48a	300a ... पर्षदो ... |	
असंविल्यात् ... ... | 48b	300b अनभिल्यात् ... ... |	
... ... उपोषपो ... | 49a	301a ... उपोषितो ... |	
... ... विशुद्धे च ... | 49b	301b ... विशुद्धेत् ... |	
सोमेभ्यः ... ऋचा ... | 50a	302a लोमभ्यः ... अथवा ... |	
... ... स्थित्वा तु तुहुयात् | 50b	302b ... स्थित्वाभिजुह्यात् ... |	
त्रिरात्रोपेषणो ... ... | 51a	303a त्रिरात्रोपेषितो ... |	
सुरापः च ... | 51b	303b ब्राह्मणः ... तु ... |	
अज्ञानकृतपापस्य		निशायां वा दिवा वापि
नाशः सम्भ्यात्रये कृते। | 52a		यदज्ञानकृतं भवेत्
		त्रैकाल्यसंध्याकरणात्
स्त्रैकाल्यसंध्याकरणाद्वि-	307	तत्सर्वं विप्रणश्यति
पापनाशो भवेदद्विजाः | 52b	308b	सर्वपापहा हैते
सहस्रशीर्षाजप्तयेन	304a	स्त्रैकाल्यसंध्याकरणी तथा
कुर्यात् ..... | 53a	304b	सहस्रशीर्षाजापी ... |
ओङ्काराभियुर्वं सायं	305a	कार्यं ... |
सलिलप्रशनच्छुचिः। 54a	306a	ओङ्काराभिष्टुतं सोम-
कृत्वेपवासं रेतो-		सलिलं पावनं पिवेत्।
विष्णुवाणां प्राशने द्विजः। 54b	306b	कृत्वा हि रेतोविष्णुत्र-
शान्तं ..... | 55a	307a	प्राशने तु द्विजोन्नमः।
हि		शान्तं ..... |
चाशु स्मृद्वा ह्यपोहितः। 55b	310b	इह
सहस्रगायत्री		महापातकजान्यपि।
शुभ्रेदव्रह्मवधादते। 55c	311b	सहस्रं गायत्र्याः
		शुभ्रेदव्रह्मवधादते ॥

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व्यानं ॥ अकलपता ॥ 56a	312a	दानं ॥ अकलकता ॥
मायुर्य दमाशचैते ॥ 56b	312b	मायुर्य दमशचेति ॥
स्नानं ॥		स्नानं ॥
इन्द्रियनिग्रहः ॥ 57a	313a	उपस्थनिग्रहः ॥
तपोऽक्रोधो गुरोर्भक्तिः शौचश्च नियमाः स्मृताः ॥ 57b	313b	नियमा गुरुश्च शौचाक्रोधाप्रमादता ।
पञ्चगव्यं तु गोक्षीरं दधिमूलशक्वदघृतम् ॥ 58a	314a	गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
परेतु ॥		परेत्ति ॥
द्विजाः ॥ 58b	314b	चरन् ।
सान्तपनैः ॥ 59a	315a	सान्तपन ॥
	59b	315b
	60a	316a
प्रत्याहाभ्यस्तैः ॥ 60b	316b	प्रत्यहं पीतैः ॥
पावनः ॥ 61a	317a	उदाहृतः ॥
चैकेन उदाहृतः ॥ 62	318	चैवायं प्रकीर्तिः ।
पूर्णांभुभोजनात् ॥ 63	319	पूर्णाभोजनः ।
कृच्छ्रातिकृच्छ्रः ॥ 64a	320a	कृच्छ्रातिकृच्छ्रः ॥
द्वादशाहोपवासैश्च समुदाहृतः ॥ 64b	320b	द्वादशाहोपवासेन परिकीर्तिः ।
	65a	321a
एकैकं शामो ॥ 65b	321b	एकरात्रं सौम्यो ॥
एकैकं स्यादथाक्रमात् ॥ 66a	322a	एकैकस्य यथाक्रमम् ।
इयेष एवं पञ्चदशाहिकः ॥ 66b	322b	इत्येष एवं पञ्चदशाहिकः ।
तिथिपिण्डांश्चरेद्बृद्धया ॥ 67a	323a	तिथिबृद्धया चरेत्पिण्डान् ॥
चरेत् ॥ 67b	323b	चरन् ।
	68	324
कृत्वा त्रिष्वणं स्नानं पिण्डब्रान्द्रायणश्चरेत् ॥ 69a	325a	कुर्यात्प्रिष्वणस्नानी कृच्छ्रं चान्द्रायणं तथा ।
	69b	325b
अनादिष्टेषु ॥ 70a	326a	अनादिष्टेषु ॥
धर्मार्थी ॥ 70b	326b	धर्मार्थी ॥
अशक्तुते ॥ 70c	327a	आप्तुयात् ।

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तच्छृगुष्वं यत्वतः । 1a

1b 1a

अनुब्रज्य

इतरे वृतः ।

अनुब्रज्य

युतः । 2a

1b

अनुब्रज्य

गाथा । 2b

2a

गाथा ।

2c

2b

3

3

पत्नीनाञ्च

कामोदकाः उत्र द्विजाः । 4b

नामगोत्रेण हुदुकं

सकृत्प्रसिद्धचन्त्युदकं

नामगोत्रेण वारयताः । 4c

पाषण्डपतितानां तु

न कुरुस्तदकक्षियाः ।

न ब्रह्मचारिणो वात्या

योषितः कामगास्तथा ॥ 5

सुरापाः स्वात्मघातिन्योः । 6a

ततो त्वनित्या जीवसंस्थितिः । 6b

किया कार्यं यथाशक्ति

ततो गच्छेद्यगृहान्प्रति । 7a

विदार्थं । 7b

अथाग्निमुदकं ... । 8a

8b

इक्षतां । 9a

... ... पृथक्पृथक् । 9b

पिण्डं यज्ञकृता ... । 10a

... ... श्रुतिचोदिताः । 11

... ... आचूडं ... । 12a

12b

... ... चच्यते । 13a

5a

न ब्रह्मचारिणः कुर्युः

5b

उदकं पतितास्तथा ।

6a

पाषण्ड्यनाश्रिताः स्तेना

6b

भर्तृद्वयः कामगादिकाः ।

6b

सुराप्य आत्मत्यागिन्योः ।

11b

अतोः कियाः कार्याः स्वशक्तिः ।

इति संश्रय गच्छेत्यु—

12a

गृहं बालपुरः सराः ।

12b

विदश्य ।

13a

... अग्न्यादि सलिलं ... ।

13b

14a प्रेतसंपर्शिनामपि ।

14b

इच्छतां ।

16a

16b पृथक्पृथक्षितौ ।

16b

विण्डयज्ञावृता ।

17

... ... श्रुतिचोदनात् ।

23a

... आचूडान् ... ।

23b

18a इच्छयते ।

G.P.	YAJ.	
13b	18b	
13c	20a	
दशद्वादशवर्णनां		क्षत्रस्य द्वादशाहानि
तथा पञ्चदशैव च ।		विशः पञ्चदशैव तु ।
त्रिशद्विनानि च तथा		त्रिशद्विनानि शूद्रस्य
भवति ग्रेतस्यूतकम् ॥	14	तदैवं न्यायवर्तिनः ।
	15	
	16a	
नीरसे ... तथा ... कारकम् ।	16b	निवास ... प्रेते ... कारणम् ।
हतानां नृपगोविप्रैर-		महोपतीनां नाशौचं
लक्ष्यं चास्मधातिनाम् ।		हतानां विश्युता तथा ।
विषायैव हतानाश्च		गोब्राह्मणार्थं संप्राप्ते
नाशौचं पृथिवीपते: ॥	17	यस्य चेच्छति भूमिपः ॥
	18	
... हतानाश्च ... ।	19a	29b ... हि कष्टायां ... ।
कालोऽग्निकर्म ... जपः ।	19b	31a कालोऽग्निः कर्म ... जलम् ।
... सर्वेषां ... ।	20a	31b ... सर्वेऽपी ... ।
... नद्यास्तु ... ।	20b	32a ... नद्याश्च ... ।

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फलसोमक्षीमवीरुद्ध-	21a	35a	फलोपलक्ष्मैमसोम
दधि क्षीरं घृतं जलम् ।	21b		मनुष्यापूपवीरुधः ।
तिलौदनरसक्षार-			तिलौदनरसक्षारान्-
मधुलाक्षायुतं हविः ॥	21c	36	दधि क्षीरं घृतं जलम् ॥
वस्त्रोपलामवं पुष्पं		37a	शशासवमधूच्छुष्टं
शाकमृद्दर्मपादुकम् ।	22a		मधुलाक्षाश्च बर्हिषः ।
एणत्वं वैव कौषेयं			मृद्दमपुष्पकुतप-
लवणं मांसमेव च ॥	22b	37b	केशतकविषाक्षितीः ।
पिण्याकमूलगन्धांश्च			कौशेयनीललवण-
वैश्यवृत्तो न विक्येत् ।	23a	38a	मांसैकशक्सीसकान् ।
		38b	शाकाद्रौपदिपिण्याक-
			पशुगन्धांस्तथैव च ।

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			वैश्यबृत्त्यापि जीवन्नो
... विक्रयंस्तेषां-	39a		विक्रीणीत कदाचन ।
तिलयान्धेन संयुतम् । 23b	39b		... विक्रयं नेयास्
लवणादि न विक्रीयात्			तिळा धान्धेन तत्समाः ।
तथा चापद्गतो द्विजः ।	40a		लाक्षालवणमांसानि
कुर्यात् कृष्णादिकं तद्वद्-			पतनीयानि विक्रये ।
अविक्रेया हयास्तया ॥ 24 ॥	41a		आपद्गतः संप्रगृहन्
दद्वा वृत्तिविवर्जितम् ।			भुज्जानो वा यतस्ततः ॥
राजा धर्मान्प्रकुर्वीत	25a	43a	कृषिः शिल्पं भृतिर्विद्या
वृत्तिं विश्रादिकस्थ त्र । 25b			कुसीदं शकटं गिरिः ।
			सेवानूपं नृपो भैक्ष्म-
	42		आपत्तौ जीवनानि तु ॥
		
			धान्यमब्राह्मणाद्वरेत् ।
			ज्ञात्वा राजा कुदुम्बं च
		44b	धर्म्या वृत्तिं प्रकल्पयेत् ।

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पराशरोऽब्रवीद्वयासं				
धर्मवर्णाश्रमादिकम् ।	1a	x		
.... क्षयोत्पत्तिः			क्षयोत्पत्त्या
क्षीयन्ते न ह्यजाद्यः ।	1b			ब्रह्मचिष्णुमहेश्वराः ।
....
यः कश्चिद्वेदकर्तृकः ।	2a	20		निर्णेतारश्च सर्वदा ॥
वेदाः स्मृता ब्राह्मणादौ			न	कश्चिद्वेदकर्तास्ति
धर्मा मन्वादिभिः सदा ।	2b			वेदं स्मृत्वा चतुर्मुखः ।
				तथैव धर्मान्स्मरति
दानं कलियुगे धर्मः		21		मनुः कल्पान्तरेऽन्तरे ॥
कर्त्तरश्च कलौ त्यजेत् ।				त्यजेदेशं कृतयुगे
पापकृत्यं तु तत्रैव				त्रेतायां प्रामसुत्सजेत् ।
शापं फलति वर्षतः ॥	3	25		द्वापरे कुलमेकं तु
आचारात्मानुयात्सर्व				कर्तारं तु कलौ युगे ॥
षट्कर्माणि दिने दिने ।	4a	38b		आतिथ्यं वैश्वदेवं च
....
देवताधित्यादिपूजनम् ।	4b	39a		....
....	....			देवतानां च पूजनम् ।
ह्यपूर्वा यतयस्तदा ।	5a	49a		.....
क्षत्रियः परसैन्यानि				ह्यपूर्वश्चातिथिस्तथा ।
जित्वा पृथ्वीं प्रपालयेत् ।	5b			क्षत्रियो हि प्रजा रक्षन्
				शशपाणिः प्रदण्डवान् ।
वणिककृष्यादि वैश्ये स्याद्		61		निजित्यं परसैन्यानि
द्विजभक्तिश्च शूद्रके ।	5c	63a		क्षितिं धर्मेण पालयेत् ॥
				कृषिकर्मं च वाणिज्यं
				वैश्यवृत्तिस्तदाहृता ।
				शूद्रस्य द्विजशुश्रूषा
		64a		परमो धर्मं उच्यते ॥

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अभव्यभक्षणाचौर्यद्-

अगस्यागमनात् पतेत् । 6a

विक्रीणन् मद्यमांसानि

द्युभव्यस्य च भक्षणम् ।

कुर्वन्नागस्यागमनं

66 शूद्रः पतति तत्क्षणात् ॥

Adhyāya 2

कृपि कुर्वन्द्वजः श्रान्तं		षट्कर्मसहितो विप्रः
बलीवर्दं न वाहयेत् ॥ 6b	2b	कृषिकर्मं च कारयेत् ।
	3a	भुधितं दृष्टितं श्रान्तं
	3b	बलीवर्दं न योजयेत् ।
दिनार्घं स्नानयोगादि-		हीनाङ्गं द्याधितं क्लीवं
कारी विप्रांश्च भोजयेत् । 7a	5b	वृषं विप्रो न वाहयेत् ॥
..... यज्ञानि		एकद्वित्रिचतुर्विप्रान्
कूरे निन्दाच्च ००००० । 7b	6b	भोजयेत्स्नानात्कारं द्विजः ।
तिलाज्यं न विक्रीणीत		... ... यज्ञांश्च
सुनायज्ञादधान्वितः । 8a	7a	ऋतुदीक्षां च ००००००० ।
राज्ञो ००००००० । 8b	12b	तिला रसा न विक्रेया
त्रयस्त्रिशङ्क विप्राणां		विक्रेया धान्यतस्सामाः ।
कृपिकर्त्ता न लिप्यते । 8c	13a	सर्वपापैः प्रमुच्यते ।
कर्पकाः क्षत्रवित्शूद्राः		क्षत्रियोऽपि कृषि कृत्वा
खल्वदत्त्वा तु चौरकाः । 9a	13b	देवान्विप्रांश्च पूजयेत् ।
	14a	वैश्यः शूद्रस्तथा कुर्यात्
		कृषि वाणिज्य शिल्पकम् ।

Adhyāya 3

..... शुद्धयेत् ००००००० । 9b	1b	..... शुद्धयन्ति ००००००० ।
क्षत्री दशहादूश्यस्तु		क्षत्रियो द्वादशाहेन
द्वादशान्मासि शूद्रकः । 10a		वैश्यः पञ्चदशाहकैः ।
	2	शूद्रः शुद्रयति मासेन
		पराशरवचो यथा ॥

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याति विप्रो दशाहातु

क्षत्रो द्वादशकाद्विनात् । 10b

पञ्चदशाहाद्वैश्यस्तु

शूद्रो मासेन शुद्धयति । 11a

... ... भाव... ... । 11b

जन्मना च विपत्तौ च

भवेत्तेषाच्च सूतकम् । 12a

... ... दशरात्रस्य । 12b

... च दिनत्रयम् । 13a

देशान्तरे मृते बाले

सद्यः शुद्धिर्यतो मृते । 13b

... ... न पिण्डं ॥ 14

... ... वापि

... मासस्थितो ... तावद्विनानि ॥ 15

आनामकरणात्सद्य

आचूडान्तादर्हनिशम् ।

आव्रतस्थात्विराग्रेण

तदूर्ध्वं दशभिर्दिनैः ॥ 16

17a

ब्रह्मचर्यादग्निहोत्रात्

नाशुद्धिः सङ्घर्जनात् । 17b

... ... कारबो ... भृत्यकाः । 18a

अनिनमान् श्रोत्रियो राजा । 18b

दशाहान्त्युद्धयते माता

स्नानात्सूते पिता शुचिः । 19a

सङ्घात् सूतौ सूतकं स्यात्

... । 19b

... 20a

जातौ विप्रो दशाहेन

द्वादशाहेन भूमिपः ।

वैश्यः पञ्चदशाहेन

शूद्रो मासेन शुद्धयति ।

7a दार ।

जन्मन्यपि विपत्तौ च

7b तेषां तत्सूतकं भवेत् ।

9a ... दशरात्रं स्यात् ।

9b तु दिनत्रयात् ।

भृग्वग्निमरणे चैव

देशान्तरमृते तथा ।

बाले प्रेते च सन्धरते

10 सद्यः शौचं विधीयते ॥

14 नाशौचं ... ॥

... ... चापि ...

15 ... मासस्थितो ... दिनं तावत्तु ... ॥

आदन्तजन्मनः सद्य

आचूडान्तैश्चिको रम्ता ।

त्रिरात्रमात्रतादेशाद्-

18 दशरात्रमतः परम् ॥

16a

ब्रह्मचारी गृहे येषां

हूयते च हुताशनः ।

सम्पर्कं चेत्रं कुर्वीत

19 न तेषां सूतकं भवेत् ॥

21a ... कास्का नापिताः ।

21b राजानः श्रोत्रियाश्चैव ।

सर्वेषां शावमाशौचं

25a मातापित्रोर्तु सूतकम् ।

सूतकं मातुरेव स्यात्

25b ।

28a तु ।

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पूर्वसकलिपतादन्ध-		पूर्वसकलिपतं द्रव्यं
वर्जनवच विश्वीयते । 20b	28b	दीयमानं न दुष्यति ।
मृतेन शुद्धयते सूती		
मृतकं जातकं त्वसौ । 21a	x	
गोप्रहादौ विपन्नानाम्		आहवेषु विपन्नानाम्-
एकरात्रे तु सृतकम् । 21b	30b	एकरात्रमशौचकम् ।
अनाथप्रेतवहनात्		असगोत्रमवधुं च
प्राणायामेन शुद्धयति । 22a		प्रेतीभूतं द्विजोत्तमम् ।
प्रेतशूद्रस्य वहनात्-		वहित्वा दाहित्वा च
त्रिरात्रमशुचिभवेत् । 22b	42	प्राणायामेन शुद्धयति ।
		प्रेतीभूतं तु यः शूद्रं
		ब्राह्मणो ब्रानदुर्बलः ।
		अनुगच्छेन्नीयमानं
	46	त्रिरात्रमशुचिभवेत् ।

Adhyaya 4

आत्मघातिविषादुवन्ध-		
क्रमिदष्टे न संस्कृतिः । 23a	x	
गोहतं क्रमिदष्टवच		तपकुच्छे ण शुद्धनती-
स्पृष्टा कुच्छेण शुद्धयति ॥ 23a		त्येवमाह प्रजापतिः ।
		गोभिर्हतं तथोद्रव्यं
अदुष्टां पतितां भास्या	4	ब्राह्मणेन तु घातिरम् ॥
यौवने यः परित्यजेत् ।		
सप्तजन्म भवेत् खीर्त्वं		
वैथव्यवच पुनः पुनः ॥ 24		
बालहस्या त्यागमनाद्-		
क्त हौ च क्ली तु शकरी ।		
अगस्या ब्रतकारिण्यो		
भ्रष्टपानोदक्षियाः ॥ 25		
औरसः क्षेत्रजद्वैव		
पिण्डजः पुत्रः		दत्तः क्रत्रिमकः सुतः ।
पिण्डजो पिण्डको पितुः । 26a		दद्यान्माता पिता वापि
	24	स पुत्रो दत्तको भवेत् ॥

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परिवित्तेस्तु कृच्छ्रूँ स्यात्	द्वौ कृच्छ्रौ परिवित्तेस्तु
कन्यायाः कृच्छ्रमेव च । 26b	कन्यायाः कृच्छ्र एव च ।
अतिकृच्छ्रं चरेहाता	कृच्छ्रातिकृच्छ्रो दातुस्तु
होता चान्द्रायणब्ररेत् । 27a	होता चान्द्रायणब्ररेत् ।
27b	27a
जात्यन्ध परिवेदने । 27c	27b जात्यन्धे परिविन्दतः ।
..... वा .....	..... च
.... न विद्यते ॥ 28	30 विधीयते ॥
भर्त्री सह मृता नारी	तिसः कोष्ठोऽधकोटी च
रोमाब्दानि वसेद्विवि ॥ 29	यानि लोमानि मानुषे ।
	तावत्कालं च से स्वर्गे
	32 भर्तीरं या अनुगच्छति ॥

Adhyāya 5

श्वादिदध्यस्तु गायत्र्या	वृकश्वानशृगालाद्यैः
जपाच्छ्रुद्धो भवेन्नरः । 30a	दश्टो यस्तु द्विजोत्तमः ।
दाहो लोकाग्निना विषः	स्नात्वा जपेत्स गायत्री
चण्डालाद्यैहेतोऽग्निमान् । 30b	1 पवित्रां वेदमातरम् ॥
क्षीैः प्रकाल्य तस्यास्थि	चण्डालेन श्वपाकेन
स्वाग्निना मन्त्रतो दहेत् । 30c	गोभिर्विप्रो हतो यदि ।
प्रवासे तु मृते भूयः	दहेत्तं ब्राह्मणं विप्रो
कृत्वा कुशमयं दहेत् ।	10 लोकाग्नौ मन्त्रवर्जितम् ॥
कृष्णाजिने समास्तीर्य	दग्ध्वास्थीनि पुनर्गृह्य
षट्शतानि पलाशजाः ॥ 31	क्षीरेण क्षालयेद् द्विजः ।
	स्वेनाग्निना स्वमन्त्रेण
	12 पृथगेतत्पुनर्दहेत् ॥
	आहिताग्निद्विजः कश्चित्-
	13a प्रवसन्कालचोदितः ।
	प्रेताग्निहोत्रसंस्कारः:
	14a शूयतां ऋषिपुङ्गवाः ।
	कृष्णाजिने समास्तीर्य
	14b कुशैरसु पुरुषाकृतिम् ।
	कार्या प्रतिकृतिस्तस्य
	15a पलाशानां च पत्रतः ॥

GP. PARĀŚARASMṛTI

		षट्शतानि शतान्यानि
	15b	पालास्यः समिधस्तथा ।
शमीं	वृषणे क्षिपेत् ।	18b शास्यां मुषक्योरपि ।
कुण्डं	दक्षिणहस्ते तु	जुहूं च दक्षिणे हस्ते
	वामहस्ते तथोपभृत् ॥ 32b	19a वामे उपभृतं न्यसेत् ।
पार्श्वं	तूदूखलं दहेत् ।	पृष्ठे चोलूखलं न्यसेत् ॥
	उरौ निक्षिप्य दृष्टदं ।	19b ॥
	..... हिरण्यशक्लान् क्षिपेत् ।	20a उरसि क्षिप्य दृशदं ।
		20b } हिरण्यशक्लं न्यसेत् ।
		21a } ॥
अग्निहोत्रोपकरणाद्		अग्निहोत्रोपकरणम्
	ब्रह्मलोकतिर्भवेत् ।	22b अशेषं तत्र निक्षिपेत् ।
	..... आज्याहुतिः ।	23a एकाहुतिं ।

Adhyāya 6

		कौञ्चसारसहंसांश्च
		जालपादं च शरभं
हंससारसकौञ्चानां	..... ।	2a
मयूरमेषधातीं च		जालपादं च शरभं
अहोरात्रेण शुद्ध्यति ॥	36b	2b हत्वा अहोरात्रतः शुचिः ।
पक्षिणः सकलान् हत्वा		पक्षिणां चैव सर्वेषाम् ।
अहोरात्रेण शुद्ध्यति ।	37a	8b अहोरात्रमभोजनम् ।
सर्वाञ्चतुष्पदान्हत्वा		एवं चतुष्पदानां च
अहोरात्रोषितो जपेत् ।	37b	सर्वेषां वनचारिणाम् ।
शूद्रं हत्वा चरेत्कच्छ्रम्		अहोरात्रोषितस्तिष्ठेत् ।
अतिकृच्छ्रं तु वैश्यहा ।		जपन्वै जातवेदसम् ॥
क्षत्रं चान्द्रायणं विप्रं		वैश्यं वा क्षत्रियं वाणि
द्वाविंशं त्रिशमाहरेत् ॥	38	निर्दोषं यस्तु घातयेत् ।
		सोऽपि कृच्छ्रद्वयं कुर्यात् ।
		गोविशदक्षिणां ददेत् ॥
		वैश्यशूद्रं क्रियासकं
		विकर्मस्थं द्वौजोत्तमम् ।
		हत्वा चान्द्रायणं कुर्यात् ।
		त्रिशद्गाढचैव दक्षिणाम् ॥
	18	17

APPENDIX 2

VERSES AND PASSAGES QUOTED IN WORKS AS
FROM GP. WHICH COULD BE TRACED IN
GP. (INDICATING VARIANT READINGS) :

(1) In works on dharma :

	Page	Ch.	Śl.	
<i>Gadādhara paddhati</i> pt. I. Kālasāra, Bib. Ind. 147.				<i>Garuḍa Purāṇa,</i> Chowk. edn. I
पुष्य	89	133	1	सूर्य
अर्चयस्तत्, भवेत्	146	127	1	आश्र्वयन्तु, अभवत्
ब्रह्महस्यां व्यपोहति			2	
कार्य	266	128	16	ब्रह्महस्यादि नाशयेत्
	329	52	23	कुर्यात्
<i>Caturvarga cintāmaṇi</i> by Hemādri (Dānakha- ṇḍa) Vol. I Bib. Ind. 72.				
ददतस्त्वस्य नश्यति	64	136	4	
	88	224	23b	अपि तस्य प्रणश्यति
<i>Tīrtha cintāmaṇi</i> by Vācaspati miśra, Bib. Ind. 80.				
शिवार्थिभिः	268-70	82	1-2	
			3	शिवात्मभिः
			4-9	
नदीं रसवतीं			10	महानदीं रसवहां
व्याप्त दिशं तथा				व्याप्तादिकं तथा
धर्मयोगे तु लोभाद्वै			11	धर्मयोगेषु लोभात्तु
				(Venk. edn.)
कुर्याद्गुदपदादिषु	319	84	20	देवरुदपदादिषु

	Page	Ch.	Sl.
<i>Varṣakriyākaumudī</i> by Govindānanda, Bib. <i>Ind.</i> 149.			
	29	116	3a
	42-3	125	1-7
	62	128	5
	295	129	23b-
			24a
नित्यं, जगत्सेतुं	313	131	10-13
			14
			15
ततः			15c
हरे			पुनः
दुर्गतान्, नराः			प्रभो
			दुर्वृत्तान्, सकृत्
			18
फलाकारं	319	131	1
फलत्रीष्टादिभिः सर्वैः शम्भुं			2
			26
सौवर्णी, समन्वितम्	321	136	4
			5
सोदकान्	322		स्वर्णे तु, मुगान्वितम्
अघोरासंक्षयं (?)			6-8
विष्णुरित्युक्त्वा			9
			10
चायाचितेन च	363	85	1b-2b
मूल, नयेत्, प्राप्तकालः	456-7	123	1
यमुदिश्य, लभेत्			2
सूर्य	494	205	121
अत्रोपवासं कृत्वा तु	504	127	1
इति स्थाता			2
			3b
			8b

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समानि च, तपः			9-10	
			11	समो न हि, जपः
विधिवत् पुष्पदीपादैः			12-13	
			14	सहिरण्यप्रदीपादैः
			15-18	
प्रदयात् कनकोडं			19	कनकोडसहितं
विश्रा			20	विद्यात्
स्नानं ततो, अथ	508-9	124	12b	दानं तपो, आत्म
			13	
अस्तकाले, चतुर्दशी			14	अन्तकाले, गुरुं श्रितः
अथ शक्तिः, शङ्खया कथां			15	सधृतं चर्ष, गीतसंकथाम्
			16-17	
तत्प्रसीद महादेव, समर्पितं			18	त्वत्प्रसादान्मया देव,
			21b	समापितं
कथामेनाञ्च पुण्यदां	512-13	124	1	कथाऽन्व सर्वेकामदं
			2	
अम्बुदे, देशे, मन्दवासनकः			4	अम्बुदे, राजा, सुन्दरसेनक
कुकुरैकसर्युक्तो			5	कुकुरैः समायुक्तो
			6	
विलवस्य मूले तच्चाक्षिपत्तर्सं			6	संरक्षच्छरीरञ्चाक्षिपत्ततः
पत्राणि			7	पर्णानि
तस्य लिङ्गस्य दैवतः			7	लिङ्गस्थैव न जानतः
लिङ्गेऽपतत्तचादा			8-9	नीरञ्च लिङ्गके
			10	
मतः:			11a	अमलः
			17	
तत्प्रसीद महादेव, समर्पितं	124		17	त्वत्प्रसादान्मया देव,
			18	मयार्चितं
समर्पितं			18	समापितं

*Sraddhakriyākaumudi
by Govindānanda,
Bib. Ind. 157.*

	Page	Ch.	Śl.	
निश्चित्युः क्षालगित्वा विधानतः	53	210	1b	विशेषाद्
			2b	ततो संयोगमन्त्रतः
" " निश्चित्युः	54 83 119 123 124 129	2b 1b 7 7 7 8	" "	विशेषाद्
निवेशनं			9	निषेद्धणं
सप्तसंख्यं	138 148 155 173 178 184 193 199 204 206 207 319	13 14 14 20 22-3 24 25 25 27 28 29 212	13 14 14 20 22-3 24 25 25 27 28 29 1a 1c	सप्तवित्रं
	346		1a 1c	
एष	560	210	33 34a	अथं
<i>Smṛtitattva by Raghu-nandana, Vol. I. Calcutta, 1895.</i>				
मणिभद्रकं, तानसितान् दृष्टमुक्तो	33	129	25 26	मसि मसि च, भाद्रसिते अष्टौ मुक्त्वा

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42	131	3a	
58	133	1	
127	124	13	
206	209	1b-6	
346	110	25	
349	205	81b-	
		82a	
351	110	1	
429	68	8-9	
कुरुनिवदौ		10	सपुलकं
शाकं सूपञ्च	430	205	शाकञ्च रात्रौ
अत्यमलञ्च			अत्यन्तञ्च
प्रसङ्गेत			प्रसङ्गेत
439	168	18	
		19a	
		20a	
		32-35	
440		36-	
		38a	
		44a	
		169	
	205	62	
		56b	
		63a	
		5	बहुबलो, विच्छलेष्महरो
बहुमलो, स्निग्धोष्णो			यदुद्विश्य, लभेतु
यमुद्विश्य, लभेत	752	121	
<i>Nirṇayasindhu by Kamalākara Bhaṭṭa, Chowk. Skt. Ser. 52. 1930.</i>			
गन्ध, ताम्बूल, पुष्पमाला	137 and 617	128	दुष्प, वस्त्राणि, धूपगन्धा

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उपवासे न हुष्यन्ति <i>Haribhaktirasāmṛtasindhu</i> of Rūpagosvāmin, Kasi, 1932.	63	220	17bc	उपवासेन हुष्येत्

(2) in anthology

Padyāmṛtatalaṅgiṇī of
Haribhāskara

राजन्	Śl. 268	215	35b	विप्राः
मुक्तवन्धः, परं व्रजेत्		36		महावन्धं परित्यजेत्

(3) in encyclopaedic works

Yuktikalpataru

	Ch.	Śl.	Ch.	Śl.	
	45	68			
(p. 85)			47	1	
			48a	2a	
			48b	3b	
			49	4	
रत्नबीजः स्वयं			50	5	रत्नबीजस्य
			51	6	
	49				
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तु सिताऽञ्ज			41	18	स्वसिताऽञ्ज
(p. 97)					
शशबध्म		49		22	शशबध्म
प्रदिष्टौ		51		23	प्रदिष्टौ
अन्योन्यं		52		24	त्वन्योन्यः

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(source not mentioned)	(p. 98)	53		30	
(" , ")	(p. 98-9)	56		31	
(" , ")	(p. 99)	62		32	
(" , ")	(p. 103)	63		33	
गौरवधान्		8		46	
		9		47	गौरवधार
		10a		49b	
		10b		50a	
		11		50b	
(source not mentioned)	(p. 107)	53	69		
(" , ")		43		1	
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		44b		6b	
		45		6c	
प्रहस्मभवद्व	(p. 108)	51		15	
		52		16	प्रभवं समग्रम्
		53		17	
पृथिवीं समग्रां		54		18	स महीं समग्रां
परितः शतस्य		55		19	परितः सहस्रं
वरिष्ठं		58		8	प्रदिष्टं
नीलविशुद्धतत्त्वं	(p. 110)	75	10		मीनविशुद्धतत्त्वं
सर्वं भवत्प्रोज्ज्वल					संस्थानतोऽस्युज्ज्वल
धनं, अरय विदारणेन		79	11		राज्यं, अहिंशिरो भवस्य
तूर्यं घोषैः	(p. 111)	80	12		
		81	13		मन्द्रघोषैः

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जातुधाना, दुष्टलोकाः		82		14	यातुधाना, सर्गदोषाः
		84		20	
		85		21	
		86		22	
		87		23	
रन्ध्रम्	(p. 115)	17		42	वेघम्
		18		43	
जायन्ते यत्र ये	(p. 88)		70		
समरागाः		68		14	न जायन्ते हि ये
तेषान्तु कथितन्त्वदं		69		15	सधर्माणः
सज्जाङ्गलम्		70		16	स्वल्पमूल्या हि ते स्मृताः
मणिः स्वभावादपि	(p. 92)				
तुम्बुरस्थः		10		22	सर्गत्कलस
श्रीपूर्णकं					आताम्रभावादपि
निराकृतित्वात्		11			तुम्बुरस्थम्
भेद एवः				23a	श्रीपूर्णकं
श्यामिकां	(p. 93)				विनाकृतत्वात्
यो वा		12b			एव भेदः
चूर्णमध्यः				23b	ताम्रिकां
त		13		24	योगात्
	14			25a&b	पूर्णमध्यः
नानाकरदेशजातं					
क्षात्वा बुधो जातिगुणेन		15a		25c	रन्नाकरजां स्वजाति
लक्ष्मेन्					लक्ष्मेदगुरुस्त्वेन गुणेन
शिलायां परिघष्येत्		16a			विद्वान्
संसुखेन		17b		26a	शाणे तु परितेखयेत्
				26b	समुत्थेन

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विलिखेद्वा।					लिखित्वापि
अन्योन्य, न शक्यं	18		27		विमुच्यानेन, नाशक्यं
जातस्य, न जातु, कान्ति	19		28		जातस्य, तु यादक् सन्ति
एवं					एव
अवरुद्धो	20		29		अवबद्धो
त्वधार्यो, विगुणेन					न धार्यो, विगुणो हि
जात्यं					जात्यः
सुखं न कुर्यात् अपि					न कौस्तुभेनापि
कौस्तुभेन					सहावबद्धं
विजातीन्, अपहन्ति					द्विजातीन्, अपि
यत्नान्	21		30		हन्त्ययत्नान्
तथा, विद्रावयितुं					अथो, विप्लावयितुं
विजातम्					विजात्यः
	62		71		
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		33		2	
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उत्पत्य	37		6		उपेत्य
उठवर प्रान्तत्विषो	38		7		पृष्ठचर, प्राप्तत्विषो
मुजाविमुक्तं	39		8		मुजाभिमुक्तं
	40		9		
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		41		10	
		42		11	
चूर्णेन	43		12		चूर्णस्य
	44		13		
नव, सञ्चिभा	45		14		हत, समन्विता
	46		15		
	(p. 131)				
लभ्यते, स्मृतम्	67		28		लभ्यते, युतम्

	Ch.	Sl.	Ch.	Sl.	
यथा, अस्मिन्नपि सा चन (p. 123)	59	68	72	29	तथा, अस्याच्यविका बल
द्वलभृद्धसनसि शाङ्गायुधाभ हरकण्ठ-		95		1	
कलायपुष्पैः शुक्लेतरैश्च तस्मिन्		96		2	
		97		3	द्वलभृद्धसमानि शाङ्गायुधाङ्ग हरकण्ठ- कषायपुष्पैः शुक्रेतरैश्च तस्मात्
		98		4	
		99		5	
(Source not mentioned)	(p. 126)				
		18		6b	
	p. 127)	24		8	
		25		14	
		26		15	
समुच्चि (त्रिय) तस्य सुवर्णसङ्ख्या तुलिनस्य		27		16	समन्वितस्य
		31		19	वर्णस्य सङ्ख्याकुलितस्य
(Verses 67ff. source not mentioned)	(p. 120)	57	73		
अभवत्					
		67		2	
	(p. 121)	68		3	भवेत्
		69-		4-7	
		72			
भूमि		81		8	
		87		9	भूमि
		88		10	

APPENDIX 2—VERSES QUOTED IN WORKS FROM G.P. 49

	Ch.	Sl.	Ch.	Sl.	
वणस्य, न जातु नामाकरणार्थमेवं		89		12	सर्वेऽपि, तु याद्वक् नामाकरणानुमेय
(p. 123)					
(ślokas 90-94 source not mentioned)		90-		13-	
		94		16	
	66	74			
	(p. 132)				
शास्त्रविद्धिः		72		1	
	67	77		5	शास्त्रविदा
	(p. 133)		75		
सम्पद्य		78		1	सत्पद्य
		79		2	
व्याधि		80		3	व्याष्ट
पत्रेण		81		4	पात्रेण
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APPENDIX 3
**VERSES AND PASSAGES QUOTED IN
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(1) in works on dharmaśāstra

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- p. 55 स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
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- p. 100 अत्यन्ताशक्तस्य तु गारुडे—
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- p. 110 पूजनीया शिवा सर्वैरेकधाभिन्नपर्वणि ।
 भिन्ने भूपादिभिः पूर्वं परं प्राह्ण द्विजातिभिः ॥
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 रौद्रं कर्म विनिर्दिष्टं ब्रह्मणा शङ्खरस्य हि ।

 इति गरुडपुराणोत्तमः सुवर्णवृषदानविविः ।

- p. 493-94 पलाष्टकेन रौप्येण कृत्वा वृषभमुत्तमम् ।
 ch. 7 मुक्तापलैरलङ्कृयान् पद्मरागैः सुशोभन्तः ॥
 सुवर्णतिलकोपेतं चारुचामरभूषितम् ।
 गत्वा शिवालयं सम्यक् पूजां कृत्वा शिवे ततः ।
 रुद्राध्यायं जपित्वा तु सप्तलङ्गरहस्यकम् ।
 हौमश्च शिवमन्त्रेण तिलाजयेन विधीयते ॥

अथाहूय द्विजवरं वेदवेदाङ्गपारगम् ।
 वस्त्रालङ्घारमाल्यादैः पूजयित्वा शिवं ततः ॥
 उमापते त्रिलोकेशं जगत्कारणकारणम् ।
 स्ववाहनप्रदानेन प्रीतोभव नमोऽस्तु ते ॥
 मन्त्रेणानेन तं दद्याद्भेदमदक्षिणयान्वितम् ।
 दानस्यास्य प्रदानेन शिवलोके महीयते ॥

इति तृतीयरूप्य वृषदानविधिः ।

- p. 512-13 दानानामुत्तमं दानं विद्यादानं विदुबुर्धाः ।
 ch. 7 आहुः समस्तविद्यानां श्रियमेवाधिदैवतम् ॥
 यथा वरिष्ठो देवानां विष्णुः कारणपूरुषः ।
 यथा च योविद्यवश कमला पङ्कजाल्या ॥
 आहुर्बलवतां श्रेष्ठो यथा ज्योतिष्मतां रविः ।
 जलाशयानां प्रवरो यथायं सरितां पतिः ।
 तथा विद्याप्रदः श्रेष्ठो गरीयांश्च गरीयसाम् ॥
 पुण्यश्चापि स सर्वत्र यश्च विद्यां प्रथच्छ्रुति ।
 इहामुत्रसुखश्चेममाहुर्विद्याधनं धनम् ॥
 विद्ययामल्या युक्तो विमुक्तिं याति संयमी ।
 विद्यया च सुखं गच्छेद्विद्यया च परां गतिम् ॥
 विद्यया प्रतिष्ठा भूतानां विद्यायोनिश्च देवता ।
 दस्माद्विद्याप्रदो लोके सर्वदः प्रोच्यते बुधैः ॥
 विद्यानांश्च परा विद्या ब्रह्मविद्या समीरिता ।
 p. 518 अतस्तदानतो राजन् सर्वदानफलं भवेत् ॥
 ch. 7 आयुः समस्तविद्यानां वेदविद्यामनुत्तमम् ।
 अतस्तदातुरस्त्येव लाभः स्वर्गापवर्गयोः ॥
 अथ दानविधिं वक्ष्ये रहस्यं परमं मतम् ।
 च विद्याय नरो वोरान्निरयान्नोपसर्पति ॥
 आम्नायरूपाणि विद्याय सम्यक्
 हैमानि पूर्वोदितलक्षणानि ।
 p. 519-21 विशुद्धमाना मणिभूषितानि
 ch. 8 श्लादिवेदकमतो निवेश्य ॥
 त्रिष्टुप्यादिपापानि उपपापानि यानि च ।
 तानि सर्वाणि नश्यन्ति हयमेघेन निश्चितम् ॥

न कलौ क्रियते यज्ञो हाश्वमेधोऽपि गोसवः ।
 नरमेधोऽक्षता नारी देवरात् पुत्रसन्ततिः ॥
 गहिरं लभते छेतत् राजसूयं कमण्डलः ॥
 अश्वमेधमलं यस्तु कलौ कर्तव्यं विधिपूर्वकं ॥
 अश्वदानं तु तेनेह कर्तव्यं विधिपूर्वकं ॥
 विधिं तस्य प्रवक्ष्यामि ब्रह्मणा निर्मितं पुरा ।
 श्वेतमश्वं शुभं स्नातं हैमपर्याणभूषितं ॥
 रौप्यैस्तु कटकैः शुद्धैः करिदन्तोपशोभितं ।
 वज्रनेत्रं खुरैस्तान्नैः क्षीमपुच्छं सुवाससं ॥
 शुभ्रेण पटकेनैव संवृतं स्वायुधान्वितं ।
 धान्वरत्नोपरिस्थित्वा बद्धकक्षं सुपट्टकं ॥
 एवं सुतेजसञ्चार्थं ब्राह्मणाय निवेदयेत् ।
 सुरूपाय सुवृत्ताय विदुषे च सुबुद्धये ।
 दातव्यो मन्त्रमुख्याय दातव्यो भाष्कराय च ॥
 मन्वादौ च युगादौ च अयने विषुवे तथा ।
 चन्द्रसूर्यं प्रहृ चैव अश्वं दत्त्वा सुखी भवेत् ॥

अथ पूजामन्त्रः

मार्तण्डाय सुवेगाय काश्यपाय त्रिमूर्तये ।
 जगद्वीजाय सूर्याय त्रिदेवाय नमस्तु ते ॥

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मृत्युज्य मन्त्रन्यास—

स च गस्तुपुराणोक्तनानारोगदनतुलापुरुषदाने द्रष्टव्यः ।

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यो जगन्निधये नामं प्रथच्छति महामतिः ।
 भद्रजातिसमुद्भूतं पद्मनाभाय शक्तिः ।
 कुप्यकं बलशोभाद्यं घण्टाचामरपूषितं ॥
 वस्त्राङ्कशसंयुक्तं अनेकस्वर्णमूषणम् ।
 नानामण्डनभूषिष्ठं चारुडिण्डमङ्गरं ॥
 कृत्वा विष्णोर्महापूजां कार्तिकैकादशीदिने ।
 द्वादश्यां अप्येत्तं तु देवदेवाय चकिणे ॥
 त्रिलोकीनाथं देवेशं सर्वभूतं कृपानिधे ।
 गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥
 इत्युच्चार्याय दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥
 सुरेन्द्रलोकमासाद्य कीडते कालमक्षयं ॥

वर्षार्दुदसहस्राणि कीडित्वा सुचिरं दिवि ।
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत् ॥

॥ इति विष्णुगजदानविधिः ॥

- p. 643 गन्त्रीं तुरङ्गसंयुक्तां यो ददाति द्विजातये ।
ch. 9 सर्वकामसमृद्धात्मा स राजा जायते सुवि ॥
- p. 648 ऐष्टकं दारवं वापि मृणमयं वापि शक्तिः ।
ch. 9 सर्वोपस्करणोपेतं यो दद्याद्विपुलं गृहं ॥
- p. 681 ब्राह्मणाय दरिद्राय विदुषे च कुदुम्बने ।
ch. 9 क्रीडित्वा सुचिरं स्वर्गे मातुष्यं लोकमागतः ।
- p. 699 भवत्यव्याहृतैर्थ्यः सर्वकामसमन्वितः ॥
ch. 10 सुशीलाय सुवृत्ताय सुविद्याय तपस्विने ।
- p. 942 कन्या देया प्रयत्नेन नेतरस्मै कथञ्चन ॥
ch. 13 दक्षिणसंख्या—
- गतनिष्कसमोपेतं तदद्वृद्धमथापि वा ।
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम् ॥
- p. 952 उत्तमं तु शतेनैव मध्यमं तु तदद्वृतः ।
ch. 13 तदद्वैन कनिष्ठं तु देवं कृष्णमृगाजिनं ।
न वित्तशाढ्यं कुर्वीत फलहानेस्तु कारणात् ॥
नीलकण्ठस्य मोक्षेण गयायाच्च तिलोदकैः ।
वर्षासु दीपदानेन पितणामनुगो भवेत् ॥
यस्तु ब्राह्मणो हेषु दीपमालां प्रयच्छति ।
न निर्बर्त्य तमो धोरं ज्योतिषां लोकमाण्युयात् ॥
पान्थं परिचरेद्यस्तु शथनासनभोजनैः ।
स स्वल्पेन प्रयासेन जयति क्रुत्याजिनाम् ॥
प्रतिश्रयं सुनिर्वातं शुचिभूमितलं शुभं ।
अध्वनीनाय सम्पाद्य सद्यो ददहति पातकम् ॥
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च ।
श्रीमे च शीतलतले पान्थं विश्राम्य नाकभाक् ।
दक्ष्वा वासो विवस्याय रोगिणे रुक्मप्रतिक्रियाम् ॥
रुषात्तर्त्यं जलं स्वादु मृष्टमन्नं वसुक्षवे ।
परिकाय यथा विचर्त्त सर्वं तरति दुष्कृतं ॥
अधन्यमनुमन्यापि शाकमूलफलैर्जलैः ।
सकृत् सकृत्य वाचापि श्रेयसो भाजतं भवेत् ॥

अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।
 अगाधजलसञ्चारे तेषां नौकारिधिकारिणः ॥
 प्रपां अपां रसैदिकैः (?) पूर्णा पथिकहेतवे ।
 ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिनः ॥
 pp. 990-1
 ch. 13 मूल्येन कृत्वा धर्मान्त्रजलदानं प्रयच्छति ।
 प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृतः ॥
 क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुसूबाः ।
 घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥
 दिनानि बहुजीवन्ति अन्नेन रहिताः किल ।
 न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥
 सर्वप्रदो नरव्याघ्रं जलदानात् प्रकीर्तिः ।
 उदके सर्वजीवानि इत्येवं गौणिकी स्मृतः ॥

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pp. 62-3 अर्चयित्वा यथायोग्यं परमात्मानमन्युतम् ।
 ch. 18 गायत्रीमध्यसेत्तत्र देवदेवस्य सञ्चिदौ ॥
 सहस्रं दशसाहस्रं शतश्चापि स्वशक्तिः ।
 अथ ताम्रमयं पात्रं मृणमयं वा समानयेत् ॥
 घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।
 सुवर्णं रजतं सुक्तां रक्तान्नानि तिलांस्तथा ॥
 अन्तनिधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।
 स्थापयित्वा तु तस्यां पृजनान्ते महामतिः ॥
 तत्र मार्तण्डमारभ्य संपूर्ज्य च यथाविधि ।
 प्रदक्षिणं नमस्कारं स्तोत्रालापैर्मुदा युतः ॥
 स्थितः प्रस्तुतिमिरनिर्भेदचतुरव्रभः ।
 नानाऽधिसमुत्थार्ति मम संशमयत्वितः ॥
 पुरुषः पुष्टकराक्षश्च सर्वान्तरसमास्थितः ।
 परमात्मासयक्लेशं व्यपोहतु ममान्युत ।
 इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥
 आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।
 विप्राय वेदविहुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दक्षवा कुर्याद् ब्राह्मणभोजनं ।
 भुजीत वान्धवैः सार्वमुत्सजेन्नियमानपि ॥
 एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः ।
 सौभ्यगात्रप्रवृत्तश्रीश्वरमायुश्च विन्दति ॥
 यथापः शमयस्त्वर्गिन् समिद्धमतिकामतः ।
 तथा ब्रतमिदं ब्रह्मन् रोगार्गिन् शमयेद्दिह ॥
 नानाव्याधिभृशार्चानां नराणामिह सुत्रत ।
 तत् प्रतापशमोपायो ब्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्तं गायत्रीव्रतम् ।

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सनक्षुमार उवाच—

अथ पैरिण यत्कृत्यं तच्छृणुष्व महामते ।
 यज्ञात्वा मनसः क्षान्तिं [कान्तिः] सुसम्भूतिभ्व विन्दति ॥
 यत्पर्वणि कृतश्तावत् [नाथः] शुभं वा वदि वाशुभं ।
 पषिष्वर्षसद्व्याणि तत्फलं भुजते नराः ॥
 दधितं जीवितं पुंसां सर्वेषामपि सम्मतं ।
 यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नराः ॥
 अतस्तच्छान्तिजननमायुः प्रदमनाङ्कलं ।
 सर्वसौख्यप्रदं भद्रं तादग्रतमिहोच्यते ॥
 चतुर्दश्यां शुचिः स्नात्वा दनतधावनपूर्वकम् ।
 चरितब्रह्मचर्यश्च यतवाक्यायमानसः ॥
 पौरीमास्यां तथा कृत्वा देवपूजां समाचरेत् ।
 सण्डलं चतुरस्तु कारयेत् कुसुमाक्षतैः ॥
 तस्मिन् श्रीशं श्रियं देवीमर्चयेत् सुसमाहितः ।
 ब्रह्मनं पयसा पूर्णं गच्येत् स्थापयेद्घटं ॥
 चतुरस्तोयपूर्णांस्तु कलशसंस्थापयेत् क्रमात् ।
 मध्ये वाचाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥
 इन्द्रियाणि तथा पञ्च बुद्धिं प्राणं तथा मनः ।
 न्यसे हृयानि सर्वाणि कलशेषु चतुर्ब्द्धिः ॥
 सर्वपद्मभ्यस्तरेन्मर्त्यश्चाधिन्याधिभयादपि ।
 रक्षन्तु सर्वदा मां तु बुद्धिग्राणं मनश्च नः ॥
 अवश्नु सर्वदापद्मयो मङ्गलानि दिशन्तु नः ।
 इति मन्त्रेण चाभ्यर्च्यं समिद्धे जातवेदसि ॥

षडभिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि ।
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संचतः ॥

मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च ।
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट् ॥
अथैवायुधमन्त्रेण प्राणेन कणैरपि ।
हुत्वा तु करणायेति (पुरुष) तच्छेषण कलिन्त्यजेत् ॥
अथासने स्थितं साध्यं कृत्वाचार्यस्तदग्रतः ।
अभिषेकं ततः कुर्यात् पर्यसा तज्जलेन च ॥
कुटुम्बिने दीर्घिय निष्कमावच्च हाटकं ।
तिलान्नलवणादीनि दद्याद्विप्रशताय च ॥
पूर्णकुम्भांस्ततो वास्मै हरिद्राचूर्णसंयुतान् ।
बीजपूर्णास्तु कलशान् लवणेन प्रधूरितान् ॥
चतुरथ्यतुरो दद्याद्योषिद्वयः परमायुषे ।
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पयेण ॥
उपवासविधानेन दिनशेषं नयेन्सुधीः ।
अनन्तरे च दिवसे कुर्याद्गवदर्चनं ॥
बान्धवैः सह भुक्तीत नियमांश्च विसर्जयेत् ।
एवं पर्वणि यः कुर्याद्विरक्तीवो भवेच्च सः ॥
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति ।
स्नानं पर्वणि यः कुर्यात्तच्छान्ति सोऽशतुते पराम् ॥

इति गरडपुराणोक्तमायुक्त तम् ।

pp. 869-76 श्वेतद्वीपे मुखासीनं देवदेवं जगद्गुरुं ।
ch. 31 वासुदेवं जगान्नाथं स्थितिसंहारकारकं ॥
प्रणिपत्य महादेवं चराचरणुरुं हरिम् ।
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः ॥

.....

विष्णुस्वाच —

कथयामि न सन्देहो ब्रतानामुत्तमं ब्रतं ।
प्रद्युम्नायापि नाख्यातं पुत्रप्रीत्या ब्रतं त्विदं ॥

संकान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथिः ।
 पर्वस्वेतोषु दातव्या काञ्चनाख्या पुरी शुभा ॥
 रौप्या ह्यस्या अधोभूमिः शिवरं काञ्चनं तथा ।
 स्तम्भा रत्नमया: कार्या दशैरससमन्विताः ।
 प्राकारं कारयेद्द्वैम् रौप्ये पैष्टमथापि वा ॥
 p. 876 त्वया काञ्चनपुर्योख्यं ब्रतमेतत् कृतं पुरा ।
 ब्रतप्रसादाद्वर्त्त्वाहं कवधस्त्रैलोक्यपूजितः ॥
 इति गरुडपुराणोक्तं काञ्चनपुरीव्रतं ।

Gangāvākyāvalī by Viśvāsadevi
 Ed. by J. B. Chaudhuri, Contribution of
 Women to Sanskrit Literature,
 Vol. IV. Calcutta 1940 .

p. 144 तथा च गारुडे—

न नष्टभिरफेनाभिरदुष्टाभिश्च धर्मतः ।
 शौचेष्टुः सर्वदाचामेदासीनः प्रागुद्गुमुखः ॥

[Bhavisya purāna, Uttara, Ch. 123, V. :]

p. 145. गारुडे—

अङ्गुष्ठ-मूलान्तरतो रेखाया ब्राह्ममुच्यते ।
 अन्तरङ्गुष्ठवेदिश्योः पितृणां तीर्थमुत्तमम् ॥
 कनिष्ठा-मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।
 अङ्गुष्ठये स्मृतं दैवं तदेवार्थं प्रकीर्तिम् ॥
 मूले दैवतमार्थं स्यादानेयं मध्यतः स्मृतम् ।
 तदेव सौमिंकं तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

p. 146 तथा गारुडे—

संवृत्याङ्गुष्ठ-मूलेन मुखं वै समुपस्थिते ।
 अङ्गुष्ठानामिकाभ्यान्तु स्पृशेनेत्रदृशं ततः ॥
 तर्जन्यङ्गुष्ठयोगे च स्पृशेनासापुट-द्वयम् ।
 तर्जन्यङ्गुष्ठयोगेन श्रवणे समुपस्थिते ॥

APPENDIX 3—VERSES QUOTED IN WORKS FROM GP. 63

सर्वासामग्रयोरोन् हृदयन्तु तलेन वै।
 संसप्तशेषं शिरस्तद्वत् अङ्गुष्ठेनाथवा द्रयम्॥
 संसप्ते हृदये चास्य प्रीयन्ते सर्व-देवताः।
 मूर्धिन् संस्पर्शनादेकः पीतः स पुरुषो भवेत्॥

Gobhiliya Smṛti 1. 2. 7-8.

- p. 165 गारुड-भविष्ययो :— cf.G.P.I.217.38
 पुष्टे वा जन्मनक्षत्रे व्यतीपाते तु वैधृतौ।
 अमावास्यां नदी-स्नानं हरस्याजन्महुष्टुतम्॥
 Titibhātīva. p. 433. 1. 5.
- p. 170 daśaharāsnāna
 नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात्।
- p. 173 गारुडे—
 य इच्छेऽद्विपुलान् भोगांश्चन्द्र-सूर्य-अहोपमान्।
 प्रातः स्नायी भवेन्नित्यं द्वौ मासौ माघफालगुनौ॥ G.P. I. 217.125
- p. 174 गङ्गां योऽत्रावगाहन्ते माधे मासि नराधिप ।
 चतुर्युग सहस्राणि न पतन्ति सुरालयात्॥
- p. 175 दिने दिने सहस्रन्तु सुवर्णानां विशांपते ।
 तेन दत्तं हि गङ्गायां यो माधे स्नाति मानवः॥
- p. 176 गारुडे—
 चन्द्रसूर्यमहे चैव योऽवगाहेत जाह्नवीम्।
 स स्नातः सर्वतीर्थेषु किमर्थमयसे महीम्॥
- गारुडे—
- p. 177 सूर्यमहः सूर्यवारे सोमे सोमप्रहस्तथा ।
 चूडामणिरर्थं योगस्तत्रानन्तफलं लभेत्॥
- p. 194 स्कान्दे गारुडे च—
 स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्।
 वृथा तस्य महायज्ञा नीलचासो विभर्ति यः॥
- p. 312 तथा च गरुड-शङ्खी—
 नित्यं नैमित्तकं चैव क्रियाङ्कं मलकर्षणम्।
 तीर्थभावे तु कर्तव्यमुष्णोदकंपरोदकैः॥ G.P. 217.117.

Madanapārijāta of Madanapāla
(Bib. Ind. 1893)

Stabaka 3 धात्रीकलोन यस्तुष्पर्यं जयन्त्याः समुपोषणे ।
p. 302 Śl.18 खगेन्द्र स लभेन्मर्यस्तुलसीपूजनेन तत् ॥
यथा कथञ्चिदाहृत्य कुमुमैः पूजयेद्गरिम् ।
नाकपृष्ठमवाप्नोति नात्र कार्यं विचारणा ॥

Varṣakriyākaumudi by Govindānanda
Bib. Ind. 149

- pp. 58 and भर्तुर्भर्त्या ब्रतं कुर्यात् भार्यायाश्च पतिस्तथा ।
69 असामर्थ्ये तयोस्ताभ्यां ब्रतभङ्गो न जायते ॥
92 चन्द्रसूर्यप्रहे चैव योऽवगाहैत जाह्वीम् ।
स स्नातः सर्वतीर्थेषु किमर्थमटते महीम् ॥
175 इन्द्राय सुराधिपतये सवाहनपरिवारायुधाय नम इत्यादि ।
314 प्रपद्येऽहं सदा देवं सर्वकामप्रसिद्धये ।
315 भाद्रे कृष्णत्रयोदशयां युगादौ श्राद्धकुञ्जरः ।
गङ्गायां पिण्डदानेन समं फलमवाप्नुयात् ॥
322 एवमभ्यर्थ्ये देवेशं कृत्वा पुष्पाङ्गलि वदेत् ।
504 यथेयं पापनाशाय प्रोक्ता चैकादृशी शुभा ।
508 ब्रयोदशयां शिवं पद्य प्रकुर्यात्नियमं ब्रती ।
श्रस्ते शिवचतुर्दश्यां जागरिष्यात्यहं निशि ॥
509 इति क्षमात्य सुत्वा च नत्वा च बहुशः शिवम् ।
विसर्जयेत् परेण्युश्च शिवभक्तानथ द्विजान् ॥
भोजयित्वा प्रयत्नेन पारणं स्वयमाचरेत् ॥
एवमेतद्ब्रतं पुण्यं कृत्वा द्वादशवर्षिकम् ।
512-13 पुरा कैलासप्रिलिखे सर्वतत्त्विभूषिते ।
सुखोषिता शैलसुता देवी प्रपञ्च शङ्करम् ॥
कर्मणा केन भगवत् ब्रतेन तपसापि वा ।
धर्मर्थकाममोक्षाणां हेतुस्त्वं परितुष्यसि ॥
शरांश्चापं स बिभ्राणो वने बिभ्राणो सर्वतः ।
तडागात्मोयमानीय तस्य विलवय मूलतः ।
एवमेतद्ब्रतं देवि मम श्रीतिकरं परम् ॥
यज्ञदानतपांस्यस्य कलां नार्हन्ति षोडशीम् ।
एतद्ब्रतप्रभावेण गाणपत्यमवाप्नुयात् ॥

Śrāddhakriyākaumudi by Govindānanda
Bib. Ind. 157

p. 113 प्रारम्भे कर्मणां विष्णुं पुण्डरीकं स्मरेद्वरिम् ।

Smṛtitattva by Raghunandana
Vol. I., Calcutta, 1895

p. 439 स्थौल्यालयस्यविषदनश्च कट्टहीपनपावनः ।

p. 440 मुद्गः कषायो मधुरः कफपित्तामजिष्ठुः ।
माही शीतः पटुः पाके चक्षुष्यो नातिवातलः ।
वातनुस्तिपत्तलो बल्यो मेदमांसकफप्रदः ।
मसूरो मधुरः भिन्नवर्चसः ॥

p. 441 तिळः कषायो केशोऽनिलापहः ॥
स्त्रिनग्धो बल्यो लेपहितश्च सः ॥
समाधुर्यात् चापि पित्तहा ॥
ओष्ठ्यात् संवत्सरोषितम् ॥

अथ शाकगुणा :—

पटोलं कफपित्तासुक् विनाशनम् ॥
पटोलपत्रं तस्य विरोचकम् ॥
वास्तुकः शुक्रलो अग्निवलवर्द्धनः ॥
वयःसंस्थापनी हलासकुष्ठनुत् ॥
मूलकं गुरु कफवातनुत् ॥
नालीशाकञ्च वातप्रकोपनम् ॥
तच्छुष्कवण वातविवर्द्धनी ॥
तण्डुलीयमसुक् श्लेषमहरं गुरु ॥
कफपित्तहरी कफपित्तजित् ॥
घडबांगुलः विनाशोद्देतुः ॥
तस्माद् बुवैः प्रशस्यते ॥
सर्वं शाकं पुनर्णवा ॥

p. 442 वाराकुरेषा नाशिनी च ॥
सा बाला पित्तप्रसादिनी ॥
कुष्माण्डकं बस्तिशोधनम् ॥
सर्वदोषहरं कफरोगनुत् ॥
सक्षारा मधुरा पित्तनाशिनी ॥

वातश्लेष्मकरी	कफरोगनुत् ॥
कारवेल्लः स कर्कटी	वातलम् ॥
त्रिपुष्ट मूत्रलं	बिषदो लघुः ॥
विशेषादर्शसां	शोथकरं कटु ॥
कझी सदा कटुः	पित्तहरं गुरु ॥
कुमुदोत्पल	मधुरा हमे ॥
मांसं वातहरं	रक्तपाकयोः ॥
मत्स्यास्तु	पित्तकराः मताः ॥
अध्वन्यवाय	मत्स्याशिनः सदा ॥
क्षुद्रमत्स्यास्तु	प्रहणीहिताः ॥

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| pp. 442-3 | अथ लक्षणगुणाः । |
| pp. 443-4 | ,, फलगुणाः । |
| pp. 445-6 | ,, तोयगुणाः । |
| p. 446 | ,, क्षीरगुणाः । |
| | ,, दधिगुणाः । |
| pp. 446-7 | ,, तक्रगुणाः । |
| p. 447 | ,, घृतगुणाः । |
| pp. 447-8 | ,, इक्वादि । |

Nirṇayasindhu by Kamalākarabhaṭṭa
Chowk. Skt. Ser. 52. 1930

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|---------------------------------|---|
| p. 170
Ekādaśi | उपोष्यैकादशी नित्यं पक्षयोरुभयोरपि । |
| pp. 177.180
,, | दशमी शेषसंयुक्तो यदि स्यादरुणोदयः ।
नैवेपोष्यं वैष्णवेन तद्धि नैकादशीत्रतम् ॥ |
| p. 177 | उदयात्प्रारम्भवा विप्र मुहूर्तद्वयसंयुता ।
संपूर्णैकादशी नाम तत्रैवोपवसेद् गृही ॥ |
| p. 327
Manvādi | पूर्वाङ्गे हु सदा ग्राहाः शुक्ला मनुयुगादयः ।
देवे कर्मणि पित्र्ये च कृष्णे चैवापराह्निकाः ॥ |
| p. 469
Janmāṣṭami
jayanti | जगत्त्यां पूर्वविद्वायासुपवासं समाचरेत् । |
| p. 477 ,, | तिथ्यन्ते वा उत्सवान्ते वा त्रती कुर्वीत पारणम् |

Brahmasūtrabhāṣya of Ānandatīrtha
Sarvamūla edn.

p. 1b l. 4 उक्तं च गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारंभते नियत्यैव तत्किमत्र नियामकं ॥

p. 4b ll. 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तिः ।
अतकर्त्यं तत्कर्त्यमहेयं ज्ञेयमेवं परं स्मृतमिति गारुडे ॥

p. 9b l. 7 उक्तं च गारुडे—

सर्वज्ञालपज्ञभेदात् सर्वशक्त्यल्पशक्तिः ।
स्वातन्त्र्यपारतन्त्रयाभ्यां संभोगो नेशजीवयोरिति ॥

p. 43a ll. 8-10 गारुडे च—

अध्यायान्ते द्विसूक्तिः स्याद्वेदे वा वैदिकेऽपि वा ।
विचारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ।
अनुकूलानां प्रमाणानां स्वीकारात्य कृतो भवेत् ।
विनिन्य चेतरान्मार्गान् संपूर्णफलता तथेति ॥

p. 50a ll. 9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।
सबैत्रैकं प्रकारोऽसौ सर्वरूपेष्वज्ञो यत् ॥ इति गारुडे ।

p. 72b ll. 8-9 स य एवं विदेवं मन्वानं एवं पश्यज्ञात्मानमभि-
संपद्यैतेनात्मना यथाकामं सर्वान्कामाननुभव-
तीति सौपर्णं श्रुतेः ।

p. 73b ll. 3-4 स वा एष एतरसान्मत्याद्विसूक्तश्चिन्मात्री भव-
त्यथ तेनैव रूपेणाभिपश्यत्यभि शृणोत्यभि-
मद्दुतेऽभिविजानाति तामाहुसुक्तिरिति सौपर्णं
श्रुतौ ।

pp. 74b-75a गारुडे च—

ll. 10 ff. आत्मेत्येवं परं देवमुपाध्यहरिमव्ययं ।
केचिद्बैव मुच्यन्ते नोत्कामन्ति कदाचन ।
अत्रैव च स्थितिरसेषामन्तरिक्षे तु केचन ।
केचित्सर्वं महर्लोके जने तपसि चापरे ।
केचित्सर्वे महाज्ञानागच्छुन्ति क्षीरसागरं ।
तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगाः ।

समालोक्य च सरूपत्वं सामीप्यं योग एव च ।
 इमामारभ्य सर्वे त्रया यावसुक्षीरसागरे ।
 पुरुषोऽनन्तशयनः श्रीमान्नारायणाभिधः ।
 मानुषा वर्णभेदेन तथैवाश्रमभेदतः ।
 क्षितिपा मनुष्य-गन्धर्वा देवाश्र पितरश्चिराः ।
 आ जानजाः कर्मजाश्च तात्त्विकाश्च शक्तीपतिः ।
 सद्गो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तराः ।
 नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च ।
 सर्वे शतगुणोदिक्ताः पूर्वस्मातुत्तरोत्तर ।
 पूजन्ते चावरेष्टे तु सर्वपूज्यश्चतुर्मुखः ।
 स्वजगद्वापृतिस्तेषां पूर्ववस्त्रमुदीरिता ।
 सयुजः परमात्मानं प्रविश्य बहिगताः ।
 चिद्रूपान्नप्राकृतांश्चापि विना भोगांस्तु कांश्चन ।
 मुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृतेति ।

Bhāgavata tātparya nirṇaya,
 Sarvamūla edn. pt. 3

p. 788b उक्तं च गारुडे—

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।
 गायत्री भाष्यरुपोऽसौ वेदार्थपरिवृङ्ग्हितः ।
 पुराणानां साररूपः साक्षाद्वगवतोदितः ।
 द्वादशसंख्यसंयुक्तः शतविच्छेदसंयुतः ।
 ग्रन्थोऽद्वादशसाहस्रः श्रीमद्भागवताभिध इति ।

p. 789a गारुडे च—

धर्मार्थकामोक्षाणामेकमेवपदं यतः ।
 अवरोधोहृदीशस्य पृथग्वच्ये नतानहं इति ।

p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि ।

किंयां कर्मेन्द्रियाण्याद्युत्तम्भूलत्वादहं त्रिधा ॥ इति गारुडे ।

p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरिः स्वयं ।

भण्यते केवलैश्वर्यदनाद्यानन्दचिद्रूपधन ॥ इति गारुडे ।

p. 808a मुक्तैः स्वपर्वदैः पूर्वैर्ब्रह्माचैश्चैव संयुतं ।

ब्रह्मा दर्दश तपसा भगवन्तं हरिं प्रसु ॥ इति गारुडे ।

- p. 811b ज्ञात्वा कतिपयैर्वैः पूर्वमेव जनार्दनः ।
 मौसलं ज्ञानसन्तस्या उद्धवं बद्री नयत् ।
 सज्जानं तत्र विस्तीर्य पुनर्द्वारवतीं यद्यौ ।
 पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः ।
 स्वर्गरोहणकाले तु पुनः प्रचल्य केशवं ।
 पुनः श्रुत्वा बद्र्यां तु वर्षत्रयमुचास ह ।
 ज्ञानं संस्थाप्य पश्चाच स्वेच्छया स्वर्गतः प्रभुः । इति गारुडे ।
 अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा ।
 इन्द्रियाणीन्द्रियार्थांश्च वर्णश्चैवासूजद्वरिः ॥ इति गारुडे ।
- p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं ।
 कठते नमन्ति नो रुद्रं क एव पुरुषार्थं भागिति गारुडे ।
- p. 834a केचिद्देवं विनिन्दित द्यातुरज्ञानवृत्तयः ।
 निराकुर्वन्त्यथो मन्दा भेदस्य प्ररमार्थतां ॥
 ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो ।
 परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत ॥ इति गारुडे ।
- p. 836a भिन्नस्वरूपमभिदं स्वरूपं तु द्विधा हरेः ।
 भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत ॥ इति गारुडे ।
- pp. 836b-
837a पापरूपी पृथग्जातो निषादो वेनवेहतः ।
 यस्मात्समात्मवृथोः पुत्राद्रजो वेनो दिवं ययौ ॥ इति गारुडे ।
- p. 837b देवा शक्ताश्च मोहाय दर्शयेयुरशक्तवत् ।
 कृषीणां चैव राज्ञां च न हिते देवता समः ॥
 आज्ञा वा हरेः क्वापि कार्यतो वा क्वचित्कचित् । इति गारुडे ।
- p. 839a
 p. 845a-b तत्कालस्थितभक्तेषु मानुषेष्युषभासमजः ।
 वरोऽपि धिक्कृतो राजा सुहृदो वैष्णवेष्वपि ॥ इति गारुडे ।
- p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरिं ।
 अतो भयानको जातस्तत्र राजानमेव च ।
 मात्वा राजैवसंजातः कृष्णं चक्रादिलक्षणैः ।
 मृतिकाले हरि चैव मत्वा भक्त्यैव केवलं ।
 द्वास्थत्वं हरिमाविश्य प्रापैव मनुजोऽपि तु ॥ इति गारुडे ।
- p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ ।
 देहाभिमानीत्वेकोऽत्र न मानी मानदः परः ॥ इति गारुडे ।

- p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।
तस्याप्यनुभव्याथाय दर्पनाशार्थमेव च ॥ इति गारुडे ।
- p. 866a अमुराश्च तमो धोरं यदि तत्रैव मध्यमः ।
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।
- p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।
- p. 878a अगाणय्य पदाक्रम्य वैष्णवं निलयं ययुः । इति गारुडे ।
- p. 883a न मत् समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

Ānandāśrama Sanskrit Series 51.

पूर्णमष्टादर्शन

pp. 58-59 गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥
कश्चार्थस्तु तयोर्विद्वान्कथमुक्तमता तयोः ।
एतदारुण्याहि मे ब्रह्मान्यथा ज्ञास्यामि तत्त्वतः ॥
एवमुक्तो नारदेन ब्रह्मा प्रोत्त्वाच सत्तमः ।
आपन्त्याधिकारे च मङ्गलार्थं तथैव च ॥
अथ शब्दस्त्वतः शब्दो हेत्वर्थं समुदीरितः ॥

Haṭhayogapradipikā—C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यत्तेत मतिमान्यथा स्यान्निर्वृत्तिः पराः ।
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥
भवतापेन तप्तानां योगो हि परमौषधम् ।
परावरप्रसक्ता धीर्यस्य निर्वेदसंभवा ॥
स च योगाग्निना दग्धसमस्तक्लेशसङ्क्षयः ।
निर्वाणं परमं नित्यं प्राप्नोत्येव न संशयः ॥
संप्राप्तयोगसिद्धिस्तु पूर्णं यस्त्वामदर्शनात् ।
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं छृतम् ॥

APPENDIX 3—VERSES QUOTED IN WORKS FROM GP. 71

आत्मारामः सदा पूर्णः सुखमात्यन्तिकं गतः ।
 अतस्तस्यापि निर्वेदः परानन्दमयस्य च ॥
 तपसा भावितात्मानो योगिनः संयतेन्द्रियाः ।
 प्रतरन्ति महात्मानो योगेनैव महार्णवम् ॥

p. 175 तदुक्तं गरुडपुराणे—

योगाभ्यासो नृणां येषां नास्ति जन्मान्तराहृतः ।
 योगस्य प्राप्तये तेषां शूद्रवैश्यादिकक्रमः ॥
 स्त्रीत्वाच्छूद्रत्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।
 ततश्च क्षत्रियो विप्रः कृपाहीनस्ततो भवेत् ॥
 अनूचानः स्मृतो यज्ञा कर्मन्यासी ततः परम् ।
 ततो ज्ञानित्वमभ्येति योगी मुक्तिं ऋमालभेत् ॥

APPENDIX 4

LIST OF VEDIC MANTRAS REFERRED TO IN GP.

Abbreviations used as given in Bloomfield's Vedic concordance.

RV.	—	R̥gveda
SV	—	Sāmaveda
AV	—	Atharvaveda
VS	—	Vājasaneyī-samhitā (Mādhyandinīya)
VSK	—	Vājasaneyī-samhitā
TS	—	Taittirīyasamhitā
MS	—	Maitrayaṇī-samhitā
KS	—	Kāthakasamhitā
KSA	—	Kāthakasamhitā—Aśvamedhagrantha
Ar. S	—	Āraṇyaka Samhitā
agnā āyahī	I.48.12; 48.78	RV.6.16.10a; SV.1.1a; 2.10a; VS. 11.46; TS.2.5.7.3,4; 8.1,2; 4.1.4.3c; 5.1.5.8; 5.6.1. MS. 2.7.4c; 79.8; 3.1.6; 8.1; 4.10.2a; 145.1; KS. 16.4c; 19.5; 20.14a; 26.1.
agnim īle	I.48.11; 48.77	RV.1.1.1a; Ar. S. 3.4a; TS. 4. 3.13.3a; MS. 4.10 5a:155.1; KS.2.14a.
agnim saṁsupti	I.48.15	
agnir jyoti	I.48.36	SV.2.118I; VS.3.9; MS.1.6.10: 102.1I; 1.8.1:115.2; 1.8.5: 121.1; 2.7.16:99.4; KS.40.6.
agnir mūrdhā	I.48.19; 48.37; 101.7	RV.8.44.16a; SV.1.27a; 2. 882a; VS. 3.12a; 13.14a; 15.20a; TS. 1.5.5.1a; 7.1; 4.4.4.1a; MS. 1.5.1a:65.8; 1.5. 5:73.7,8; 1.7.4; 113.4; KS.6.9a; 7.4; 9.2.
agniśca	I.209.4	TA.10.24.1; Mahān U 14.3.
agniśca me	I.36.4	VS.18.22; TS.4.7.9.1; 5.4.8.4; KS.18.11.

aghamarṣaṇa	I.205.138; 206.21	RV.10.190 (ṛtaṁ ca satyam sūkta cābhiddhāt).
atharva (vā)-	I.48.5f; 48.74	
(ṇā)	215.13 (taught by Vyāsa to Sumantu)	
atharvaśiras	I.48.56	
annat̄ pariśruto	I.101.8	VS.19.75a; MS.3.11.6a:149.1;
rasam		KS.38.1a; TB.2.6.2 2a.
apanaḥ	I.106.3	RV.1.97.1a, 1c-8c; AV.4.33.1a,
saśucadagham		Ic-8c; VS.35.6c, 21a;
apām rasah	I.206.17	
ayam gauḥ	I.206.22	cf. ayam goṣu RV.6.44.24c.
avabhṛtanicam	I.206.14	avabhṛta nicumpuṇa (nicāṇ. kuṇa, nicuṇkuṇa) VS. 3.48a; 8.27a; 20.18a; TS.1.4.45.2a; 6.6.3.4; MS.1.3.39a; 45.11; 4.8.5:113.2; KS.4.13a; 29.3; 38.5a;
asmin vṛkṣa itaḥ	I.48.19	
ākṛṣṇena	I.101.7	(^o rajasa vartamāṇaḥ) RV.1.35. 2a; VS.33.43a; 34.31a; TS.3.4. 11.2a; MS.4.12.6a:196.16.
āca tvā	I.48.20	(ā ca tvāṁ-eta vṛṣṇā vahātaḥ) RV. 3.43.4a.
atila	I.48.78	
āpaḥ punantu	I.36.4; 209.4	
āpo asmān	I.206.8; 206.9	(^o mātarah śundhayantu) RV. 10.17.10a; AV.6.51.2a; VS. 4.2a; TS.1.2.1.1a; KS.2.1a; MS.1.2.1a:10.1; 3.6.2:61.7, TA.10.15.1; 28.1; TAA.10.68.
āpo jyotīrasaḥ	I.209.4	
āpo tvantumasi	I.206.13.	
āpo devaḥ	I. 206.16; 206.17	
āpo nauṣadhi	I. 206.12; 206.14	
āpo mā tasnaḥ-	I. 206.27 denasaḥ	VS. 6.17e
āpo havīṣmatiḥ	I. 206.16	

āpo hiṣṭhā	I. 37.5; 206.16; 209.7	RV. 10.9.1a; AV. 1.5.1a; SV. 2.1187a; VS. 11.50a; 36.14a; TS. 4.1.5.1a; 5.6.1.4a; 7.4.19. 4a; MS. 2.7.5a : 79 16; 3.1.6: 8.10; 4.9.27a : 139.3; KS. 16.4a; 19.5; 35.3a.
āpyāyasa	I. 48.16; 48.43	RV. 1.91.16a; 9.31.4a; VS. 12.112a; TS. 3.2.5 3a; 4.2.7.4a; MS. 2.7.14a; 96.6; KS. 16.14a. TA. 10.26.1a; TAA. 10.34a.
āyātu varada devī.	I. 209.4; 209.5	
idam āpa pravahatā (a)	I. 206.26	RV. 1.23.22a; 10.9.8a; AV. 7.89.3a; VS. 6.17a; VSK. 6.5.5a
idam apo haviṣmatī	I. 206.16	
idam viṣṇur- vicakrame	I. 206.7; 206.8	RV. 1.22.17a; AV. 7.26.4a; SV. 1.222a; 2.1019a; VS. 5.15a; TS. 1.2.13.1a; MS. 1.2.9a: 18.17; 1.8.9: 130.12; 4.1.12a: 16.4; 4.12.1 : 169.3; KS. 2.10a (^o asapatnam) (VSK. 11.3.2. 6.2) VS. 9.40; 10.18.
imam mantra	I. 48.47	
imam me varuṇa	I. 206. 12-14.	RV. 1.25.19a; SV. 2.935a; VS. 21.1a; TS. 2.1.11.6a; MS. 4.10.2a; 146.8; 4.14.17a: 246.1; KS. 4.16a.
imam me gāṅga	I. 48.37	(imam me gāṅge yamune saravati) RV. 10.75.5a; TA. 10.1.13a.
imā rudra	I. 48.20	cf. RV. 1.114.1a; VS. 16.48a; MS. 2.9.9a: 127.9; KS. 17.16a (imā rudrāya tavase kapardine) and RV. 7.46.1a; TB. 2.8.6 8a. (imā rudrāya sthiradhanvane girah).

iṣe tvā	I. 48.11	VS. 1.1.22; 7.30; 14.22; TS. 1.1.1.1; 3.7.1; 9.2; 4.3 7.2; 6.3.6.1; 9.3; MS. 1.2 15; 24.8; 1.2.16; 26.15; 1.11.3: 164.3; 2.8.3: 109.2; 2.11.6: 144.3; 3.9.6: 123 13; 3.10.1: 129.7; 4.1.1: 1.10; KS. 1.1.10; 3.4; 17.3.
uttare śikhare	I. 209.9	
jata		
uttiṣṭha brah-	I. 48.80	RV. 1.40 1a; AV. 19.63 1a;
maṇaḥ pate		VS 34.56a; MS. 4.9.1a: 120.7; 4.12.1a; 178.11; KS. 10.13a.
udutyam	I. 36.8;(udutyam) 206.31; 209.8 (udutyam jātavcdasam)	RV. 1.50.1a; AV. 13 2.16a; 20.47.13a; SV.1.13a; VS. 7.41a; 8.41a; 33.31a; TS. 1.2.8 2a; 4.43.1a; 2.3.8.2; 4.14.4; 6 1.11.4; MS. 1.3.37a; 43.6; KS. 4.9a; 11.1; 30.5a.
udbudhyas-	I. 101.7	VS. 15.54a; 18.61a; TS. 4.7. 13.5a; MS. 2.12.4a: 148.6; KS. 18.18a.
vāgne		
urum hi rājā	I. 206. 4; 206.5	RV. 1.24.8a; VS. 8.23a; TS. 1.4.45.1a; 6.6.3.2; MS. 1.3.39a: 45.3; 4.8.5 : 112.8; KS. 4.13a; 29.3.
varuṇaścakara		
rtañca satyañcā-	I. 209.7	RV. 10.190.1a; TA. 10.1.13a.
bhiddhāttapaso		
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Saura		95		
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Stotā	123	86		
Sthāna		148		
Sthānastha		149		
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Sthūlat sthūlatara	105	<i>cf.</i> Sthūla 103		
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Hṛipravarttanaśila			69	

APPENDIX 6

INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUDA PURĀNA

aṁśumati	Hedysarum Gangeticum	I. 202.2
akṣa (vibhī- taka)	Terminalia Belericā	I. 169.49; 171.25; 173.30; 192.33; 202.25; 202.71.
akṣipiluka	?	I. 202.48
akṣisūla	eye sore	I. 177.63 (remedy for)
agaru	Dysoxylum	I. 174.6; 178.6; 185.28.
	Malabaricum or Aquiloria	
agnimāndya	Agallocha?	
agnividhaṅga	dyspepsia	I. 171.34; 183.7
agnirmantha	?	I. 167.58.
	clerodendron	I. 173.22; 177.44; 192.4; 192.35.
	phlomoides or premna integri- folia?	
agnivarpa	a kind of dry itch	I. 163.13.
āṅkotā(tha)	Alangium	I. 172.22; 185.25; 191.13
	Lamarckü	
āja	goat	ghee 169.32 (as curative); urine 177.4; 174.21; 184.10 (as curative); 185.32 (,,); 185.35. milk 176.1 (as remedy for bald- ness); 183.18 (as remedy for enlargement of spleen). 185.31.
ajājī (jēraka)	cuminum cyminum	I. 172.2; 184.4; 202.19.
āta(āta)ru(rū)- ṣaka	Ailanthus excelsa	I. 170.26; 174.2; 177.8; 182.27; 184.3; 192.33; 202.52.
atasi	Linum Usitatissi- mum.	I. 164.23; 169.9; 172.33; 182.4; 188.7.

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atisāra	dysentery	I. 147.27; 157.1 (6 kinds of); 157.2-3 (how caused); 157.5 (symptoms of); 157.8; (symp- toms of a type of); 157.9 (,,); 157.10 (,,); 157.12 (,,); 157.13; 157.14; 170.13-14 (remedy for); 170.15 (,,); 170.16 (,,); 172.16 (,,); 183.3; 185.24; 185.25; 192.3.
ativiṣa	Aconitum Heterophyllum	I. 170.12; 172.16.
adrisāra	iron	I. 202.66.
ananta	Gardenia floribunda	I. 183.7.
anāha	a kind of abscess	I. 160.58; 170.51 (curative for);
anupāna	a drink taken with or after medicine	I. 169.1; 169.63; (quenching thirst and fatigue); 169.64.
antaka	a synonym of fever (jvara)	I. 147.1; I. 202.44.
andha	blindness	I. 171.57 (curative for night blindness); 185.35. (,,); 187.8.
anyeyuh	a type of fever	I. 147.43; 147.55 (periodicity of occurrence).
ap.	water	I. 147.3 (the fever manifest in),
apatantraka	a kind of rheumatism	I. 166.19. (symptoms of).
aparājītā (gokarṇa, viṣṇukrānta)	clitoria ternatea, linn. or c. spectabilis.	I. 177.65; 177.66; 178.7; 178.15; 184.34; 185.10; 185.27; 188.9; 189.1; 190.1; 190.15.
apasmāra	epilepsy	I. 170.35 (remedy for); 170.37 (,,); 177.46 (,,); 183.8 (,,); 192. 10 (,,); 193.5 (,,).
apāna	one of the five life-winds in the body	1.156.14.
apāmārga (aghata, khara- mañjarī)	Achyranthes aspera, linn.	I. 172.10; 174.21; 176.15; 177.9; 177.61; 183.6; 184.14; 185.23; 188.1; 189.5; 190.18; 190.19; 192.36; 202.51.

abja	lotus	I. 170.58 (remedy for a kind of urinary disease).
abhayā (pathyā) (harītaki)	Terminalia chebula	I. 171.24; 172.7; 172.14; 172.23; 172.24; 174.2; 177.31; 177.62; 183.9; 184.2; 192.33; 192.34; 192.36; 193.11; 193.12; 202.25.
abhīgñāta	attack beating	I. 147.24 (fever caused by).
abhicāra	magic spell	I. 147.24 (fever caused by).
abhitāpa	fever manifest in horse	I. 147.3.
abhīnyāsa	a kind of fever	I. 147.12-17 (symptoms of).
abhiśaṅga	contagion	I. 147.24 (fever caused by).
amṛta	Terminalia chebula ?	I. 170.42; 170.55; 171.31; 171.36; 171.38; 171.55; 172.43; 184.17; 202.6; 202.33; 202.48; 202.85.
amla	acidity	I. 168.43 (remedy for); 171.31; 171.33; 171.34.
amlalopikā	Oxalis corniculata	I. 170.20; 173.7.
amlavetasa	Rheum Emodi	I. 173.7; 202.44.
ayas	iron	I. 202.23; 202.51; 202.66.
ariṣṭa	Xanthium	I. 170.76; 171.24; 171.36;
	Strumavium	183.11; 202.16; 202.34; 202.84.
arupa	Phyllanthus	I. 172.16.
	Rhamnoides (arūṇi ?)	
arūṣaka	Adhatoda Vasika	I. 202.45.
śimhaparṇī		
arocaka	loss of appetite	I. 153.1-3 (diagnosis of); 153.9-10 (,); 149.2; 170.43 (remedy for).
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I. 171.18; 171.30; 171.43; 172.5; 174.17; 177.81; 179.4; 185.29; 189.3; 189.4; 191.5; 191.15; 192.27; 202.29.
askanda	?	I. 172.11 (remedy for).
arjuna	Lagestroemia flos-Preginæ	I. 170.27; 177.83; 180.10; 190.23; 192.47; 202.8; 202.36.
ardita	a kind of rheumatism	I. 166.35 (diagnosis of). (also called ekaṅga).

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arbuda	swelling, tumour	I.170.68 (prescription for); 179.11
arśas	piles	I.156. 1-3 (diagnosis of different kinds of); 156.7 (case of congenital piles); 156.9 (6 kinds of); 156.15; 156.22; 156.54 (curable types of); 156.56; 156.58; 170.19 (remedy for); 170.21 (,,); 170.39 (,,); 171.4 (,,); 171.58 (,,); 172.3 (,,); 177.17 (,,); 177.18 (,,); 183.17 (,,); 184.2 (,,); 184.10 (,,); 186.10 (,,); 186.11 (,,); 186.12 (,,); 192.25 (,,).
alaka	curls on forehead	I.168.49 (remedy for) ; 171.40 (treatment for).
alaktaka	red lac.	I.177.17; 185.31.
alakṣṇījvara	?	I.193.5 (remedy for).
alajī	a kind af urinary disease or inflammation of the eye ?	I.159.12; 159.27 (symptoms of).
alarka	fever manifest in a dog	I. 147.3.
alāvu (nī)	bottle-gourd ?	I.169.19 (obtained from kaliṅga).
avapiṣṭa	causing sneezing	I.172.30 (one of the five methods in treatment).
āśana	synonym of fever	I.147.1
āśmabhit	coleus Scutellarioides.	I.202.34.
āśvakarṇaka	a tree	I.202.40.
āśvagandhā	withania coagulans	I.170.37;172.8; 172.25; 176.15; 177.47; 178.27; 182.5; 183.9; 185.19; 190.3; 192.4; 193.1; 201.29.
āśvattha	ficus Religiosa	I.171.12; 202.7; 202.44.
āśvadaniṣṭra	Tribulus lanuginosus	I.170.14 (use of).
āśyamāraka	see karavīraka	I.202.60

asrj	blood	I.170.75 (prescription which causes flow of); 171.65; 171.68; 182.27; 192.46; I.170.15; 171.42; 177.50. I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
asthi	bones	I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
ākṣepaka (na)	a kind of rheumatism	I.166.16 (symptoms of); 173.18 (remedy for).
ākhuparṇikā	salvinia cucullata roxb.	I.202.43.
ājya	clarified butter	I.171.2. 171.22; 171.55; 172.12; 172.21; 172.22; 172.24; 172.28; 175.5; 177.37; 177.52; 182.25; 184.8; 184.11; 184.18; 184.19; 184.37; 186.1; 186.15; 187.8; 190.8; 191.18; 191.20; 192.36; 192.37; 201.18; 201.21.
āḍhaka (ki)	Gajanus indicus	I.169.9; 172.8; 174.5; 174.6; 192.43; 202.74; 202.75.
ātaṅka	a synonym of disease (vyādhi)	I.146.2.
ātmaguptā	Mucuna	I.173.3; 202.6.
(kapikacchukā)	pruriens	
āśadha	a synonym of disease (vyādhi)	I.146.2.
āmañḍa	castor oil plant	I. 202.3
āmayah	a synonym of disease (vyādhi)	I. 146.2; 146.5 (indicated by malaise); 171.3 (remedy for);
āmaya	costus speciosus	I.172.18; 202.77.
āmalaka (ki) (Āmiraphala)	emblica officinalis	I.167.60; 169.22; 169.59; 169.60; 170.61; 171.24; 171.66-7; 172.35; 173.6; 175.9-10; 176.4-5; 177.2; 177.12; 177.67; 181.10; 185.36; 190.9; 190.29; 192.22; 193.11; 193.12; 202.25; 202.44.
āniṣā	flesh	I.169.62 (effect of eating).
āmra	mangifera indica	I.169.26; 170.27; 170.33; 171.42; 171.46; 173.6; 176.4; 176.5; 176.9; 177.58; 192.48.

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āmrātaka (pittavrakṣa)	spondias mangifera	I.172.35; 173.6; 173.19.
āyatana	a synonym of diagnosis (nidāna)	I.146.4
āragvadha	cassia fistula	I.170.47; 171.17; 171.21; 173. 25; 202.43;
āranāla	gruel made from the fermented boiled rice.	I.171.21.
ārdraka	zingiber cassumunar.	I.169.30; 171.47; 174.20; 177.49; 182.23; 183.18.
ārşeyī	?	I.202.6.
āla	yellow arsenic, orpiment.	I.202.64
ikṣu	saccharum officinarum	I.159.14 (causes prameha) (urinary disease) 159.20 (,,); 169.50 (as remedy for plethora); 170.21 (as a remedy for piles); 173.3.
ikṣvāku	Cucurbita Lagenaria	I. 172.36; 202.57.
iūgudī	Terminalia catappa	I. 169.11.
idagaja (?)	?	I. 202.56.
indīvara	blue lotus Nym- phaca Stellata Cyanca	I. 202.4; 202.39.
indramada	the name of fever manifest in a cloud.	I. 147.3.
indravaya(vā) (kuṭaja	Hollarhena Antidystentrica	I. 170.11; 172.17; 172.37; 173.14; 202.16.
kalinga vatsikā, girimallikā)		
indravāruṇikā (pi) (citraphala)	Citrullus colocynthis	I. 174.21; 184.17; 184.32; 190.2; 202.50.
rśakāśī	?	I. 202.62.

utpala (kuş- ṭha, kaṣmīraja kaṣṭha, puṣkara)	Saussurea Lappa	I. 170.11; 170.62; 171.65; 173.24; 174.5; 179.5.
udaka meha	a kind of urinary disease.	I. 159.19 (symptoms of).
Udara	stomach	I. 161.1 (diseases pertaining to); 161.3 (8 kinds of diseases affec- ting); 161.10 (effect of excess of water in); 193.10 (a cūḍā which activates the fire in).
Udāvartta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for).
Udīcya	a kind of perfume ?	I. 172.18; 202.21.
Udumbara (audumbara)	ficus Glomerata	I. 173.24; 184.15; 192.47; 202.65.
unmāda	insanity	I. 170.36 (remedy for); 193.5 (remedy for); 193.15 (unmatta, for) ?
upakuñjikā (kṛṣṇa, aranya- jīraka)	Nigella Sativa	I. 172.2; 202.19.
upadañśa(ka)	venereal disease	I. 171.5 (remedy for); 171.6 (,,); 171.7 (,,); 171.8 (,,).
upanimba	?	I. 177.2 (as a remedy for blindness).
upaśaya	an essential category in respect of a disease.	I. 146.3; 146.8; 147.5
upastha	holy basil ?	I. 202.36.
urubūka	uruvuka ?	I. 172.9; 202.3
Urvāru(ka)	Ricinus Communis. a kind of cucum- ber Cucumis Usitatissimus.	I. 169.19; 173.2

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Uśīra (vīraṇa, āmra- nāla)	Andropogon Muricatus	I. 173.23; 175.4; 175.7; 175.13; 177.35; 202.31.
ūru	thigh	I. 170.41 (remedy for stiffness in); 166.48.
urja	?	I. 202.40
urdhvā	a kind of cough	I. 150.3.
ūrdhvagadā	a headache?	I. 171.62 (remedy for); 171.63.
ūṣāṇa (gajapippali- mūla)	Piper Chaba	I. 168.43; 202.12.
ūṣara	name of fever manifest in the earth.	I. 147.3.
ṛkṣa	bear	I. 177.75 (whose milk is used in a preparation for external application for diseases).
r̥ṣi	name of leprosy caused by the humours—wind and biles	I. 164.8.
r̥ṣyajihva	a name of a kind of leprosy resem- bling a deer.	I. 164.19
ekāṅga	a kind of rheumatism	I. 166.35 (also called ardita and kaksaruja).
eda	cassia tora or Alata	I. 171.19 (as a remedy for a kind of leprosy).
erāṇḍa (ka) (vatari, gan- dharva hasta, pañcāṅgula)	ricinus communis	I. 169.13; 170.42; 170.45; 170.46; 170.66; 170.67; 170.69; 170.74; 171.61; 171.62; 172.40; 173.22; 174.14; 175.6; 176.10; 177.14 (white variety); 178.26; 190.19; 192.5; 201.9; 202.3.
elā (truti, kapita, varṇi, karaṅgi, tri- puṭa, tṛtisū- kṣma).	elettaria carda- momum	I. 174.6; 176.3; 176.4; 177.21; 177.24; 185.13; 202.17; 202.68 (^o patraka).

aikāhika (jvara)	quotidian fever	I. 189.7 (remedy for).
oṣadhi, auṣa- dha, auṣadhi	herb	I. 146.7; 147.3 (fever manifest in); 147.26; 147.27 (symptoms of fever caused by inhalation of the fumes of); 173.30; 177.38 (the quantity to be consumed of the decoction of).
audumbara	a kind of leprosy	I. 164.7; 164.15-17 (symptoms of).
audbhida	one of the five salts (rock salt)	I. 170.18.
kakudbhadra	?	I. 202.41.
kakubha (raktārjuna)	terminalia arjuna	I. 202.8.
kakeruka	a type of parasite (worm in stomach)	I. 165.13.
kakkola (lavaṅgalatā)	luvunga scandens	I. 192.20.
kakṣaruja	a type of rheumatism	I. 166.38 (also called <i>ekāṅga</i>)
kañgu (kā)	setaria Italica	I. 188. 4; 202.70.
kaca, keśa	hair	I. 169.49 (prescription for disease of); 171.42 (prescrip- tion to blacken); 176.1 (pres- cription for the growth of); 176.5 (prescription which strengthens); 176.7 (pres- cription which blackens). 176.9 (,,).
kacchapiṭā	a kind of carbuncles (prameha)	I. 159.12; 159.26 (symptoms of).
kacchu	itch, scab	I. 171.29 (remedy for).
kacchurā (satī)	curcuma	I. 173.21.
kajjalā	zedoaria sulphuret of mercury.	I. 178.9.

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kañjuka	siphonanthus	I. 183.14
(kañjikā ?	Indica ?	
brāhmaṇayaś-		
tičā)		
kaṭaṅkaṭeri cf.	coscinium	I. 202.32.
dāruharidraka	Fenestratum	
kaṭuka (kā) (ki)	picrorrhiza	I. 170.47; 173.13; 174.16;
same as next	kurrooa	177.22; 192.28; 192.31; 202.20;
		202.44.
kaṭu (ka)	„	I. 175.11; 177.35; 183.5;
rohiṇī		202.20.
kaṭutaila	brassica alba ?	I. 176.17 (used for the growth
śvetasariṣa		of the male organ); 177.9;
		177.53; 179.9; 201.18.
kaṭutraya	compound of	I. 202.13.
	ginger, black and	
	long-peeper	
kaṭuloharaja	?	I. 193.8.
kaṭphala (lā)	myrica nagi	I. 202.24; 202.53.
kaṭhilayā ?	cf. kaṭhilla (ka)	I. 202.3.
	—momordica	
	charantia	
kaṇā	piper longum ?	I. 170.29; 170.54; 172.23;
		172.27; 202.11.
kaṇṭaka	euphorbia	I. 173.11; 202.46.
	antiquorum ?	
kaṇṭakāri	solanum	I. 170.13; 170.30; 170.44; 174.
(rika) (rikā)	jacquinii.	3; 174.13; 175.7; 175.12;
		177.34; 178.24; 192.4; 192.34;
		192.44; 193.11; 202.5.
kaṇṭaktī	cf. previous	I. 202.83.
kaṇḍu (ū)	scratching in the	I. 147.9 (as a symptom of a
	throat	type of fever); 149.2 (caused
		by various coughs). 171.39
		(remedy for); 171.41 (,,);
		171.54 (,,); 173.13 (,,); 173.17
		(,,); 191.24 (,,); 192.23 (,,);
		193.7 (,,).

kataka	strychnos potatorum	I. 202.38.
kadamba	stephegyne parviflora, korth	I. 192.47 (used in ointment for wounds).
kalati	plantain Musa Sapientum kuntze	I.171.47 (the use of its juice); 173.24; 179.8; 181.7; 184.1; 190.7; 190.8; 190.19; 192.17.
kanaka	datura Alba, nees, or D. nilhummatu	I.184.17 (the use of seed of); 190.24 (powder is used in combination for prickly heat).
kandara (śṛṅgavera)	zingiber officinale, Roscoe	I.202.38.
kapikacchuka	Mucuna Pruriens	I.192.5; 202.6.
kapiththa (ka)	feronia Elephantum, Correa	I.169.25 (the effect of the fruit in its different states); 172.35; 173.6; 179.5.
kapila	Benzoin or Mallotus philli- ppineusis, Muell ?	I.202.7
kapotana	grey ore of antimony	I.202.8
kapha	one of the humours in the body (phlegm)	I.147.4 (effect of); 147.22; 147.37; 147.38; 147.56; 147.76; 148.9-10; 148.11; 148.13; 149.6; 149.8-9; 149.16; 150 3; 150.6; 152.17; 153.8; 154.14; 154. 15; 154.19; 155.10; 155.21; 156.22; 158.5; 158.7; 158.38. -39; 15 .1; 159.9; 159.13; 159. 15; 159.16; 159.36; 159.37; 160.8; 160.25; 160.26; 160.39; 160.45; 168.6-7; 168.18; 168.46; 171.35; 172.36; 172.38; 173.4; 173.13 (remedy for); 173.22; 173.27; 173.33; 175.13; 201.18; 201.22.
kabari	?	I.202.41.
kamala	nelumbium speciosum, willd	I.202.39.

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kampillaka ?		I.170.78.
karaka	punica Granatum.	I.202.45.
karañjaka,	pongamia	I.170.76; 171.8; 171.16; 171.17;
karañjā, karañji glabra, vent. (=naktamāla)	or Galedupa indica.	171.18; I.171.28; 176.4; 177.7; 177.35; 178.9; 190.10; 191.15; 191.23; 193.3; 202.26; 202.80.
karamardaka (kr̥ṣṇaphala)	capparis corundas	I.172.35; 173.6.
karavīra (ka) (aśvamāraka, pratilasa, raktapuṣpa, śvetapuṣpa)	or carissa carandas, linn. nerium odorum, soland.	I.171.16; 173.15; 176.8; 178. 11; 183.15; 186.7; 191.5; 192.27; 202.60.
kārāla	black tulasi ?	I.202.42.
karīra	capparis aphylla, roth or cspinosa.	I.156.38 (certain types of piles resemble); 156.45; 168.45; 173.14.
karkaṭa (ṭī)	crab ? muricia cochin chinensis	I.177.29 (°pāda); 177.30 (°pāda); 177.35; 186.3 (°mūla)
karkaṭaśṛṅgi	Phus succedanea linn., R. acuminata	I.202.29.
karkandhu	(jujube fruit)	I. 156.29 (piles resembling);
	zizyphus sororia	172.41.
karkoṭa (ka)	sugar cane or bilva ?	I. 169.17; 173.16.
karcūra	a kind of fragrant tree	I. 170.57 (cūrṇa).
karṇa	ear, pain in	I. 171.47 (remedy for); 171.48 (,,); 171.49 (,,); 176.12 (,,); 176.13 (,,); 176.14 (,,); 179.3; 179.9; 188.1; 192.12; 192.14; 192.17; 192.18; 192.44.
kardama	a kind of dry spreading itch	I. 163.21.

karpūra	camphora officinarum, Bauh or cinnamo- mum camphora- ness.	I. 177.57; 180.2; 192.20.
karbura	? of variegated colour ?	I. 202.52.
kalanāśā	?	I. 202.56.
kalama	rice sown in May- June and ripens in December-January	I. 169.2.
kalasi	same as bṛhatī ? Hemionitis cordifolia.	I. 202.2.
kalāpa	peacock's tail	I. 202.70.
kalāya	pisum arvense	I. 169.8 (qualities of)
kalāyakhañja	a type of rheumatism	I. 166.44 (symptoms of).
kalitvaca	bark of kalinda (bibhitaka) Terminalia belerica, Roxb.	I. 171.13.
kalka	viscous sediments of oily substances as remedy for different diseases	I. 170.37; 170.39; 170.62; 170.67; 170.78; 171.8; 171.11; 171.28; 171.57; 174.5.
kaśeru (ka)	scirpus grossus, lin.	I. 173.2 (is sweet).
kaśaya	a decoction; as remedy for different diseases	I. 148.10; 148.11; 171.14; 173.20; 175.11; 177.22;
kastūri (mṛganabhi, mṛgamada)	moschus moschiferus	I. 192.21.

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kākajañghā	lifa arg uata or L. hirta	I. 177.28; 177.39; 177.42; 177.60; 178.8; 185.19; 185.37; 190.23; 190.25; 202.42.
kākajihvā	?	I. 178.3.
kākaṇa	a type of leprosy	I. 164.28-29. (description of).
kākamācī	gymnema	I. 169.13.
cf. meṣasāṭṅgī	sylvestre, R. Br. ?	
kākādānī	capparis spinosa, linn..	I. 202.59.
kākolī	gymnema balsamicum	I. 202.29.
kākṣī	a kind of fragrant earth	I. 202.63.
kācī	an eye-disease	I. 185.33 (remedy for); 192.41.
kāñjika (ka), kāñjī	sour gruel	I. 171.42; 171.61; 172.61; 173.7; 176.9; 176.10; 177.8; 177.10; 177.23; 177.42; 184.31; 184.33; 187.6; 190.28; 191.6; 192.43; 201.10; 202.67;
kāñdatiktaka	a tree (marathi kaḍecirāita).	I.202.85.
kāntā	cardomom or priyaṅgu creeper?	I.202.79.
kāpala	a type of leprosy	I.164.7; 164.13-14 (symptoms of); 171.41 (remedy for).
kāmalā	jaundice	I.162.18; 170.23 (remedy for); 177.16 (,,); 177.17 (,,); 183. 3 (,,); 184.30 (,,); 189.10 (,,); 190.26 (,,); 192.3 (,,).
kāmpilla (ka)	a tree	I.202.33; 202.49.
kāravī	cardiospermum	I.202.19.
	halicacabum, linn.	
kāravellaka	momordica	I.169.17; 173.15; 184.19.
	charantia, linn.	
kārupā	citrus medica,	I.202.3.
(mātulūṅga ?)	linn.	
kārpāsa	gossypium herba- ceum, linn.	I.171.67 (the root of which is used as remedy); 172.18 (,,).

kāladugdhikā	?	I.202.49.
kālameha	a kind of urinary disease	I.159.24 (symptom of).
kālindi	water melon ?	I.202.46.
kāli	a plant ?	I.202.6
kāliyaka	yellow sandal	I.202.38.
kāśi	?	I.202.62.
kāśīśa	?	I.202.62.
kāśmarī	gmelina arborea, linn.	I.202.64.
(gambhari śīparṇī)		
kāśmīrvāhlikā	?	I.202.22.
kāsa	cough	I.147.4; 147.10; 147.11; 149.1 (five kinds of); 149.6; 149.8; 149.16; 149.19; 149.21; 150.7; 153.6; 160.57; 169.11; 169.56; 170.43 (remedy for); 170.44 (.,); 175.12; 181.2; 181.3; 181.4; 184.12; 190.30; 193.11.
kimśukāḥ	butea superba, roxb.	I.201.38 (as remedy for elephant diseases).
kiṭī (ṭṭi) ma	a kind of leprosy	I.164.8; 164.20 (symptoms of); 171.21 (remedy for).
kirāta tiktaka (kaṭuki)	gentiana kurroo, royle G. chirayita, roxb.	I.202.85.
kilasa	psoriasis	I.164.36; 164.40.
kilihi	?	I.202.44.
kukkuṭa	cock	I.193.14 (excreta and urine of, used as remedy).
kukkura	dog	I.147.3 (fever manifest in); 191.19 (remedy for poison due to).
kunkuma	crocus sativus, linn. or c. saffron.	I.177.31; 177.33; 178.8; 178.19; 178.20; 178.21; 182.18; 185.9; 191.15 (as an antidote for poison) ; 192.20 (as a remedy); 202.22.

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kuñjara	elephant	I. 192.11 (remedy for disease in).
kuñjarā	Bigonia suaveo-lens, L.	I. 202.27.
kuṭaja	Holarrhena antidysentrica, wall.	I. 172.10 (as a remedy); 183.1; 185.26; 202.15.
kuṭannāṭa	a fragrant gross cyperus rotundus	I. 202.23.
kuṭṭabhedaka	?	I. 202.34.
kuntī	Boswellia thurifera, L.	I. 202.47.
kubja	hunch-back	I. 174.10 (remedy for).
kumbhaka	myrica sapida.	I. 202.41.
kumbhakāmala	a type of jaundice	I. 162.18
kuraṇḍa	hydrocele	I. 186.5 (remedy for).
kulajā	sour griel ?	I. 202.37.
kulaṭī	?	I. 202.64.
kulattha	Dolichos uniflorus or D. biflorus.	I. 169.6; 169.60; 170.75; 171.31; 173.22; 201.22.
kulīra	crab	I. 182.9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp. blue variety.	I. 202.39.
kuśa	poa-cynosuroides, Retz.	I. 171.68 (used as a remedy); 172.9; 184.31.
kuṣṭha	leprosy	I. 164.3; 164.4 (defined); 164.6 (seven kinds of the external type of); 164.7-8 (caused by three humours); 164.10; 164.13 (marks of); 164.14 (symptoms of a kind of); 164.15; 164.17; 164.19 (symptoms of carma ^o); 164.30 (when incurable); 164.32 (symptoms of it when it is on the skin alone); 164.36 (other dieases having the same origin

		as); 170.39 (remedy for); 170.40; 171.13; 171.15; 171.16; 171.17; 171.18; 171.22; 171.23; 171.24; 171.25; 171.27; 171.28; 171.30; 171.39; 171.41; 172.17; 172.34; 173.13; 174.10; 183.19; 184.11; 190.9; 190.10; 190.12; 190.14; 190.15; 193.7 201.14; 201.25;
kuṣṭha (ka)	saussurea (utpalā, kāṣṭha, auriculata or puṣkara)	I. 170.36; 171.19; 171.30; 172.14; 172.17; 173.12; 173.21; 173.24; 174.6; 174.9; 174.10; 176.3; 176.10; 176.11; 176.15; 177.21; 178.1; 178.3; 178.21; 178.23; 179.6; 181.2; 182.3; 182.22; 182.23; 183.10; 183.15; 184.1; 185.13; 190.3 (2 kinds of); 190.4; 192.9; 192.15; 192.21; 192.23; 192.26 (the 2 kinds of); 192.36; 193.1; 193.6; 202.77.
kusuma (campaka ?)	cf. michalea champaca, linn.	I. 177.15 (as a remedy).
kusumbha, kausumbha (kamalottra)	carthamus .tinctorius, linn.	I. 169.14; 172.33; 191.15.
kutaja		I. 172.16 (as a remedy for dysentery); 172.36 (uses of).
ka(ku)ṣmāṇḍa (ka)	Benincasa cerifera, savi.	I.169.18; 170.35; 171.33; 173. 3; 190.20; 191.9.
kṛkalāṣa	lizard ?	I. 188.7 (whose blood is used as a remedy for abscess).
kṛcchra	pain	I.170.56 (remedy for).
kṛtamāla		I.173.14 (uses of).
kṛmi	worm, insect	I.171.23 (prescription to kill); 172.34 (,,); 173.4 (things which multiply); 173.13; (things which destroy); 173.27 (,,); 176.13 (,,); see also krimi.

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kṛṣṇavetra (vetasa ?)	calamus rotang, L.	1.171.28 (as a remedy).
kṛṣṇā	name of several plants.	I.170.45; 170.49; 171.23; 172.2; 202.5.
kṛṣṇārjaka = kṛṣṇamallikā (tulasī)	ocimum sanctum, L.	I.202.42.
kṛṣṇopakuñjī = kṛṣṇajiraka	Nigella sativa, L., N. indica	I.202.11
ketaka (ki) (dhūlipuṣpikā)	Pandanus odaratusissimus wild.	I.72.2 (plants growing on the coast of Simhala); 171.59 (as a remedy for all eye effections); 185.36; 192.40; 184.36; (as a remedy for diseases of spleen); 192.48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamuṣṭi	melia Bukayun,L.	I.202.43.
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I.169.21; 174.6; 177.20; 180.1; 192.48.
keśarāja (rājī)	eclipta prostrata, L.; wedelia calendulacea, lin.	I.202.55; 187.6 (makes one long-lived).
kokilakṣa (ikṣugandha)	hygrophila, spinosa, T. Anders variety as a remedy for consumption). or artanema sesamoides ?	I.189.11 (the root of the white
koṭha	warts	I.147.16 (as a symptom of a kind of fever); 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn.	I.156.45 (bad effects of); 188.4 (as a remedy); 191.10 (,,); 202.70.
koraduṣā	same as the previous	I.169.3 (uses of); 173.33 (,,); 202.70.

kola (ka)	zizyphus jujuba, mill & lamk; Z. laccifera; Z. anoplia.	I.172.35; 184.30; 190.29; 190. 30; 202.69 (five kinds of); 202.84.
koṣṭatāki	luffa acutangula, roxb.; luffa echinata, roxb.; luffa graveolens, roxb.; luffa pentandra, roxb.	I.202.58.
koṣṭha	bowels	I.172.38
kauntī	cf. kuntī	I.202.16.
krimi	worm, insect	I.165.1-3 (2 divisions of; external and internal- 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear; remedy for); 192.18
kroṣṭukāśīṣa	a swelling between knee joint and thigh, in rheumatism causing pains.	(,,). I.166.49 (description of).
Kroṣṭupūccha (pūcchikā)	Hemionitis cordifolia, L.	I. 202.2
Kleda (na), kledī	discharge from a sore	I. 179.5 (remedy for); 173.8 (preparation which causes); 173.10 (things which causes).
Kleśa	anguish	I. 173.29 (remedy for).
Kloma	lungs	I. 177.52 (prescription for the purification of).
Kvātha	decoction of several things	I. 170.12; 170.42; 170.45; 170.58; 170.65; 170.74; 171.6; 171.8; 171.26; 171.28; 171.32; 171.36; 171.38; 171.43; 171.55; 171.57; 172.12; 173.30; 175.2; 175.3; 175.6; 175.7; 175.9;

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		175.11; 175.14; 175.15; 175.17; 177.36; 177.37; 177.38; 177.45; 177.46; 182.6; 182.26; 183.6; 185.21; 192.6; 192.31; 192.42; 201.13; 201.25.
Kṣata	one of the five coughs	I. 149.1.
Kṣaya	consumption	I. 149.1; 152.2; 152.3; 170.28 (remedy for); 173.29; (,,); 182.9; (,,); 189.11; (,,).
Kṣava	sneezing	I. 147.27 (caused by the odour of herbs).
Kṣara	corrosive or acrid or saline substance	I. 171.40 (as a remedy for warts); 171.58 (remedy for piles); 173.27 (remedy for excessive phlegm); 174.20 (remedy for inflammation in glands of the neck); 179.6; 184.36; 186.11; 192.13; 192.15; 192.19; 193.8; 202.61 (called as yavāgraja).
Kṣira	milk	I. 169.40 (of cow and buffalo); 169.41 (of white goat); (of women); 170.27; 170.37; 170.51; 170.53; 170.62; 170.64; 171.10; 171.22; 171.50; 171.54; 172.29; 172.31; 173.1 (quality of); 174.6; 174.8; 175.17; 177.10; 177.37; 177.40; 177.51 (of goat); 178.25; 180.7; 182.7; 182.8; 182.9; 182.27; 183.2; 185.36; 187.2; 187.8; (of a buffalo); 189.11 (of goat); 189.12 (,,); 190.17; 191.18; 191.20; 192.7; 201.28.
Kṣīri	name of several plants like Mimusops kauki, L.	I. 202.45.

Kṣtriśa	?	I. 171.43.
Kṣudra (ka)	a kind of cough	I. 150.3; 150.6.
kṣudrasahā	Phaseolus trilobus, car.	I. 202.7.
kṣudrā	a type of hiccough	I. 151.2; 151.4 (cause of).
kṣaudra (cf. kusuma)	michalia campaka.	I. 170.26; 170.56; 170.58; 171.22; 171.25; 171.31; 171.45; 171.52; 171.65; 171.68; 172.14; 172.21; 172.29; 178.27; 181.1; 181.2; 181.6; 182.27; 192.41; 202.66.
kṣauma (uma)	linum usitatissimum, L.	I. 169.48 (oil from which, is used as a remedy).
khañja	a kind of rheumatism	I. 166.43; 201.25 (in horses; remedy for).
khañjariṭa	wag-tail	I. 178.5 (the use of flesh of); 184.6.
khaṇḍa	candied sugar	I. 174.16.
khadira, khādirā	Acacia catechu	I. 170.32; 171.6; 171.8; 171.25; 171.26; 171.27; 171.36; 171.38; 174.15; 177.12; 190.92; 201.12; 202.38.
khadyotaka	a kind of worm	I. 184.23.
khara	ass.	I. 182.2 (urine used); 190.12.
khari	?	I. 202.51.
kharjūra (ka)	phoenix sylvestris, Roxb.	I. 169.29 (as a remedy); 173.2 (quality of);
kharjūra	a scorpion	I. 191.16 (remedy for poison of).
khalvāṭa, nirlomatā	baldness	I. 176.1 (remedy for); 185.35 (,); 187.9 (,).
khuḍḍaka = khujjaka ?	Lipeocercis sarrata, L. ?	I. 202.59.
gaja	elephant	I. 147.3 (the fever manifest in); 201.33 on the diseases of); 201.34.

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gajapippali =gajakṛṣṇā	scindapsus officinalis, schott.	I. 202.13.
gajabhakṣyā	the gum of olibanum tree.	I. 202.24.
gajakuṣṭha		I. 171.19 (as a remedy for a kind of leprosy).
gaṇikā	same as next.	I. 174.17 (use of).
gaṇikārīkā =gaṇikā	prema spinosa.	I. 168.46 (use of the roots of).
gaṇḍamāla	inflammation of the glands of the neck.	I. 170.68 (sternutatory remedy for); 174.22 (an oily remedy for); 184.35 (remedy for); 186.5 (ointment for); 190.1 (remedy for); 192.10 (,,).
gaṇḍirīkā	tithymalus ankiquorum.	I. 170.68 (as a remedy); 171.30.
gandha (ka) see also next	sulphur	I. 176.6 (used in taila to remove louse). 202.65; 202.79.
gandhapāṣṇa (=gandhaka)	sulphur	I. 188.6 (cūrṇa, as a remedy for abscess); 202.65.
gambhāri gāmbhāri	gmelina arborea	I. 168.46 (whose root is used as medicine); 173.2 (quality of); 190.17 the use of dried root).
gambhīra	a kind of hiccup.	I. 151.2; 151.11 (to be treated with highly potential drugs).
gara	poison	I. 190.13 (ointment for); 191.13 (remedy for)
gardabharoga	a skin disease	I. 171.41 (remedy for)
gardabhaṇḍa	Thespesia popul- neoides	I. 202.8.
garbha	pregnancy	I. 178.24 (herbs which aid the formation of); 178.25 (,,).
gala	throat, neck	I. 177.27 (remedy for the diseases of).

galagapāla	goitre	I.170.69 (ointment for); 173.5 (remedy for); 186.5 (,,).
galaśundi	swelling of the glands of the neck	I.177.25 (medicine for).
gavākṣī (śa)	cucumis maderaspatanus etc.	I.202.48.
gavādanī (=aśpota. gokarna)	clitoria ternatea. linn.	I.202.48.
gañgerukī	a grain (suśruta) or uraria lagopoides, Dc.	I.202.50.
girikarṇī	clitoria ternatea or Alhagi maurorum	I.202.48.
girimallikā	wrightia antidysenterica	I.202.15
guggulu	bđellium (amyris agallochum)	I.170.41 as a remedy; 170.77; 171.2; 171.4; 171.6; 171.12; 173.12; 177.84; 178.6; 183.7; 184.4; 188.12; 190.29; 201.6; 201.20; 201.22; 202.78.
guñjā	berry of Abrus preatorius	I.156.43 (growth of piles resembling); 171.41 (use of fruit of); 176.2 (use of cūrṇa of); 176.3 (use of fruit of); 177.15 (the root of); 177.28 (the root of); 184.9 (the root of white variety of); 184.33 (use of cūrṇa of); 189.14 (use of the root of the white variety of)
guñika	pill	I.170.49 (of certain herbs as remedy); 171.4 (,,); 171.58(,,) 180.8 (,,); 182.13 (,,).
guḍa	molasses from the sugar cane.	I.159.14 (as a cause of urinary disease); 169.52 (properties of); 169.53 (,,); 169.55 (,,);

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		169.61 (effects of); 170.22 (,,); 170.29 (,,); 170.39 (use of); 170.43 (,,); 170.49 (,,); 170. 54(,,); 170.65(,,); 171.15 (mixed with rice; use of); 171.33 (as a remedy); 171.34 (,,); 171.50 (,,); 171.63 (,,); 172.23 (,,); 173.5 used as an ointment); 173.25 (used as a remedy); 174.16 (,,); 176.8 (as an ointment); 178.6 (used in a dhūpa); 182.2 (the property of old); 182.5 (use of); 183.4 (,,); 183.7 (,,); 184.19 (,,); 184.36 (as a remedy for disease of spleen); 184.37 (as a remedy for pains); 185.19 (effect of); 185. 26 (as a remedy for diarrhoea); 186.13 (use of); 190.8 (removes insects in the stomach); 191.9 (as a remedy for poison); 191.20 (,,); 192.3 (use of); 202.35.
guduci	coccus	I.167.58 (as a remedy); 167.59 (,,); 170.9 (,,); 170.20 (,,); 170.30 (,,); 170.39 (,,); 170. 40 (,,); 170.44 (,,); 171.6 (,,); 171.17 (,,); 171.28 (use in combination to live 100 years); 171.66 (as a remedy); 172.26 (,,); 172.27 (,,); 173. 15 (,,); 174.2 (used in the preparation of brāhma gṛīta); 174.4 (as a remedy); 174.13 (,,); 175.3 (,,); 175.6 (,,); 175.8 (,,); 175.10 (,,) 175. 12 (,,); 175.15 (,,); 177.34 (,,); 183.11 (,,); 186.1 (as a remedy for urinary disease); 190.32 (as a remedy); 192.5
	cordifolius	

		(,); 192.33 (used in the preparation of brāhmaṇī ghṛta 192.36 (effect of); 201.27 (as remedy for horses); 201.29, 202.85.
gundā	Scirpus kysoor, Roxb.	I. 202.49.
guṇḍikā	flour.	I. 161.6 (benefits of takings);
gulma	a chronic enlargement of the spleen	I. 160.1 (dignosis of); 160.5 (nature of growth of); 160.31 (neglected abscess becomes); 160.38; 160.40 (description of); 160.43 (,); 160.46-47 (symptoms of a type of); 160.48 (an incurable variety of; affects women); 160.53 (sometimes resembles pregnancy); 160.55 (symptoms of); 160.60 (symptoms of imminent); 168.42 indication and remedy for); 170.17 (remedy for); 170.52 (,); 172.3 (,); 182.26 (,); 189.3 (remedy for pain due to); 192.25 (remedy for); 193.10 (cūrṇa for).
guha	Hemionitis cordifolia	I. 202.2.
grdhranakhi	Asteracantha longifolia	I. 202.59.
grdhṛasi	pain in the heels, toes and throat in rheumatism	I. 166.51.
grdhrādana	?	I. 202.59.
grhadhuma	name of a plant	I. 171.44 (as a remedy for dental affections);
=dhundhu- māra	(suśruta ivf).	
gairika	kaolinum or silicate of dumina and onide of iron.	I. 171.53 (use of) 177.19 (,); 191.22 (,).

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go	cow	<p><i>ājya</i> (clarified Butter) I. 170.35 (as a remedy for <i>apasmāra</i>); 185.21 (as a remedy); 186.11 (for piles).</p> <p><i>ghṛta</i> (ghee) I. 177.19 (used as remover of pain); 189.9 (to remove poison); 191.14 (used in pain due to scorpion bite); see also <i>ghṛta</i>.</p> <p><i>ksīra</i> (milk) (<i>payah</i>) I. 172.15; 174.22 (as a remedy for <i>gaṇḍamāla</i>); 178.24; 189.3 (for pain due to enlargement of spleen); 190.29; 201.26 (to be given to lean horse). see also <i>dugdha</i>.</p> <p><i>jala</i> see below <i>mūtra</i>.</p> <p><i>takra</i> (curd) I. 169.45 (removes the derangement in 3 humours).</p> <p><i>danta</i> (tooth) I. 178.3.</p> <p><i>navaṇīta</i> (butter) 177.57 (for filling wounds).</p> <p><i>puriṣa</i> (dung) I. 176.12 (used for ear ache); 177.39 (for remittent fever).</p> <p><i>mūtra</i> (urine) I. 170.41 (for rheumatism); 170.48; 170.65; 171.16 (as ointment); 171.31; 172.39; 176.6 (to remove louse); 179.10; 183.17 (for piles); 183.19 (for leprosy); 190.1 (for inflammation of neck); 190.10 (for leprosy); 190.12 (,); 190.13 (for scab); 190.20 (for well-being of the limbs); 192.28 (for scab); 193.4 (for <i>apasmāra</i>); 193.8; 193.14 (for fevers); 201.25 (for diseases of horses); 201.32.</p>
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		<i>rasa</i> (curd, buttermilk) I. 159.14 (harms of using in excess),
gokṣura (ka)	Tribulus lanuginosus.	I. 168.47 (use of); 170.42 (,,); 170.46 (,,); 172.9 (,,); 173.2 (quality of); 177.36 (use of); 177.44 (,,); 184.29 (use of the root of); 189.2 (use of the root of); 192.43 (use of); 202.4.
godhūma	wheat (<i>Triticum</i> name of a medi- cinal plant,	I. 169.4 (use of); 173.1 (qua- sativum); also the to make one beautiful).
gopavallī =gopā; muruva ?	Sansevieria Rox- burghiana, Schult.	I. 202.31.
gopī=gopa	a particular class of plants	I. 202.31.
gorakṣa=rśabha	a kind of medici- nal plant.	I. 186.3 (use of the root of).
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I. 180.4 (use of); 182.15 (,,); 185.9 (,,); 185.11 (,,); 185.12 (,,); 188.11 (,,); 192.21 (,,).
gośīrsa	a kind of sandal- wood; or droṇa- puṣpi.	I. 202.28.
gostanikā	cow's dug ? ; a kind of red grape ?	I. 202.30.
goḥalikā	name of a plant	I. 186.1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels cf. next	I. 173.27 "(remedy for).
granthī(ka)	name of several plants and bul- bous roots.	I. 179.7 (use of); 192.16 (use of); 202.12.

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?	swelling and hardening of the vessels of the body.	I. 188.8 (remedy for)
granthivisarpa	a type of dry spreading itch.	I. 163.16
graha		see under jvara.
grahaṇī	diarrhoea	I. 157.1 (symptoms of); 157.16 (causes of); 157.26; 157.27 (one of 8 dreadful diseases difficult to cure); 170.17 (remedy for); 183.1 (,,); 185.25 (,,); 185.26 (,,).
grīvā	neck	I. 171.45 (remedy for pain in). 190.2 (,,).
grīṣma	summer	I. 182.1 (curd not recommended in); 190.24 (herbal remedy for troubles due to); 201.27 (prescription for horses to be given in).
ghaṇṭaka =ghaṇṭaka	Bignonia suaveoleus.	I. 202.34.
ghanastana	cf. ghanasvana =Amarantus polygamus	I. 202.57.
gharmi	heat	I. 190.25 (remedy for troubles due to).
ghṛta	ghee; preparation of with several medicinal plants etc.	I. 169.16; 169.46; 170.40; 170.44; 170.50; 170.52; 170.53; 170.62; 170.65; 171.8; 171.35; 171.54; 171.57; 171.60; 172.3; 172.5; 172.8; 172.25; 172.29; 173.1; 173.26; 173.31; 174.1; 174.2; 174.9; 174.16; 177.29; 177.51; 177.54; 177.58; 178.26; 181.1; 181.2; 182.3; 182.4; 182.15; 182.23; 184.3; 184.13;

ghṛtakumāri (=kumārikā)	Aloe indica	188.1; 189.9; 191.7; 191.12; 192.25; 192.31; 192.33; 193.9; 201.6; 201.26.
ghoṭā	cf. ghoṭa = a kind of reed	I. 191.24 (leaf of ; as a remedy for itching).
ghoṭī	cf. above	I. 202.82.
ghoṣā (=karkaṭa- śṛūgi. monier williams).	Anethum sowa.	I. 177.17 (fruit of; used as remedy for jaundice); 186.10 (as remedy for piles).
cakramarda (ka) ==gaja	cassia tora	I. 176.10 (seed of; as remedy for headache); 202.56.
cakrikā	a kind of serpent	I. 177.15 (ointment for).
cakṣu	eye	I. 177.1 (remedy for disease of); 177.8 (,,); 177.14 (,,); 181.1 (,,); 187.7 (,,).
cañcu	name of the castor-oil plant	I. 169.14 (quality of).
cāṇaka	chick-pea	I. 156.45 (quality of); 169.7
caturjāta	(cicer arietinum)	(,,).
catushkā	an aggregate of four substances	I. 202.68.
catushkā	quartan fever.	I. 147.43; 147.57 (cause of); 147.59 (,,); 147.61 (when becomes incurable).
candana	sirium myrti- folium	I. 171.56 (use of); 172.18 (,,); 173.23 (,,); 174.5 (,,); 174.9 (,,); 175.4 (as a remedy for all jvaras); 175.10 (,,); 175.13 (,,); 177.15 (as an ointment);
Caesalpina Sappan		177.33 (the red variety; use of); 177.75 (use of); 178.19; 179.1 (red variety; used for teeth); 182.23 (as an ointment)

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		for poison); 183.6 (as a remedy for rheumatism); 183.11 (use of the red variety); 184.24; 185.13; 185.32; (as an ointment for eye diseases); 192.20 (used in oil); 192.26 (used for removing poison); 202.28 (white and red varieties).
carma (Kuṣṭha)	a type of Leprosy called	I. 164.19 (symptoms of See below carmaikakuṣṭha.
carmakasā	Mimosa alster- gens.	I. 202.47.
carmakīla	wart (skin excre- scence)	I. 156.56 (caused by piles; description of); 171.40 (use of instruments for).
carma	?	I. 202.47.
carmaikakuṣṭha	a type of leprosy caused by wind and phlegm.)	I. 164.8
cavyā (Cavana)	Piper chaba	I. 170.52 (as a remedy); 170.61 (,,); 202.69.
cavyācarana	cf. previous	I. 169.11 (as a remedy).
cāṅgerī	wood-sorrel	I. 169.13 (quality of).
cikitsā	therapeutics	I. 168.24 (four sections of);
citra	a kind of grass ?	I. 183.5 (as a remedy for rheumatism); see next.
citraka	Phembago Zeylanica	I. 169.11 (as a remedy for cough); 170.52; 170.62; 171.45; 171.50 (for cold); 172.2 (for different diseases); 172.6; 174.4 (for different diseases); 174.13 (,,); 174.17 (in taila for pains); 174.19 (in taila for all diseases); 175.9 (for all fevers); 177.66; 181.4 (use of the root of); 183.5 (for rheumatism); 186.8 (as an ointment for rheumatism);

		186.14 (effect of taking it with water); 189.10 (the red variety; as a remedy for jaundice); 192.1 (for different diseases); 192.24 (,,); 192.45 (used in taila); 201.9 (used for healing the wounds of horses); 201.11 (use of the cūrpa of); 202.69.
Girabilvaka	Pongamia glabra	I. 202.80.
cillaka	a kind of pot-herb	I. 173.19 (effect of decoction of).
cullaka	a five-place?	I. 191.11 (the 3 varieties of; the uses of).
coca	the bark of cinnamon.	I. 202.20.
coraka	Trigonella corniculata	I. 202.21.
chatra	Andropogon schoenanthus	I. 202.41.
chatrākī	Agaricus campestris ?	I. 202.41.
chardana, chardi	causing vomi- tion, vomiting.	I. 147.4 (as an effect of deranged <i>kapha</i>); 170.32 (remedy for) 170.33 (,,); 170.34; 172.17 (,,); 183.10 (,,); 183.11 (,,); 190.32 (,,).
chāga	goat	(payah milk) I. 172.15 (for children); 177.14 (for certain eye disease). 177.33 (for getting an attractive face); 177.51; 183.6; 183.8 (for apasmāra); 186.4 (for certain diseases); 187.10 (in an ointment for eyes). <i>mūtra</i> (urine) I. 177.15 (for certain eye disease). 177.82; 181.9.

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chinna	one of the 5 kinds of cough.	I. 150.3.
chinnaruha	Clerodendrum phlomoides.	I. 202.33; 202.84.
chinna	?	I. 202.84.
jaṭhara		see udara.
jaṭhari		see plīha,
jambhira	citrus limonum.	I. 156.45 (aggravates the wind in piles); 169.20 (controls phlegm and wind); 171.46 (effect of decoction of); 172.35 (quality of).
jambu(bū)	Engenia jambolana.	I. 169.26 (the quality of the fruit of); 170.27 (used when there is discharge of blood); 170.33 (used in decoction for vomitting); 173.19 (effect of decoction of); 183.14 (the fruit of ; used in dhūpa for all fevers); 190.23 (the use of leaf of); 192.47 (the 2 varieties of ; used in taila for long standing wounds).
jayanti(tikā)	Sesbania aegyptiaca	I. 170.11 (as a remedy); 173.16 (the quench the thirst in fever); 177.66 (use of the root of white kind of); 183.6 (used in decoction); 202.81.
jayā	same as privious or Abutilon avicennae ?	I. 202.81.
jarā (jarjara)	old age	I. 149.20-21 (the diseases of); 174.11 (remedy for the disease of).
jala, toyā	water	I. 169.67 (of a mountain spring); 169.62; 172.36 (use of) 173.31 (use of hot); 175.11;

		175.13 (use of hot); 177.59 used in the preparation of ointment); 177.61; 186.9 (to stop bleeding); 190.20 (for the well-being of the limbs); 190.27 (as remedy for cold); 191.13 (for the removal of poison); 191.21 (for the remo- val of pain); 192.25 (in the treatment of piles); 192.39 (use of boiled);
jalajambū	a kind of jambū (<i>Eugenia jambolana</i>).	I. 202.11.
javā = japā	china rose (<i>Hibiscus rosa sineusis</i>).	I. 172.6 (the flower is used with water by women).
jājī (dhātaki)	Wood fordia <i>floribunda</i>	I. 169.32 (to remove bad effects of <i>kapha</i> and <i>pitta</i>); 171.65 (to remove certain pain in women).
jāti(ti)	Myristica frag- rans.	171.49 (used in disease of ear); 172.2 (for different diseases); 173.16 (quality of); 173.25 (use of); 177.20 (the chewing of); 177.25 (use of <i>cūrpa</i> of); 184.30 (use of root of); 190.30 (for cough); 192.20 (its use in taila); 192.31 (used in ointment).
jātī	<i>jasminum grandiflorum</i>	I. 171.59 (for eye disease); 177.2 (,); 185.31 (,,).
jatihingulaka	?	I. 179.1 (as an ointment for teeth).
jāraka	digestive	I. 172.29 (medical preparation known as).
jāraṇa	digester	I. 173.7 (preparation known as).

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jāla	omentum ?	I. 171.41 (a remedy for gardabharoga—a skin disease)
jālinī	a certain boils appearing in the prameha disease.	I. 159.12; 159.27 (symptoms of).
jīngīqī(nī) (ajaśṛṇgī)	Odina wodier	I. 177.18 (root used as remedy for piles); 190.2 (rasa, used as remedy for pain in arm and neck).
jīhvā	tongue	I. 182.14 (remedy for removing burning sensation in).
jīhvikā	a kind of fever ?	I. 177.26 (remedy for).
jīmūtaka	Luffa foetida or a similar plant.	I. 172.36 (use of); 202.59.
jīraka	Panicum miliaceum	I. 170.61 (use of); 177.54 (,,); 192.24 (as remedy for different diseases); 193.1 (use of the cūrṇa of); 202.19
jīvaka	one of the principal drugs of aṣṭavarga. Terminalia tomentosa or Coccinia grandis.	I. 202.52.
jīvaśāka (=°meṣaka)	a kind of portulaca plant	I. 202.52.
jīnānamāna	?	I. 202.80.
jyotis	fever manifest in herbs (oṣadhi).	I. 147.3.
jyotiṣmatī	Premna spinosa	I. 172.6 (use of petal (dala of); 172.34 (use of the taila of the root of); 173.16 (various qualities of). 174.9 (use of); 174.18 (used in a taila). 177.30 (use of the fruit of);
jvara	fever	I. 146.2 (as a synonym of vyādhi); 146.10 (the basis for the 8 fold classification of); 147.1 (symptoms of); 147.7 (marks of a kind of); 147.8

(,,); 147.11 (symptoms of a kind of); 147.19 (,,); 147.25 (caused by fatigue by stages); 147.28 (symptoms a kind of); 147.30 (the dreadful type of); 147.32 (two broad-divisions of); 147.35 (when contrary symptoms are manifest in); 147.39 (curable or incurable depending on the dosas); 147.40 (form of a type of); 147.45 (nature of); 147.46; 147.49 (duration of); 147.67 (description of a kind of); 147.73 (which becomes incurable); 147.75 (called Hāridrka); 147.76 (description of nocturnal); 147.77 (description of *paurva rātīka*⁹ (relating to previous night); 147.81 (symptoms of a type of); 147.82 (marks of control of); 170.1 (8 kinds of); 170.2 (remedy for); 170.3 (,,); 170.5 (,,); 170.7 (,,); 170.8 (,,); 170.9 (,,); 170.10 (,,); 170.11 (,,); 170.12 (,,); 170.24 (,,); 171.32 (,,); 171.36 (,,); 171.51 (influence of fasting on); 172.16 (remedy for); 172.18; 172.24 (preparation to be used when fever comes down); 173.17 (remedy for); 173.20 (the decoction which used in excess causes); 175.2 (fasting as first step in the treatment of); 175.3 (decoction for); 175.4 (,,); 175.7 (,,); 175.8 (,,); 175.9 (,,); 175.10 (,,); 175.11 (,,); 175.13 (due

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		to <i>kapha</i> and <i>vata</i> ; hot water to be given for thirsty in); 175.14 (decoction for); 175.15 (,,); 175.17 (,,); 177.37 (,,); 177.39 (,,); 177.40 (,,); 177.43 (remedy to remove burning sensation in a kind of fever); 180.10 (inceuse for <i>dakinī</i>); 183.11 (as a remedy in fever); 183.13 (incantation remedy for); 183.14 (inceuse for); 184.9 (incantation for); 185.34 (remedy for all types of); 188.11 (ointment for a kind of); 188.12 (inceuse for); 189.5; 189.6 (remedy for a kind of); 190.31; 193.12 (remedy for); 193.15 (inceuse for); 197.54.
jhaṣā	Uraria lago-podioides	I. 202.4.
ḍunḍubha	a kind of snake	I. 191.6 (remedy for the removal of poison due to).
takra	butter milk	I. 169.44 (use of); 170.19 (its use in piles); 173.7 (use of); 177.49 (,,); 184.29; 184.30; 184.31; 184.36; 185.24; 188.8; 190.14; 192.13; 193.6; 201.10.
tagara	Tabernaemontana coronaria	I. 171.16 (use of); 171.17; 174.9; 176.15; 177.12; 177.49; 180.1; 182.14; 183.2; 191.17; 192.21; 202.20; 202.56.
ta(tā)ḍāga	a pond	I. 169.36 (quality of the waters of).
tanḍula	rice (use of the waters of)	I. 169.54; 170.54; 171.67; 171.68; 172.20; 177.3; 177.32; 181.5; 182.28; 185.24; 185.25; 185.27; 186.5; 188.9; 190.6; 190.32; 191.7; 191.8.
tanḍuliya(ka)	Amaranthus polygonoides	I. 169.15 (to remove poison); 171.68 (use of the root of);

		172.21; 177.2 184.29 (use of root of); 191.7 (,,); 202.57.
tandra(ā)	fatigue, exhaustion	I. 147.6 (an effect of fever); 147.10 (one of the symptoms of fever due to deranged ślesma and vīrya); 147.11 (in fever due to deranged ślesma and pitta); 147.17; 147.23.
tamaka	a kind of cough (asthma)	I. 150.3; 150.11.
tarkārī	Sesbania aegyptiaca	I. 169.11 (controls cough).
tāpya	mineral substance obtained from Tāpīr.	I. 202.63
tāmbūla	betel, arecanut etc. [Piper betle leaf etc].	I. 177.23. (remedy for sore-mouth due to); 191.12 (,,); 177.63 (as a remedy); 178.1 (as charm); 178.2 (,,); 178.15 (,,); 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I. 173.3 (quality of).
tikta (ka), tiktī	a kind of taste (bitter).	I. 173.17 (things which are). 175.6 (use of); 177.22 (use of vegetable of the quality of);
tiktaghṛta	ghee prepared with bitter herbs.	I. 171.33 (use of).
tiktatumbī	a bitter gourd. (<i>Lagenaria vulgaris</i>)	I. 202.57.
tiktavallikā	Sansevieria Roxburghiana	I. 202.18.
tiktā	name of a medicinal plant. See Monier Williams	I. 171.32 (use of decoction of); 175.17 (,,); 202.20; 202.83.
tiktakṣī	?	I. 202.48,

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tiktälävu	<i>cf. tikta tumbi</i>	I. 202.57.
tintidiphala	fruit of Tamarindus indica	I. 169.23 (quality of); 173.6 (use of).
tinduka	Diospyros embryopteris.	I. 169.27 (use of); 173.19 (,,); 192.47 (,,).
timira	partial blindness.	I. 147.10 (as a symptom of a type of fever); 171.56 (remedy for); 171.57 (,,); 171.58 (,,); 171.62 (,,); 177.3 (,,); 177.4 (,,); 177.6 (,,); 177.7 (,,); 177.11 (,,); 177.15 (,,); 185.33 (,,); 192.41 (,,).
tila	<i>Sesamum indicum</i>	I. 169.47 (use of the oil of); 170.21 (use of); 171.22 (,,); 172.26 (,,); 176.16 (,,); 177.2 (use of flowers of; in the treat- ment of disease of eyes); 177.55 (use of oil of); 177.56 (use of); 177.61 (use of oil of); 177.73 (use of); 178.21 (use of oil of); 182.5 (use of); 182.26 (,,); 184.7 (use of oil of); 184.15 (,,); 185.3 (merits of using the black variety in homa); 185.4 (merits of using in homa); 185.29 (use of oil of); 185.31 (,,); 186.1 (use of); 186.12 (use of the black variety of); 190.22. (use of); 191.23 (,,); 201.7; 201.10.
tilaka	<i>symplocos</i> <i>racemosa</i> ?	I. 171.40. 177.66 (used as a churn); 178.7 (,,); 178.19 (,,); 182.19 (,,); 185.9 (,,); 185.10 (,,); 185.11 (,,); 185.12 (,,).
tugäskäsrī	<i>tabashir</i> (bamboo manna)	I. 202.30.

tundil-	rikā	momordica	I.202.81.
		monadelpha	
undi		a kind of gourd?	I.202.81.
tumbini,	tumabī	the gourd	I.172.4 (fruit of; use of). 181.8.
		lagenaria vulgaris.	
tyiyaka		a kind of fever	I.147.43; 147.56 (nerves
		tertian).	affected by); 170.6 (remedy
			for); 170.7 (,,);
tyā		thirst	I.147.11 (as a symptom of a
			kind of fever); 147.16 (,,);
			147.23 (,,); 170.43 (remedy
			for); 173.31 (,,); 183.11 (,,).
tjant		sansaviera	I.202.18.
		Roxburghiana?	
tañi		oil	I.169.62; 173.25; 173.28; 173.
			31; 174.1; 174.12; 174.18;
			174.19; 174.23; 176.6; 176.11;
			177.19; 177.33; 177.42; 177.75;
			179.8; 182.10; 184.21; 187.9;
			191.16; 192.6; 192.7; 192.9;
			192.11; 192.12; 192.13; 192.14;
			192.22; 192.30; 192.42; 192.46;
			192.48; 193.7; 201.14; 201.18;
			201.32.
trapuña		coloquintida and	I.169.19 (effect of).
		other cucumbers	
trikātu (ka)		the three spices	I.171.59; 172.26; 177.7; 182.26
		(black and long	185.27; 185.31; 193.1; 193.4.
		pepper and dry	
		ginger).	
trikaetaka	(+ "kāta)	Asteracantha	I.170.55 (used as a remedy).
		longifolia	
trijataka		the 3 spices	I.202.68.
		(mace, cardomons	
		and cinnamon)	
triputa (ti)		a kind of pulse	I.202.47; 202.70.
		(lathyrus sativus)	
		or elettaria	
		cardamomum	

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triphalā	the 3 myrobalans	I. 167.57 (as a remedy for all fruits of termi- diseases); 167.58 (use of); 167.60; nalia chebula, T ^o 170.24; 170.33; 170.34; 170.41; Bellerika, and 170.47; 170.48; 170.52; 170. phyllanthus 57; 170.58; 170.72; 170.77; Emblica 171.2; 171.4; 171.7; 171.8; 171.12; 171.22; 171.23; 171.28; 171.31; 171.32; 171.37; 171.38; 171.42; 171.44; 171.45; 171.51; 171.56; 171.57; 171.58; 171.59; 172.26; 172.27; 172.40; 173.19; 174.4; 174.14; 175.8; 175.11; 175.17 (?); 176.8; 176.9; 177.7; 177.83; 181.3; 182.23; 183.5; 184.4; 184.11; 184.14; 185.20; 185.28; 185.31; 185.31; 186.9; 187.7; 190.11; 190.31; 192.2; 192.39; 193.3; 193.13; 201.12; 201.18; 201.25; 201.33; 202.26.
tribṛt	cf trivṛt?	I. 170.24 (as a remedy)
tribhaṅgī	?	I. 202.47.
trivṛt	Ipomoea	I. 170.49 (as a remedy); 192. Turpethum 26; 193.8; 202.47.
trisugandhi (= ^o jāta)	the 3 spices (mace, cardamoms and cinnamon	I. 202.68.
tryāhika	fever	I. 189.13 (charm for cure o.)
tryuṣaṇa (=trikāṭu)	see trikāṭu	I. 170.21 (effect of); 170.52 (use of); 182.25; 192.24; 192.40; 192.43; 202.13.
tvac	bark; cinnamon.	I. 170.74 (decoction of); 170.78 (use of); 171.30; 183.1; 183.13 (use of the leaf of); 185.26; 202.20; 202.68.
dārīśa (ka)	a common fly.	I. 191.5 (remedy for the bite of); 191.9 (,,).
dāṇḍapatānaka	a type of rheu- matism	I. 166.40

dadru	a kind of leprosy	I. 164.9; 164.10; 164.24 (symptoms of); 171.19 (ointment for); 171.20; 190.11; 190.13; 192.29.
dadhi	curd	I. 169.42 (quality of); 171.57; 171.65; 172.21; 173.7; 182.1; 182.22; 182.25; 184.4; 186.1; 187.5; 188.4 (of buffalo; use of); 193.8; 201.10.
danta	tooth	I. 171.45 (remedy for ache of); 173.8; 177.20 (remedy to strengthen); 177.22 (remedy for wounds of); 177.28 (remedy to remove the infection of); 177.29 (remedy which prevents the shaking of); 177.31; 179.1; 179.2; 181.10; 184.31; 185.37; 189.2; 191.21; 192.19; 201.35.
dantī (tikā)	croton	I. 171.14 (use of fruit of) 186.8
	polyandrum	(use of); 202.32.
dardura	frog	I. 191.19 (remedy for the poison due to).
daśamūla (li)	the ten roots [triṅgatāka, both kinds of bṛhatī, pṛthak- parṇī, vidāri- gandhā, bilva, agnimantha, tuṇ- ṭuka, pāṭalā kaśmarī]	I. 170.42 (use of the decoction of) 171.64 (,); 172.12 (,); 173.22 (use of); 174.15 (,).
daṣṭaka	?	I. 202.83.
dāḍīma	punica	I. 169.20 (effect of); 169.59 (,); 172.35 (use of); 173.6 (,); 176.17 (,); 177.17 (use of the flower of); 202.45
	granatum	
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of); 170.58 (,); 171.53 (in oint-

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		ment); 179.6; 192.15; 202.77. see dārvī and devadāruka.
dāruniśā	a species of curcuma.	I. 202.32.
dārvī	Curcuma Aromatica or Xanthorrhiza.	I. 170.58 (use of decoction of); 170.72 (effect of); 170.78 (,,); 171.52 (use in ointment).
dāha	burning sensation	I. 147.24 (fever caused by); 147.27 (caused by inhalation of poison); 147.28 (a symptom of a fever); 147.31 (precedes a fever); 177.36 (remedy for); 183.11 (,,); 173.13 (things whose excess use cause).
dāhasūla	internal heat ?	I. 170.47 (remedy for).
digbhrama	perplexity	I. 147.31 (precedes a fever).
dīpana	digestive, stimulating	I. 168.20; 168.21; 168.46 (the roots of 5 herbs which are); 170.44; 170.61; 173.13; 173.17
dīpyaka	a species of plant	I. 202.18.
dīrghvavṛnta	Colosanthes Indica	I. 202.26.
duḥ sparsā (=durālabhā)	Alhagi Maurorum	I. 202.54
dugdha	milk	I. 172.12; 177.29; 177.39; 184.18; 185.19; 187.3; 190.25; 191.9; 191.11; 201.20.
durālabhā (duḥsparsā)	Alhagi Maurorum	I. 175.4 (decoction of); 175.5; (use of); 178.21 (,,); 202.54
durgandha	bad smell	I. 192.23 (remedy for).
duṣṭa	synonym of disease (vyādhī)	I. 146.2.
dūrvā	Panicum Dactylon	I. 164.23 (a kind of <i>kusṭha</i> resembles); 170.78 (use of); 171.29 (,,); 172.6 (,,); 172.17 (,,); 173.23 (,,); 177.17 (,,); 184.17 (used in charm); 190.13 (use of); 190.23 (,,); 190.32 (,,); 201.23 (use of; in the treatment of horses).

devakāśṭha	Pinus Devadāru or some other wood.	I. 170.2 (use of); 202.77
devatāḍaka	Lipeocercis Serrata	I. 202.59.
devadāru (ka)	Pinus Devadāru	I. 173.12 (use of); 174.8; 175.11; 176.11; 180.2; 183.2 183.6 (used in decoction); 185.35 (use of cūrṇa of); 191.22; 192.8; 192.26; 193.3 193.6; 202.77.
doṣa	disorder of the humours	I. 146.5 (the disease remains lodged with the characteristic); 147.8 (the advance of which after 8 days as characteristic of a fever).
dravanti	Anthericum Juberossi	I. 173.15 (use of).
drākṣa	vine (<i>Vitis vinifera</i>)	I. 173.2 (quality of); 169.29 (effect of); 193.11 (as a remedy); 193.12 (,,); 193.13 (,,); 202.30.
drāvaya	distillation	I. 202.43.
drumatvac	tree bark or bark of <i>Erythrina Indica</i> .	I. 171.30 (use of)
dvijayaṣṭi = (yaṣṭi madhu ?)	liquorice ? (<i>Glycyrrhiza glabra</i>)	I. 186.5 (the root of which is used as remedy for swelling in neck).
dhanakṛt	?	I. 202.41.
dhanya (ka), dhanyāka	Coriandrum Sativum	I. 169.32 (as a remedy); 170.2; 170.14; 170.52; 171.35; 175.8; 175.9; 177.19; 177.21; 183.11; 192.24; 193.6.
dhanvayāsa (yavāsa)	Alhagi Mauro-rum cf. <i>Fagonia Arabica</i>	I. 202.54.
dhanvi	?	I. 202.8.
dhūtaki	Grislea Tomen-	I. 179.5 (used in oil); 181.10

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	tosa	(use of the flower of); 182.7 (use of); 184.15 (,,); 202.27.	
dhātu	an essential ingredient of the body	I. 173.28 (remedy for the decline of); 174.7.	
dhātukāśī= (०काशी)	red-sulphate of iron	I. 202.62.	
dhātri	Emblica officinalis	I. 170.31 (use of the black variety of); 170.45 (,,); 170.55; 170.58; 171.20; 171.25; 171.26; 171.31; 171.52; 172.7; 172.13; 172.24; 172.26; 202.25.	
dhānya	grain	I. 159.14 (newly harvested; as a cause of <i>prameha</i>). I. 202.5	
dhāmanī	Hemionitis Cordifolia	I. 172.37 (use of); 202.58.	
dhāmārgavah	Luffa foetida or a similar plant	I. 170.69 (use of); 177.19 (use of); 180.9 (,,); 184.20 (use of Nus; or D. nilllum- matu)	I. 184.21 (use of the flower of); 191.20.
dhustūra (ka)	thorn apple (Datura Alba, Nus; or D. nilllum- matu)	I. 177.84 (use of); 178.20 (of a flower, as a charm); 180.10; 184.6; 184.22; 185.14 (as a charm); 193.15 (as a remedy.)	
dhūpa	an incense	I. 190.30 (of certain herbs; the inhalation as a remedy).	
dhūma	smoke	I. 202.10; 202.41.	
dhṛṣṭa	?	I. 202.80.	
naktamāla (=karañja)	see karañja	I. 192.21 (use of). I. 202.20.	
nakhī	Unguis Odoratus	I. 169.36 (qualities of the waters of).	
nata (=tagara)	See tagara	I. 202.42.	
nadī	river	I. 202.9 (qualities of),	
nadikrāntī (=nadikāntā ?)	Eugenia Jambo- lana ?		
nandīvṛkṣa (=tagara)	see tagara		

nayana	eye	I. 177.6 (ointment for).
naladaṁśana	?	I. 202.77.
navanīta	butter	I. 169.43 (use of); 177.56 (of a buffalo; use of); 178.23 (,); 180.7 (,,); 182.2 (,,); 182.8 (,,); 182.22; 184.2; 186.12; 187.11; 190.3 (of a buffalo; use of); 190.4; 190.16 (of a buffalo; use of).
nasya	sternutatory	I. 172.30 (one of the five kinds of treatment); 170.4 (use of); 177.18 (,,); 177.56 (,,); 177.65
nāgakeśara (or nāga)	Mesua Roxbur- ghū. or M. ferrea	I. 178.1 (used as a charm); 202.22; 202.68.
nāgapuṣpa	name of several plants, cf.	I. 180.1 (use of incense of).
nāgakeśara		
nāgabalā	Lagopodi- uraria oides	I. 175.12 (use of cūrpa of); 185.19 (use of); 190.4 (,,); 202.4; 202.50.
nāgara (rī)	dry ginger (zingi- ber officinale)	I. 170.2 (use of); 170.11 (,,); 170.12 (,,); 170.22 (,,); 170.32 (,,); 170.42 (,,); 170.53 (,,); 170.55 (,,); 172.39; 175.12 (,,); 192.13 (,,); 192.15 (,,); 202.69.
nāgarāṅga	Citrus	I. 169.20 (quality of the fruit of); 172.35 (effect of).
nāgeśvara	Aurantium cf. nāgakeśara.	I. 176.11 (use of); 185.13 (used in incense as a charm); 191.22 (use of).
nāḍī (qī)	a fistulous sore ?	I. 171.1 (remedy for); 171.2 (,,); 171.3; 171.23; 188.3; 188.4
nāḍica	colocasia artiquorum	I. 169.14 (quality of)
nādeyī	?	I. 202.11 (another name of Jalajambū).
nābhi	navel	I. 172.10 (an ointment for); 172.15 (remedy for swelling)

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		of); 182.27 (an ointment for); 193.10 (remedy for pain in).
nārikela	cocoanut (<i>cocos nucifera</i>)	I.169.28 (quality of); 173.3; (,,); 189.12 (use of the flower of).
nāri	women	I.160.33 (effect of deranged vāta (wind) in); 170.60 (remedy for certain diseases of); 172.10 (remedy for easy child-birth for); 177.66 (a charm for); 180.8 (prescription for making them strong); 182.27 (an ointment for easy child birth for); 189.3 (remedy for certain disease of).
nālika	lotus flower ?	I. 169.11 (as a remedy);
nidāna	symptoms	I.146.1; 146.3 (of a disease; the five constituents of); 146.4 (synonym of); 146.13 (description of); 147.5; 148.1 (of <i>rakta-pitta</i>); 150.1 (of <i>śvāsaroga</i>); 151.1 (of <i>hikkāroga</i>); 152.1 (of <i>yakṣmaraga</i>); 153.1 (of <i>arocaka</i>); 154.1 (of <i>hṛdroga</i>); 155.1 (of <i>madātyaya</i>); 156.1 (of <i>arśas</i>); 157.1 (of <i>atisāra</i> and <i>grahāṇī</i>); 158.1 (of <i>mūtrāghūṭā</i>); 159.1 (of <i>prameha</i>); 160.1 (of <i>vidradhi</i>); 161.1 (of <i>udararoga</i>); 162.1 (of <i>pāṇduśoṭha</i>); 163.1 (of <i>visarpāḍi</i>); 166.1 (of <i>vātavyūḍhi</i>); 167.1 (of <i>vātarakta</i>).
nidigdhikā	small cardomoms (<i>solanum Jacquini</i>)	I.170.56 (use of the juice (<i>rasa</i> of)); 202.5.
nidrā	sleep	I.147.12 (in day, as a symptom of a kind of fever); 147.13 (always or not at all as a symptom); 147.28 (loss of sleep

		as a symptom of particular fever); 177.41 (<i>anasya</i> which induces); 177.42 (,,).
nimba	Azadirachta Indica	I.167.59 (use of leaf of); 170.47 (use of); 170.71 (use of leaf of); 171.6 (used as a remedy); 171.8; 171.13; 171.28; 171.31 (used in decoction); 171.46; 171.54; 171.59; 172.33; 173.16; 174.4; 174.13; 175.8; 175.11; 175.15; 177.4 (use of the leaf of); 177.63 (use of the root of); 177.65 (use of the leaf of); 178.8 (use of leaf as a charm); 178.19 (use of; as a charm); 178.22 (use of the smoke of stick of); 179.9 (use of the leaf of); 183.19 (use of the leaf of); 185.31 (use of the leaf of); 188.10 (use of the leaf of); 190.9 (,,); 191.21 (use of the decoction of the bark of); 192.31 (use of the leaf of); 193.4 (use of); 193.6 (,,); 201.6 (use of leaf of); 201.10 (,,); 201.11 (,,); 201.12 (,,); 201.38 (,,); 202.84.
nirāha	enema not of oily kind.	I. 172.42 (on the administration of).
wirguṇḍī	Vitex Negundo	I. 169.11 (use of; 169.59 (,,); 170.28 (,,); 170.68 (on the use of the root of); 170.76; 171.3; 174.4; 174.13; 184.9; 184.35; 202.37; 202.81.
nirhomati nīṣā	baldness Curcuma longa	I.185.35. See <i>khalvāṭa</i> . I. 170.58 (use of); 171.19 (,,); 172.17 (,,); 172.21 (,,); 174.20;

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		the 2 kinds of); 192.31 (use of).
nīskvātha	decoction	I. 172.22. See also kvātha.
nīṣyandana	an oil to drip	I. 174.18 (use of).
taila	down	
nīra	water	I. 177.13; 193.13 (effect of hot).
nīla	Indian fig tree ?	I. 171.65 (use of); 202.37; 202.50 (nilavarṇa). See nīlī.
nīlameha	a kind of urinary disease	I. 159.24 (symptoms of).
nīlavalli	Vanda Roxburghii	I. 202.33.
nīlikā	fever manifest in water	I. 147.3.
nīlī (likā)	Indigo plant	I. 170.38; 171.41; 176.8; 176.9; 177.11; 177.15; 177.28 (use of decoction of); 191.8 (use of the root of).
nīlotpala	blue lotus	I. 178.6 (use of the incense of); 178.15 (as a charm); 181.5 (as a remedy); 202.39.
nīvāra	rice grown without cultivation	I. 169.3 (use of)
netra	eye	I. 147.19 (cause of redness in); 171.53 (external application for the diseases of); 171.55 (decoction for the diseases of); 171.58 (remedy for the diseases of); 171.60 (,); 177.12. (ointment for the diseases of); 177.12 (remedy for all diseases of); 177.13 (,); 179.11 (,); 202.62 (,).
nāipāli	fruit of wild date tree ?	I. 202.64.
nyagrodha (vāṭa)	Ficus Indica	I. 170.72 (use of); 202.7.
pakṣāghāṭa	a kind of rheumatism	I. 166.37.

pañkaparpañi	? pañka, parpañi	I. 202.63. (a kind of fragrant earth ?)
pañcakarma	the five kinds of	I. 172.30. treatment in medicine
pañcakola	the 5 spices (long	I. 170.21 (use of); 202.69. pepper, its root, Piper chaba, plumbago and dry ginger)
pañcamūla (li)	bilva and others	I. 171.50; 175.14 (use of decoction of). (the five roots)
pañala	cataract, a film	I. 177.4 (remedy for); 177.15 over the eyes.
		(,,); 185.33 (,,); 185.35 (,,); 189.1 (,,); 192.41.
pañola (li)	Trichosanthes	I. 169.17 (use of); 171.6 (,,); Dioeca
		171.13 (,,); 171.28 (,,); 171.32 (,,); 171.38 (,,); 171.41. (,,); 171.46 (,,); 173.24 (,,); 175.8 (use of leaf of); 175.11 (use of); 175.17 (,,); 179.11 (,,); 192.31 (use of leaf of); 192.39 (use of) 193.6 (,,); 201.11 (,,); 201.12; 202.84.
patraśuka	?	I. 202.45.
patrāṅga	Caesalpinia	I. 179.1 (use of)
	Sappan (red sandors)	
patrī	any thin leaf or	I. 202.24.
	plate of metal or gold ?	
pathya	wholesome diet	I. 169.33; 172.33 (things which are); 202.25.
padma (ka)	lotus	I. 169.15 (use of the leaf of), 173.24 (quality of); 174.5 (,,); 181.5 (,,); 183.11 (,,); 192.22.
panasa	Artocarpus	I. 169.28 (quality of).
	Integrifolia	

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payaḥ	milk	I. 170.65 (use of); 170.66 (,,); 171.60 (,,); 172.25 (,,); 172.33 (,,); 181.1 (,,); 181.10 (,,); 184.13 (,,); 184.29 (,,); 192.37 (,,); 192.38 (,,); 193.8; 201.18 (use of; in the treatment of horses).
parīṇāma (ārti, śūla)	pain due to indigestion, colic.	I. 170.48 (remedy for); 182.6 (,,); 185.20 (,,).
parkatī	Ficus Infectoria	I. 202.8.
parṇī (leaf of palāśa ?)	Butea Frondosa	I. 192.5 (use of decoction of); 192.8 (used in oil); 202.36.
parpaṭa (ti) ka (kā).	a red colouring Oldenlandia	I. 170.11 (use of); 170.13 (,,); 171.31 (,,); 171.36 (,,); 175.4 (,,); 175.5 (,,); 175.9 (,,); 175.13 (,,); 175.15 (,,); 192.39.
palāṅkaṣa (śā)	name of various plants (Astera- cantha Longi- folia etc.).	I. 202.23; 202.78.
palāṇḍu	an onion (Allium Cepa)	I. 193.1 (use of).
palāśa	Butea Frondosa	I. 170.69 (use of); 171.56 (use of the roots of); 177.15 (use of); 178.27 (use of seeds of); 186.11 (use of); 187.1 (use of the leaf of); 187.11 (use of the seeds of); 189.5 (use of the roots of); 192.7 (use of).
pallava (ka)	twigs	I. 171.46 (from the five trees; use of); 172.5 (,,).
pavana	wind (one of the 3 humours in the body).	I. 147.9 (effect of the deranged); 147.25; 147.34; 150.3; 150.6; 151.4; 156.49; 160.16; 160.30.
pākala	the fever mani- fest in the elephant.	I. 147.3.
pācana(ka)	digestive medicine	I. 170.2; 173.7; 173.10.
pāṭala	Bignonia Suaveolens	I. 168.46 (use of the root of) 192.4.

pāthā	Clypea Hernandifolia	I. 170.11 (use of); 171.44 (,,); 172.10 (,,); 175.17 (,,); 177.59 (use of root of); 183.2 (use of); 189.19 (use of root of); 193.12 (use of).
pāṇḍu	jaundice	I. 162.14 (symptoms of); 162.8; 162.18; 162.19; 162.28; 170.23 (remedy for); 171.67 (,,); 184.29 (,,); 186.4 (,,); 190.26 (,,); 192.3 (,,).
pāda	foot	I. 177.51 (an ointment for; to remove heat).
pādadāha	burning sensation in the feet	I. 166.53 (as an indication of a rheumatic disease).
pādharṣa	a kind of rheumatism (numbness of the foot)	I. 166.52.
pāpmā	synonym of <i>vyādhī</i> . synonym of <i>jvara</i>	I. 146.2 I. 147.1
pāmā	scab (a kind of mild-leprosy).	I. 164.9; 164.27 (symptom of); 171.3 (remedy for); 171.29 (,,); 183.15 (,,); 190.13 (,,); 190.16 (,,); 192.29 (,,); 193.7.
pārada	quick-silver	I. 202.65.
pāravata	a pigeon	I. 185.24 (use of the eyes of) I. 185.16 (use of the excreta of).
pāribhadraka	Erythrina Fulgens	I. 192.4 (use of).
pārulyāmūlaka	?	I. 171.47 (use of).
pārtha	Terminalia Arjuna	I. 202.8.
pārśvasūla	pain in the side (pleurisy)	I. 192.10 (remedy for)
pālaṅki	Beta Bengalensis.	I. 169.16 (use of); 173.19 (,,).
pāṣāṇabhedaka (^c bheda)	Plectranthus scutellarioides	I. 170.54 (use of); 176.6 (,,); 202.34.

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picuka	Vangueria spinosa	I. 202.71.
piñjata	the mucus or excretion of the eyes	I. 177.6 (remedy for the con- trol of); 177.10.
piḍaka	carbuncle (small boil, pimple).	I. 159.12 (10 kinds of); 159.31 (cause for certain kinds of);
pitta	biles; one of the humours.	I. 146.17 (causes for the derangement of); 147.9; 147.11 (symptoms of fever due to); 147.16; 147.21 (a kind of fever caused by the derange- ment of); 147.22-23; 147.29; 147.37; 147.18; 147.56 (head- ache caused by); 147.76; 147.78; 147.79; 148.2 (the reason for the derangement of); 148.9; 149.1; 149.7 (effect of); 152.5; 152.16; 154.4 (symptom of disease of the heart due to deranged); 154.03 (,,); 154.8; 169.14 (things, the consump- tion of which cause); 172.36 (,,); 155.10 (as a cause of dise- ase); 155.13 (,,); 155.21; 156.9; 156.22; 156.27 (description of piles due to deranged); 156.34 (symptoms of piles due to) 156.57; 157.22; 158.5; 158.7; 158.13; 158.35; 158.37; 158.38; 159.1 (6 kinds of <i>parmeha</i> caused by); 159.10 (symptoms of <i>meha</i> caused by); 159.16; 159.31; 159.37; 160.8 (sympt- oms of abscess due to); 160.44 (,,); 160.11; 160.12; 160.25; 160.51; 168.4-5 (causes for the enrageinent of); 163.18; 168.33; 170.74 (remedy for);

		171.66 (,,); 172.38 (,,); 173.26; 173.31; 177.36 (remedy for fever caused by); 177.45 (,,); 183.11 (,,) 184.37; 190.17; 201.8; 201.18; 201.21; 201.26.
pippali	piper longum (= tilkṣṇataṇḍula)	I.169.11 (effect of); 169.30 (,,); 170.20 (as a remedy); 170.24 (,,); 170.32 (,,); 170.50 (,,); 170.63 (,,); 170.65 (,,); 171.33 (use of); 171.34 (,,); 171.36 (,,); 171.58 (,,); 171.63 (,,); 172.29; 173.23 (effect of);
pitakaṣṭa		
pitaśāla		
pītikā		
pīnasa	cold	
piluparīt		
pīvarī	Desmodium Gangeticum ?	

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? puṭa (samjñā)	fold ?	I. 202.70.
puṇḍarīka	a kind of leprosy	I. 164.9; 164.26 (symptoms of).
putriṇī	one of the 10 kinds of prameha, (carbuncle)	I. 159.12; 159.29 (symptoms of); 159.30 difficult to endure).
punarnavā	Boerhavia Procumbens	I. 167.59 (use of); 170.46 (,,); 170.65 (,,); 173.16 (,,); 173.21 (,,); 174.4 (,,); 184.12 (,,); 184.17 (,,); 190.6 (use of the root of white variety of); 191.1 (,,); 192.5 (use of); 192.9 (,,); 192.43 (,,); 193.11 (,,); 202.3.
Pura	?	I. 202.23; 202.78.
purīṣa	excrement	I. 177.70 (used as an evil charm); 190.21 (of a buffalo; use of).
puṣkara	Nelumbium speciosum (blue lotus)	I. 173.2 (quality of the seed of); 175.12 (use of); 202.54 (the root of).
puṣpa	flower	I. 171.61 (use of a variety of); 178.20 (use of incause of); 182.19 (used as charm); 185.17 (any five of red colour; used as charm); 202.66 (^o rasa).
	a disease of the eye	I. 177.4 (remedy for); 185.33 (,,).
puṣpakāśīsa (kasīsa)	green or black sulphate of iron	I. 202.62.
puṣpagarbha	in women.	I. 178.27 (remedy for).
pūga	arecanut (Areca Catechu).	I. 171.56 (use of); 186.7 (,,); 192.20 (,,)
pūtika	Basella Rubra	I. 202.80.
pūrvavarūpa	incubative stage (symptom of occurring disease)	I. 146.3 (one of the five essential categories in respect of disease).
pr̥śniparṇī (^o parṇikā)	Hemionitis Cordifolia	I. 168.47 (use of the root of); 170.11 (use of); 170.13 (,,).
pr̥ṣṭhaśūla	pain in the back.	I. 185.21 (remedy for).

pratimaisa	one of the pañcakarma in āyurveda. (a kind of powder used as sternutatory ?)	I. 172.30.
pratiśyāya	catarrh	I. 171.51 (subdued by fasting).
pratyakpuṣṭī	Achyranthes	I. 202.51.
	Aspera	
pratyaya	a synonym of <i>nidāna</i>	I. 146.4
prapunnaḍaka	Cassia Tora or Cavir Alata.	I. 171.20 (use of the seed of).
prameha	urinary disease	I. 158.4; 159.1 (symptoms of); 159.12; 159.15; 159.32; 172.34 (remedy for); 186.1 (,,).
pralepaka	a kind of hectic or slow fever	I. 147.73 (symptoms of).
pravapana	one of the pañcakarman in āyurveda. (scattering)	I. 172.30.
prasara (ri) नी	Paederia Foetida	I. 174.13 (use of the <i>rasa</i> of); 192.4 (use of).
prahāra	a cut, a wound	I. 177.57 (remedy for); 177.61 (remedy for pain due to); 188.1 (remedy for).
prākṛta	a type of fever	I. 147.33; 147.36 (description of).
prāgrūpa	genesis of a disease (previous symptom of)	I. 146.4 (marked by the symptoms of a disease).
prāci	?	I. 202.42.
priyaśīgu (०क्ष) (=kañku)	Panicum Italicum	I. 169.3 (use of); 178.11 (used in charm); 178.19 (,,); 179.5 (use of); 180.1 (,,); 185.17 (used in charm); 192.21 (use of); 193.4 (,,); 202.70; 202.79.

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priyāla (ka),	the tree	I. 169.27 (quality of); 172.35
priyālā	Buchanania	(,,); 173.3 (,,); 170.27 (use
	Latifolia	of).
pliha	spleen	I. 148.4; 170.62 (remedy for disease of); 170.64 (,,); 183.16 (,,); 183.18 (,,); 184.36 (,,); 190.5 (,,); 192.3 (,,); 192.46 (,,); 193.10 (remedy for pain in).
phalatrīka		See triphalā.
phalinī		See priyañgu.
phalguka	Ficus Opposite- folia.	I. 180.6 (use of).
phāñita	molasses (inspi- sated juice of sugarcane)	I. 169.51 (effect of).
badara (ri)	Zizyphus Jujuba	I. 169.27 (effect of); 170.27 (use of); 172.4 (use of the leaf of); 173.23 (use of); 177.9 (use of the root of); 190.30 (use of incense of); 192.48 (used in decoction); 193.13 (use of).
badhira	deaf	I. 174.10 (remedy for); see also bādhirya.
barhin	peacock	I. 193.14 (use of the excrement etc. of).
balā	Crataeva Rox- burghii	I. 170.11 (use of); 170.14 (,,); 170.46 (,,); 173.2 (quality of); 173.21 (the use of two kinds of); 174.4 (the use of); 174.5 (,,); 174.9 (,,); 184.33 (,,); 190.29 (use of the root of); 192.5 (used in decoction); 192.8 (use of); 192.21 (,,); 202.42.
bahupatra	name of many plants.	I. 202.44.
bahuvāra	Cordia Myxa	I. 202.40.

bākuci	Cyamopsis Psoralioides	I. 184.31 (use of the root of).
bādhirya	deafness	I. 192.14 (remedy for); 192.18 (,,); 192.45 (,,); 201.22 (of horses; remedy for).
bāla, bālaka, bāla	name of many plants.	I. 173.23 (use of); 174.14 (,,); 174.17 (,,); 177.21 (,,); 180.11 (,,); 188.3 (use of the root of); 202.10 (fruit of).
bāhu	arm	I. 190.2 (remedy for pain in).
bāhuka	a kind of rheu- matism	I. 166.41 (cause of).
bāhustambha	numbness in the arm	I. 176.16 (remedy for). See also bhujastambha.
bāhyavāta	a kind of rheu- matism	I. 166.48 (also called <i>ārus- tambha</i> ; remedy for).
bīḍāla	cat	I. 178.9 (use of the blood of); 193.14 (use of the excrement of).
bibhitaka, baibhitaka	?	I. 178.4 (use of the root of); 185.33 (use of); 190.28 (,,); 193.12; 202.25.
bilva(ka)	Aegle Marmelos	I. 168.46 (use of the root of); 169.12 (effect of); 169.27 (,,); 170.11 (,,); 175.14 (use of); 177.11 (use of); 177.74 (,,); 180.1 (,,); 184.12 (,,); 186.12 (use of the fruit of); 190.32 (use of the root of); 192.4 (use of); 202.73 (fruit of); 205.48 (use of).
bījāla	bijaka ?	I. 202.35.
bījapīrañā (= mātolungā)	Citrus Medica	I. 169.24 (effect of), 176.8 (use of).
bīra hāpa	nourishing food	I. 169.62 (to be used with flesh).
bīrahī	Solanum Indicum	I. 167.59 (use of); 168.47 (use of the root of); 170.2 (use of the 2 kinds of); 170.46 (,,); 174.4 (use of); 176.15 (,,);

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		176.17 (use of the fruit of); 177.35 (use of); 177.40 (use of the fruit of); 177.48 (use of the root of); 192.4 (use of); 202.5.
bṛhatphalā	Luffa Graveolens	I. 202.10. See koṣṭakī
bṛhannimba	cf mahānimba	I. 202.18.
baibhitaka		See bibhitaka.
bodha (==jyotiṣmati?)	Cardiospermum Halicacabum ?	I. 202.82.
brahmadaṇḍī	Echinops echina- tus	I. 173.22 (quality of), 178.1 (used in charm); 178.12 (,,); 178.13 (use of); 182.20 (used in charm); 182.26 (use of deco- ction of); 184.11 (use of the root of).
brahmayaṣṭī, brāhmaṇa- yaṣṭikā	Clerodendrum Siphonanthus. or Ligusticum Ajowan	I. 188.5 (use of the fruit of); 202.17.
brahmaśuvar- calā	Helianthus or Clerodendrum Siphonanthus	I. 174.1 (its use in the prepara- tion of brāhmighṛta).
brāhmī (mīka)	name of various plants (e.g. Cle- rodendrum Si- phonanthus, Ruta Graveolens) or Hydrocotyle Asiatica.	I. 170.36 (use of); 172.14 (,,); 174.1 (,,); 174.3 (^o ghṛta); 174.14 (use of); 192.34 193.2 (use of); 202.5.
bhagandara	a fistula in the arms or pudendūm	I. 171.2 (remedy for; 171.23 (,,); 174.18 (,,); 184.4 (,,); 186.8 (,,).
bhagastamba		I. 180.12 (ointment which causes).
bhagna	fractured	I. 171.9 (treatment for); 171.10 (food and drink for); 171.12 (remedy for).

bhadra	name of various plants	I. 179.10 (use of).
bhadradāru	Pinus Deodora	I. 202.31.
	See Dāru etc.	
bhallāka	Semecarpus Anacardium	I. 177.56 (use of). See below bhallātaka.
bhallāta (ka)	Semecarpus anacardium	I. 158.14 (stone in bladder resembling fruit and seed of); 171.22 (use of); 171.27 (,,); 177.46 (,,); 177.83 (,,); 180.10 (use of the flower of); 182.9 (use of); 202.9.
bhavyodbhava	a type of <i>hukkā</i>	I. 151.2; 151.3 (cause of).
bhārgī	clerodendrum	I. 170.31 (use of); 202.17.
	<i>Siphonanthus</i>	
bhīrn (=śatāvarī ?)	Asparagus Racemosus ?	I. 202.4.
bhujaṅgavarma	?	I. 188.10.
bhujaṅstambha	numbness (paralysis) of the arm	I. 171.63 (remedy for). See also bāhustambha.
bhūnimba	Gentiana chirata	I. 170.11 (use of); 170.12 (,,); 171.6 (,,); 171.8 (,,); 171.31 (used in decoction); 171.36 (,,); 192.39 (use of); 202.85.
bhūlata	?	I. 180.12 (use of the cūrpā of).
bhrūga, bhrūga- rāga, bhrūga- rāja (ka)	Eclipta prost- rata or E. Erecta. or wadelia calen- dulacea	I. 167.60 (use of); 171.41 (,,); 171.42 (,,); 171.58 (,,); 171.60. (,,); 172.26 (,,); 172.28 (,,); 172.43 (,,); 174.14 (,,); 176.2 (,,); 176.8 (,,); 176.9 (,,); 177.7 (,,); 178.14 (use of the root of); 182.15 (use of); 183.15 (use of the leaf of); 185.10 (used as a charm); 187.13 (use of the root of); 202.55,
bhrāma	giddiness	I. 147.10 (a symptom of a fever); 147.27 (cause of); 147.28 (a symptom of fever); 178.13 (things the excess use of which cause).

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bhramanti	?	I. 202.43.
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus	I. 169.7 (properties of).
	Aconitifolius	
makeruka	a type of parasitic worm	I. 165.13.
makṣikā	fly	I. 177.84 (incense which drives); 180.11 (use of the fumes of; to drive away mosquitos); 191.17 (ointment for the poison due to).
mafjan, majja	pith of plants	I. 171.42 (of mango; use of); 176.9 (,); 173.2 (quality of); 176.5 (use of).
	marrow of bones and flesh	I. 173.25 (prescription for the growth of),
mañjisṭhā (śhikā)	a kind of climbing plant used for dyeing. (<i>Rubia</i> Munjista).	I. 159.2 (the <i>meha</i> resembling the colour of); 174.5 (use of); 177.31 (,); 177.33 (,); 179.5 (,); 185.18 (,); 191.22 (,); 192.31 (,); 192.44 (,); 193.3 (,);
	a kind of meha	I. 159.2 (so called, on account of its resemblance with the <i>mañjisṭha</i> plant).
maṇipantha	rock salt (from Sindhu)	I. 202.60.
maṇḍa	scum	I. 169.54 (of fried rice; properties of); 184.4 (use of);
maṇḍaka	a kind of baked flour	I. 169.63 (properties of).
maṇḍala	a kind of leprosy	I. 164.8 (cause of); 164.17 (symptom of).
maṇḍukaparṇī (=brāhmaṇī)	Hydrocotyle Asiatica or H. Rotundifolia.	I. 172.25 (use of the juice of); 173.15 (use of)
maṇḍra	rust of iron	I. 170.48 (use of).
matsya	fish	I. 177.75 (use of the flesh of a variety of).

matsyāṇḍī	inspissated juice of the sugar-cane	I. 202.67.
matsyapittaka (Kaṭurohiṇī ?)	<i>cf.</i> Helle borus Niger	I. 180.5 (used as a charm).
mada	inebriety	I. 147.23 (caused in certain type of fever); 155.5; 155.7; 155.9; 155.29; 155.33; 191.12 (remedy for).
madana	Randia Dume- torum	I. 172.37 (use of); 180.9 (,,); 202.82.
madātyaya	any distemper due to in- toxication	I. 155.1 (symptom of); 155.10 (also caused by derangement of the three humours).
madya	intoxicating drink	I. 155.2 (properties of); 155.3 (,,); 155.4 (,,); 155.5; 155.14; 155.17; 155.22; 155.34; 169.53 (properties of); 191.12 (remedy to wean one from using).
madhu	honey	I. 169.11 (use of); 169.49 (properties of); 170.24 (as a remedy); 170.47; 170.48; 170.61; 170.71; 170.74; 171.7; 171.11; 171.14; 171.32; 171.34; 171.55; 171.60; 171.66; 171.67; 172.17; 172.23; 172.24; 172.27; 172.28; 172.31; 172.39; 173.1; 174.16; 175.8; 175.10; 175.15; 176.15; 177.1; 177.3; 177.21; 177.24; 177.28; 177.32; 177.33; 177.37; 177.41; 177.52; 177.65 (^o sāra); 177.67; 177.73; 178.5; 178.12; 178.23; 178.24; 179.7; 179.11; 180.2; 180.5; 181.3; 181.4; 182.8; 182.20; 182.25; 182.28; 183.4; 183.6; 184.18; 184.19; 184.33; 185.16; 185.20; 185.28; 185.33; 185.34; 186.1; 187.4; 188.11; 190.14; 190.26 (of yaṣṭi); 190.31; 190.32

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		191.10; 191.17; 192.16; 192.35; 193.2; 201.21; 202.66.
	sweetness	202.18 (things which have the property of). See also mūksika. I. 169.29 (properties of); 170.73 (use of); 171.43 (use of the fruit of); 171.65 (use of); 172.14 (use of); 173.3 (properties of); 174.5 (use of); 177.40 (,,); 179.5 (,,); 181.5 (,,); 184.14 (,,); 192.31 (used in decoction); 192.48 (,,); 202.27; 205.49 (use of).
madhuka (kā), madhūka (=yāṣṭī madhuka)	Glycyrrhiza Glabra	I. 159.5-8.
madhumeha	diabetes	I. 173.1 (things which have the quality of); 170.60 (the effete of drinking water which is). I. 202.53.
madhura	sweetness	
madhūrikā	Foeniculum vulgare or Anethum foeniculum	I. 202.5.
madhuśravā	Bassia Latfolia ?	I. 171.15 (use of); 171.18 (,,); 171.59 (,,); 171.9 (,,); 176.6 (,,); 177.4 (,,); 177.5 (,,); 181.2 (,,); 181.9 (,,); 182.10 (,,); 182.24 (,,); 184.14 (,,); 185.9 (used in charm); 185.29 (use of); 185.31 (,,); 190.29 (,,); 190.30 (,,); 191.15 (,,); 192.26 (,,); 192.41 (,,); 202.64.
manastālaka	?	I. 202.64.
mayūraka	blue vitriol (Cupric sulphate)	I. 202.51.
mari (rī) ca	Piper Nigrum	I. 169.30 (property of); 169.31 (use of); 170.21 (property of); 170.29 (use of); 170.43 (,,);

		170.45 (,,); 171.15 (,,);
		171.57 (,,); 176.15 (,,);
		177.4 (,,); 177.41 (,,); 179.9 (,,); 182.14 (,,); 182.22 (,,);
		183.1 (,,); 183.2 (,,); 183.3 (,,);
		185.26 (,,); 185.29 (,,); 188.10 (,,); 188.11 (,,); 190.16 (,,);
		192.1 (,,); 192.26 (,,); 202.12.
marut		see māruta.
markaṭī	?	I. 202.6.
maśaka	mosquito	I. 171.39 (fumes driving); 177.84 (,,); 180.11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169.8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I. 159.12; 159.28
masūri	see masūra	I. 202.46.
mastaka	head	I. 176.10 (remedy for the disease of).
mastu(ka)	sour cream	I. 169.42 (use of); 172.11 (,,).
mahati	one of the 5 types of Hikkā.	I. 151.2.
mahākāla	Trichosanthes	I. 191.6 (use of the root of);
	Palmata	202.57.
mahāghoḍā	Boswellia	I. 202.29.
	Thurifera	
mahājambū	a species of plant.	I. 202.10
mahān	one of the five types of cough.	I. 150.3
mahānimba	Ailanthus excelsa	I. 202.18.
mahāp̄stra	?	I. 202.45.
mahāmuṇḍitika	a kind of Spha- eranthus ?	I. 172.18 (use of decoction of) See also muṇḍitaka
mahār̄kṣa	Bombax	
	Malabaricum	
mahaśyamā	Ichnocarpus Frutescens ?	I. 202.46.

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mahāsaḥā	Glycine Labialis?	I. 202.7.
mahāsugan-dhikā	Piper Chaba?	I. 178.10 (use of the root of).
mahiṣā	buffalo	I. 193.14 (use of the smoke from the dung and urine of).
mahiṣākṣa	a kind of bdc-llium	I. 202.23; 202.78.
maha uṣadha	(an efficacious medicinal plant). Zingiber Officinale.	I. 179.6 (those which are); 202.12 (,,).
māṁsa	flesh	I. 159.14 (as a cause of <i>prameha</i>); 177.50 (use of); 177.75 (,,); 178.5 (of <i>khañjariṭa</i> use of); 201.21 (use of); 201.26 (,,).
	the fleshy part of	I. 171.10 (of black-gram; use of).
māñ sī = kak-koti ?	Nardostachys —Jatamansi	I. 174.8 (use of); 176.3 (,,); 180.1 (,,); 180.6 (,,); 184.14 (,,); 192.9 (,,); 192.26 (,,); 201.15 (,,); 202.77.
mākṣika	honey	I. 171.23 (use of); 182.3 (,,); 202.63. See also madhu.
māgadhika, māgadhi	Piper Longum	I. 169.29 (use of); 202.11.
māñjiṣṭha	a kind of meha	I. 159.2 (symptoms of).
mātulūṅga	Citrus Medica	I. 169.21 (use of); 172.17 (,,); 173.6 (,,); 177.24 (use of the petal of); 177.64 (use of the seed of); 178.25 (,,); 178.26 (,,); 179.8 (use of the juice of); 184.37 (use of the resin of); 192.17 (use of the juice of); 201.15 (,,).
māruta (marut)	wind-one of the 3 humours in the body.	I. 147.29 (effect of); 147.37 (fever due to); 148.13; 150.6; 151.3 (hiccup caused by);

		154.13 (heart disease caused by; symptoms of); 154.14; 155.15 (symptom of madātyaya caused by); 155.20 (,,); 156.17; 158.37; 159.16 (prameha caused by); 161.11; 166.19; 166.52 (pāda-harṣa caused by); 167.18; 167.39; 171.62. (remedy for pain due to); 173.27 (remedy for deranged).
mārjāra	a cat	I. 177.82 (use of flesh of); 180.9 (use of the excrement of); 186.9 (use of the bones of).
mālatī	Jasminum Grandiflorum and also other plants.	I. 171.46 (used in decoction); 172.5 (use of the flower of); 176.14 (,,); 185.18 (,,); 186.4 (use of the roots of);
mālūra	the bilva tree (Aegle Marmelos or Fesonia Elephantum).	I. 182.11 (use of the juice of).
māṣa, māṣaka	black gram (Phaseolus Radiatus).	I. 169.5 (properties of); 169.21 (,,); 171.10 (use of); 176.15 (,,); 182.4 (,,); 185.19 (,,); 192.42 (used in decoction).
māṣaparṇī	glycine debilis.	I.202.7.
misi (śatapuṣpi ?)	Anethum sowa and panmori (peucedanum graveolens	I.202.53.
mīnapittā	?	I.185.11 (used as a charm).
mukha	face	I.171.44 (remedy for the disease of); 171.46 (the decoction to be held in); 173.20 (remedy for dryness in); 177.20 (remedy for disease of); 177.21 (remedy for bad smell in); 177.22 (,,); 177.33 (prescription which adds lustre to); 184.26; 184.30

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		(remedy for the disease of):
		191.21 (remedy for the pain in);
		192.19 (remedy for impurity in).
mucukundaka	Pterospermum suberifolium	I.171.61 (use of the flower of).
mupditaka	sphaerantus hirtus	I.182.14 (use of).
munqdirikā mudga (gā)	a species of plant. phaseolus mungo	I.170.38 (use of the cūra of) I.156.45 (effect of); 169.5 (use of); 169.60 (,); 170.64 (,); 172.13 (,); 172.33 (,); 173.19 (used in decoction); 201.21-22 (used for diseases of the horses).
mudgaparpi	phaseolus trilobus	I.202.7.
murā	erythrina stricta ?	I.176.3 (use of).
muşali (lī) (muşalikā)	? curculigo	I.174.15 (use of); 182.5 (,);
	orchioioides ?	192.2 (use of).
musta	Cyperus Rotundus	I.170.11 (use of); 170.12 (,); 170.13 (,); 172.16 (,); 173.12 (,); 175.3 (,); 175.4 (,); 175. 6 (,); 175.7 (,); 175.8 (,); 175.11 (,); 175.13 (,); 177.21 (,); 177.40 (,); 179.7 (,); 182.14 (,); 192.16 (,); 192.39 (,); 202.16.
mūtra	urine of a cow of a ram urine of men	I.169.46 (use of); 171.18 (as a remedy); 171.19 (,); 183. 15 (,). I.176.13 (use of); 185.32 (of a goat; use of). I.170.57 (remedy for obstruc- tion of); 173.18; 179.10 (remedy for pain connected with); 186.2 (remedy for obs- truction of); 186.4 (,)
mūtrakṛcchra	painful discharge of urine	I.170.54 (remedy for); 170.55 (,); 184.5 (two remedies for).

mūtrakṣaya	insufficient secretion of urine	I.158.37 (cause of).
mūtragrānθi	knot or induration at the neck of the bladder	I.158.31 (description of).
mūtravīghāta	obstruction of urine	I.158.34 (cause of).
mūtraśukra	disease in which urine and semen are ejected together	I.158.33 (described).
mūtraśūla	urinary colic	I.193.10 (remedy for).
mūtrasāda	cessation of urine	I.158.39. (cause of).
mūtrāghāta	an urinary disease	I.158.1 (symptoms of); 158.3-4 (twenty kinds of); 170.57 (remedy for).
mūrcchā	fainting	I.147.9 (a symptom of a type of fever); 147.23 (a symptom of a different type of fever); 147.31; 173.17 (remedy for); 177.36 (,).
mūrvā	Sansevieria Roxburghiana	I. 202. 18.
mūlaka	Raphanus Sativus	I. 169.16 (property of); 169.59 (use of); 173.12 (,,); 179.3 (use of juice of); 190.18 (use of the seed of).
mūlarājika	?	I. 192-24 (use of).
mūṣalikā	?	I. 167.59 (used in decoction).
mūṣikaparṇī	Salvinia Cucullata	I. 202.43.
mṛgaśṛṅga	Helicteres Isora.	I. 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202.31.
mṛttikā	clay, earth	I. 177.47 (of an ant-hill; use of); 177.53.
mṛttikakṣāra	cf. Sauvarcala	I. 202.63 (from Saurāṣṭra).
mṛtyurāja	synonym of jvara	I. 147.1

mṛdvikā	bunch of grapes	I. 202.30.
megha	a kind of grass	I. 202.16 (also known as musta).
medas	fat	I. 170.61 (remedy to reduce). 173.27 (remedy for disease related to).
medhas	intellect	I. 173.26 (prescription which improves).
meṣa	ram	I. 176.13 (use of the urine of).
meṣaśṛṅgi	Gymnema Sylvestre.	I. 173.21 (use of); 188.3 (use of the root of).
meha	urinary disease	I. 159.2 (symptom of a kind of); 159.3 (,,); 159.5-8 (,,); 159.9 (,,); 159.17 (to know whether curable or not); 159.18 (common indication of different types); 159.19 (symptom of a kind of); 159.20 (,,); 159.21 (,,); 159.22 (,,); 159.23 (,,); 159.24 (,,); 159.33 (,,); 159.34-35 (symptoms of first stage of); 159.37; 170.58 (prescription for all); 171.23 (,,); 185.28 (,,).
moca (=kadali)	Musa Sapientum	I. 169.28 (use of the fruit of); 202.51 (the juice of).
moraṭā	Sansevieria Roxburghiana	I. 202.81.
moha	fainting	I. 147.11 (a symptom of a type of fever); 191.10 (remedy for).
mlcchamukha	Cuprum	I. 202.65.
yakṣma	a disease, synonym of vyādhi	I. 146.2.
yakṣmā	Consumption	I. 149.16; 152.1 (symptoms of); 152.2 (,,).

yamalā	a type of hikkā (hiccough)	I. 151.2; 151.5 (cause of); 151.6-7 (symptoms of).
yamānikā, yamāni	Ptychotis Ajowan.	I. 202.18; 169.32 (use of); 174.17 (,,); 192.24 (,,).
yava (vā)	Hordeum Vulgare	I. 169.4 (properties of); 170.60 (,,); 173.2 (,,); 176.16 (use of); 177.32 (,,) 177.55 (,,); 182.5 (,,); 184.7 (,,); 188.6 (,,); 188.10 (,,).
? yavakola	?	I. 169.60 (use of); 170.75 (,,); 173.22 (,,).
yavakṣāra (yavāgra)ja	an alkali prepar- ed from the ashes of burnt green barley—corns.	I. 170.50 (use of); 170.56 (,,); 171.44 (,,); 172.2 (,,); 172.11 (used in decoction); 173.10 (use of); 177.45 (,,); 179.1 (,,); 179.7 (,,); 182.9 (,,); 184.5 (,,); 186.13 (,,); 192.16 (,,); 202.61.
yavatiktā	a species of plant.	I. 202.47.
yavāgu	rice gruel	I. 170.76 (use of)
yavāgra(ja) (=yavakṣāra)		I. 202.61.
yasti, yaṣika, yaṣī, yaṣika.	Liquorice (Glycyrrhiza Glabra).	I. 170.35 (use of); 170.47 (,,); 170.48 (,,); 170.64 (,,); 170.73 (,,); 171.32 (,,); 172.5 (,,); 174.14 (,,); 177.21 (,,); 177.24 (,,); 177.32 (,,); 177.33 (,,); 177.40 (,,); 178.23 (,,); 178.24 (,,); 179.5 (,,); 182.20 (,,); 184.33 (,,); 190.26 (,,); 191.10 (,,); 202.27.
yāmīti	?	I. 202.58.
yāsa (=yavāsa)	Alhagi Mauro- rum	I. 202.54.
yāka	louse	I. 165.3; 176.6 (prescription, the use of which destroys); 180.11 (,,).
yāsa	soup	I. 171.10 (of certain things); (the use of); 172.13 (,,),

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yoni	female organ	I. 172.1 (disease of); 172.3 (remedy for disease of); 172.4 (remedy to strengthen); (remedy for disease of); 172.5 (,,); 173.29; 178.21 (a charm applied to); 180.12 (,,).
rakta	blood	I. 148.4; 148.6; 171.13; 182.18 (used as a charm); 182.26 (remedy for obstruction of); 182.28 (in <i>atisāra</i> ; remedy for); 186.9 (remedy increasing the flow of); 188.1 (flow; remedy for); 188.5 (remedy for defect in); 192.40 (,,); 201.13 (use of boiled).
raktapitta	plethora, spontaneuous hemorrhage from the mouth or nose.	I. 148.1 (symptoms of); 148.3 (<i>pittarakta</i>); 148.15 (remedy for); 159.33 (a kind of <i>meha</i>); 183.9 (remedy for); 190.26 (,,); 190.27 (,,).
rakta mēha	the voiding of blood with urine	I. 159.3 (symptom of).
raktavikriyā	deterioration of blood	I. 181.5 (remedy for).
raktaśali	Oryza Sativa (red rice)	I. 185.13 (used as a charm).
raktāṅga	the red pollen on the capsules of the Rottleria Tinctoria	I. 202.49.
rajanī (= gaurī, niśā).	Curcuma Longa	I. 177.7 (use of); 183.19 (use of the 2 varieties of); 184.1 (use of); 193.3 (use of the two varieties of); 202.32.
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I. 171.60 (use of); 186.6 (,,); 192.41 (,,); 202.50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I. 171.25 (use of); 172-13 (us of); 172.22 (,,); 172.23; 179. (use of).
rasona	Allium Ascalonicum	I. 171.11 (use of); 201.10 (,,).
rājamāṣa	Dolichos Catjang	I. 169.6 (property of).
rājayakṣmā	consumption	I. 149.15 (description of); 152.2 (synonyms of); 152.14 (symptoms of).
rājavallalha	a kind of jujube tree	I. 174.7 (use of).
rājavṛkṣa (=āragvadha)	Cassia Fistula	I. 202.83.
rājāndana	Alstonia Venenatus ?	I. 202.45.
rājika (ka)	Sinapis Ramosa	I. 169.14 (properties of); 192.24 (use of).
rātriija	a type of fever	I. 147.46.
rātrināmikā	?	I. 202.32.
rātryandha	night blindness	I. 171.75 (an ointment for); 177.4 (,,); 185.35 (,,).
rāmaṭha	Asa Foetida	I. 202.19.
rāsnā	Name of various plants	I. 170.42 (use of); 171.17 (,,); 192.5 (,,).
rujā	pain (in different parts	I. 147.14; 147.25; 171.54 (remedy for); 172.43 (,,). of the body).
rudhira	blood of different animals and birds	I. 177.74 (used in charm); 177.77 (,,); 178.9 (,,); 184.27 (,,); 188.6 (of lizard; use of).
rākṣa	stringent	I. 169.52 (as a property of guḍa); 173.32 (modification to be made of).

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rūpa	natural state or condition	I. 146.3 (an essential category in respect of a disease); 146.5,6 (definition of).
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of <i>kuṣṭha</i>).
retas	semen	I.189.8 (its use with the root of a plant to make one strong).
roga	synonym of Vyādhi (different disease)	I.146.1; 146.1-24 (symptoms of all); 167.61 (remedy for); 170.65 (,,); 168-69 (symptoms of); 168.16 (cause of); 169.65 (of eyes; cause of); 170.67 (remedy); 171.1 (,,); 171.44 (,,); 171.45 (,,); 171.51 (,,); 172.25 (,,); 172.27 (,,); 172.28 (,,); 173.1 (,,); 174.1 (,,); 174.4 (,,); 174.11 (,,); 174.15 (,,); 174.16 (,,); 174.19 (,,); 177.20 (,,); 177.27 (,,); 177.75 (,,); 184.30 (,,); 185.36 (,,); 187.1 (,,); 187.10 (,,); 190.10 (,,); 190.12 (,,); 192.3 (,,); 192.45 (,,); 193.16 (,,); in horses 201.18 (remedy for); 201.23 (,,); 201.25 (,,); 201.28.
rogapati	synonym of <i>jvara</i>	I.147.1.
rogarāṭ	synonym of <i>kṣaya</i>	I.152.2; 152.3; (the reason for its being called so).
rocana	stomachic	I.173.17.
rocanā	an yellow pigment	I.178.7 (used as a (charm; 178.19 (,,); 182.19 (,,) cf. next.
rocanikā	cf. previous.	I.202.49.
rodana	tears	I.147.26 (as a cause of a fever).
ropapa	healing	I.174.19 (a property of a kind of <i>taila</i> .
roma (harṣā, utthāna).	horripilation	I.147.9 (a symptom of a kind of fever); 177.75 (sternutatory causing).

rohita	a kind of fish	I.177.75 (use of the flesh of).
lakuca	artocarpus	I.169.24 (property of); 173.7
	lacucha	(,,).
lakṣaṇa	symptoms;	I.146.6; 147.12 (indicating the
	synonym of <i>rūpa</i>	concerted action of the three deranged humours).
lakṣmaṇa	smithia	I.172.7 (use of).
	geminiflora	
lāṅgaka	?	I.202.70.
lāṅghana	fasting	I.147.42 (to be observed when one has fever); 171.51 (,,); 175.2.
laijalul(kā)	Mimosa	I. 177.59 (use of); 184.8 (,,);
	Pudica	189.8 (use of the root of); 191.4 (,,); 191.8 (,,).
lavaṅga	Caryophyllus	I. 192.20 (use of the fruit of).
	Aromaticus.	
lavapa	salts	I. 170.18 (the five kinds of)
	(<i>kāca</i> ,	(use of); 170.46 (use of);
	<i>saindhava</i> ,	170.57 (,,); 171.63 (,,); 173.10
	<i>sāmudra</i> ,	(properties of different kinds
	<i>vīda</i> and	of); 173.21 (use of); 173.26 (,,);
	<i>sauvarcalā</i>)	174.16 (,,); 180.5 (use of the variety called <i>kṛṣṇa</i>); 181.8 (use of); 183.15 (,,); 184.5 (,,); 185.23 (from the ocean, use of); 190.12 (use of); 192.44 (,,); 193.1 (,,); 193.13 (,,); 201.32 (,,).
laुuna	Allium	I. 171.39 (use of); 171.47 (,,);
	Sativum	173.12 (,,); 201.14 (,,).
lāṅga	Cateria Lacca	I. 176.4 (use of); 177.33 (,,);
	or Coccus Lacca	177.84 (,,); 179.1 (,,); 179.5 (,,);
	Tachardia	181.8 (,,); 192.22 (,,).
	Lacca.	
lāṅgalikā,	Methonia	I. 172.10 (use of); 173.12 (,,);
lāṅgali	Superba	173.25 (,,); 177.76 (use of the root of); 184.20 (use of);

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		188.2 (use of the root of); 202.2; 202.13.
läjambu	rice-gruel; water with parched grain.	I. 171.11 (use of).
lämajjaka	Andropogon Iwarancusa or A. Muricatus.	I. 202.31.
lälauneha	a kind of <i>meha</i>	I. 159.23 (symptoms of).
lälasräva	flow of saliva	I. 191.12 (remedy for).
likṣa	nit (egg of a louse)	I. 165.3 (disease caused by). 176.6 (compound of herbs which destroy).
liṅga	differentiating features male organ	I. 146.5; 146.6 (when it is called <i>rāpa</i>); 147.8 (of a fever); 151.12. 176.16 (remedy for disease of 176.17 (prescription for the growth of); 180.2 (an ointment to); 190.3 (prescription to be applied to).
lütä	spider	I. 191.22 (remedy for poison due to).
lelihā	a kind of parasitical worm.	I. 165.13 (disease caused by).
loṇa	a kind of grass. Dioscorea	I. 173.7 (properties of).
lodhra	Aculeata ? Symplocos Racemosa	I. 171.45 (use of); 177.31 (,); 179.5 (,); 190.23 (,,); 190.24 (,,); 192.47 (,); 202.10. I. 181.7 (prescription which beautifies); 181.8 (,); 181.9 (,); 182.10 (,).
loman	hair	I. 171.42 (use of); 171.58 (,,);
loha, lohaka	Ferrum	I. 172.16 (,,); 172.19 (,,); 172.27
lauha		

		(,,); 175.16 (,,); 176.8 (,,); 176.9 (,,); 177.31 (,,); 177.67 (,,); 184.29 (,,); 185.20 (,,); 202.23; 202.66.
vāñśa, (si)	Bambusa Arun-	I. 170.74 (use of); 172.41 (,,).
(bakula)	dinacea; B.	202.30.
varīgalocanā	apous; B. orient-	
	alls; B. spinosa.	
? vakula	Mimusops Elengi	I. 169.24 (use of); 173.19
(bakula)		(used in decoction). See Bakula.
varīgalocanā	cf. Solangum	I. 202.30.
	Melongena.	
vacī	Aconis Calamus.	I. 168.39 (use of); 170.36 (,,); 171.13 (,,); 172.2 (,,); 172.14 (,,); 172.19 (,,); 172.37 (,,); 174.1 (,,); 176.11 (,,); 178.1 (,,); 178.8 (,,); 178.12 (,,); 179.6 (,,); 180.1 (,,); 180.6 (,,); 180.9 (,,); 181.2 (,,); 182.14 (,,); 183.2 (,,); 185.36 (,,); 190.3 (,,); 192.8 (,,); 192.15 (,,); 192.32 (,,); 192.35 (,,); 192.37 (,,); 192.38 (,,); 192.40 (,,); 192.43 (,,); 193.1 (,,); 193.3 (,,); 201.7 (,,); 201.11 (,,); 202.15; 202.34.
vajīvṛkṣa	Cactus Opuntia	I. 202.35.
vāñjula	name of various	
	plants.	I. 202.9
vāñī	Ficus Indica	I. 173.9 (use of); 173.23 (,,); 174.15 (,,); 185.24 (,,); 191.21 (,,); 192.47 (,,); 202.7; 205.48 (use of).
vatiķa	pill (made of	I. 170.51; 171.6; 171.60;
	several things)	174.15; 177.2; 177.66; 179.10 185.27; 186.10.
vatsaka, =	wrightia Antidy-	I. 202.15.
kulagat	senterica	

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vandhyā	barren	I. 172.8 (remedy for); 184.34
	woman	(,,); 192.23 (,,).
vamathu,	vomitting,	I. 147.23; 147.27 (cause of);
vamana, vami	nausea.	171.13 (prescribed in all kuśhas); 172.37 (remedy for); 172.40 (prescribed in certain diseases).
vayasthā (=Āmalaka ?) (=Harītaki ?)	Emblica Offici- nalis or Termi- nalia Chebula ?	I. 202.29.
varā	Panicum	I. 202.4.
	Miliave ?	
varāha	pig	I. 193.14 (use of the excrement and urine of).
varuṇaka	Crataeva Rox- burghii.	I. 173.16 (use of). <i>ef.</i> vāruṇī
varuṇacchatra	?	I. 177.44 (use of).
varuṇacchada	?	I. 191.23 (use of).
varṇāyu	?	I. 172.14 (use of).
vartula	Pisum Sativum	I. 202.71.
vardhamānaka	Ricinus Com- munis	I. 202.3
varṣā	rainy season	I. 147.36-37 (fevers in); 172.23; 172.32; 182.1.
varsabhū	Boerhavia Pro- cumbens.	I. 170.69 (use of); 172.20 (,,); 174.14 (,,); 202.3.
valkala	bark	I. 176.17 (used as a remedy).
valguji	<i>ef.</i> Phaseolus Trilobus.	I. 173.12 (use of the fruit of).
valmīka	ant-hill	I. 177.47 (use of the earth from.
vasanta	spring	I. 147.36 (fever in); 147.38 (,,); 172.32; 182.1.
vasā	the marrow of the flesh	I. 173.25 (things recommended for the well-being of); 184.27 (use of); 184.28 (,,).
vasāmeha	a kind of <i>mēha</i>	I. 159.3 (symptoms of).
vasukoṭa	?	I. 202.33.

vasti	abdomen	I.147.6 (gets affected by fever); 172.10 (an ointment for; for pregnant woman); 172.41 (remedy for one who reclines having a raised).
vāku (gu) cī (jī) vernonia anthelmintica		I.202.55; 171.18 (use of); 171. 22 (,,); 171.26 (,,); 174.2 (,,); 192.33 (,,).
vājin	horse	I.147.3 (the fever manifest in).
vājikarṇaka	?	I.202.40.
vājigandhā	physalis flexuosa	I.170.55 (use of).
vāta	wind, one of the humours in the body.	I. 147.10; 147.22; 147.76; 147. 77; 149.1; 152.16; 153.2; 153.6; 153.10; 154.2-3; 154.8; 155.10; 156.9; 156.51; 156.52; 156.57; 157.6; 157.21; 158.5; 158.11; 158.22; 158.24; 158.26; 159.11; 160.28; 160.32; 160.33; 160.37; 160.41; 160.52; 160.58; 166.1; 166.25; 166.39; 166.50; 167.2; 167.4; 167.12; 167.30; 167.34; 168.9; 168.15; 168.32; 172.38.
remedy for diseases caused by		168.37; 168.40; 168.46; 169.4; 169.9; 169.12; 169.15; 168.16; 169.20; 169.21; 169.23; 169.24; 169.26; 169.27; 169.30; 169. 31; 169.32; 169.33; 169.36; 169.40; 169.42; 169.45; 169.46; 169.47; 169.48; 169.51; 169. 52; 169.53; 169.55; 169.56; 169.59; 161.61; 170.37; 170.42; 170.46; 170.52; 170.55; 170.65; 171.14; 172.1; 172.34; 172.40; 173.22; 173.26; 173.29; 173.32; 173.33; 174.7, 175.8; 177.14; 177.35; 177.48; 177.50; 184.32; 184.37; 192.11; 192.46; 201.18; 201.26.

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	things which increase	I. 169.19; 169.26; 173.8. see also marut above vāyu below
vātarakta	acute gout or rheumatism	I. 167.1 (symptom of); 167.46; 170.38 (remedy for); 170.39 (,,); 170. 40 (,,); 189.12 (,,).
vātala	flatulent	I. 160.49; 166.31; 167.3; 168.31; 169.3; 169.7; 169.8; 169.14; 169.34; 169.36; 169.49.
vāyu	wind; one of the humours in the body as a cause of some disease remedy for the disease caused by	I. 149.10; 149.15; 156.14; 156.46; 158.6; 158.23; 158.35- 36; 160.12; 160.22; 160.38; 160.39; 160.51; 161.2; 166.7; 166.21; 166.31; 166.36; 166.41; 166.43; 167.19; 167.30; 167.39; 167.54; 168.2-3; 168.15; 168.17; I. 183.7. See also marut and vāta.
vāri	water	I. 169.38 (exposed to Sun; property of); 169.39 (effects of hot water); 170.60 (effects of sweat); 171.27; 175.14; 177.30; 177.32; 177.36; 177.37; 177.45; 177.46; 178.24 (use of hot); 184.32; 185.22; 186.11; 186.14; 188.3; 188.5; 190.15; 191.1; 191.3; 191.5; 191.11; 191.19; 201.18.
vāruṇī	spirituous liquor	I. 174.21 (use of) cf. Varunaka.
vārttaka (ku)	egg plant	I. 169.17 (use of); 173.15 (,,).
vāśira	(Solanum Melongena)	I. 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of); 170.27 (,,); 171.13 (,,); 171.28 (,,); 171.31; (,,); 171.32 (,,); 171.36 (,,); 171.38 (,,); 171.66 (,,); 172.2 (,,); 173.15 (,,); 174.4 (,,);

		174.14 (,,); 190.26 (,,); 190.27 (,,); 192.35 (,,); 192.39 (,,); 201.38 (,,); 202.52.
vāstuka	stomachic or Chenopodium Album	I. 169.15.
vāsyā	an axe ?	I. 186.3 (use of); 189.7 (,,); 189.10 (,,).
vāhlika		I. 202.22 (obtained from Kashmir).
vikaṅkata	Flacourzia Sapida	I. 202.83.
vikāra	synonym of <i>vyādhi</i>	I. 146.2.
vīcārcikā, vīcārcī	a kind of kuṣṭha	I. 164.8; 171.29 (remedy for); 183.15 (,,); 192.29 (,,).
vījīrṇa	digestion	I. 147.7 (absence of; as an indication of a fever).
vīñāna	discrimination	I. 146.3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I. 173.11 (remedy for any distress affecting).
viḍam		I. 179.7 (use of ; 192.16 (,,); 193.8 (,,).
viḍāṅga	Embelia Ribes	I. 169.33 (use of); 169.34 (effects of); 170.18; 170.33 (,,); 170.52 (,,); 171.18 (,,); 171.19 (,,); 171.23 (,,); 172.27 (,,); 172.28 (,,); 172.39 (,,); 176.6 (,,); 177.84 (,,); 179.10 (,,); 180.10 (,,); 182.9 (,,); 183.18 (,,); 184.14 (,,); 188.6 (,,); 190.10 (,,); 192.2 (,,); 197.24 (,,); 197.36 (,,); 192.41 (,,); 201.38 (,,); 202.19 (,,).
viḍālapadaka (biḍāla ^o)	a particular measure of weight.	I. 202.71.

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? vituṣa	unhusked	I. 187.11 (use of).
vidalī	?	I. 202.46.
vidārikā, vidāri	a type of <i>meha</i>	I. 159.29 (description of); 159.3.
vidārī	Hedysarum <i>Gangeticum</i> ?	I. 159.29 (a kuṣṭha resembling the root of); 172.13 (use of).
vidradhi	a kind of <i>prameha</i>	I. 159.12; 159.30 (symptoms of); 160.1 (,,); 160.3 (des- cription of); 160.12; 160.18; 160.20; 160.21 (symptom of the external kind of); 160.54; 160.55; 170.70 (remedy for); 188.7 (,,); 190.6 (,,).
vinatā	a type of <i>prameha</i>	I. 159.12; 159.26 (symptoms (of)).
vipāka	restlessness	I. 147.6 (an effect of a fever).
vipādika	a kind of <i>kuṣṭha</i>	I. 164.8; 164.22 (symptoms of).
vibhītaka	terminalia belerica	I. 177.4 (use of).
vireka, virecana	purgative	I. 148.9; 171.14; 172.30; 172. 38; 172.39; 183.4 (a combi- nation which is); 183.5; 193.13 (a combination which is).
vivarpa,	pale colour	I. 147.10 (a symptom of a fever); 147.25 (,,).
vaivarpṇya		
viśala	Citrullus Colo-cynthis or Cucumis Trigonos.	I. 175.17 (use of); 192.27 (,,); 202.50.
viśleṣa	disunion, dislocation	I. 173.10 (things which cause).
viśva (vā)	Piper Longum or Zingiber Officinale ?	I. 171.63 (use of); 175.13 (,,); 193.3 (,,); 202.12; 202.84.
viśvacūta	?	I. 170.15 (use of).
viśvabheṣaja	Zingiber Officinale	I. 179.10 (use of); 201.9 (,,).
viśvaci	a type of rheumatism.	I. 166.42.

vīṣa		I.147.26 (as a cause of fever); 147.27 (as a cause of <i>atisāra</i>); 169.64; 172.20 (remedy for); 172.22 (,,); 182.21 (mantra for the removal of); 182.22 (remedy for); 182.23 (,,); 182. 24 (,,); 182.25 (of a scorpion, remedy for); 184.32 (remedy for); 189.7 (,,); 189.9 (,,); 189.14 (,,); 191.5 (,,); 191.7 (,,); 191.8 (,,); 191.9 (,,); 191. 16 (,,); 191.17 (,,); 191.19 (,,); 191.20 (,,); 191.21 (pain due to; remedy for); 191.22 (remedy for); 191.23 (,,); 193. 5 (,,); 202.6 (,,). <i>as a remedy</i> I. 172.16; 183.19; 192.27; 202.43.
viṣṭambhikā	paralysis	I.182.21 (remedy for)
viṣṭhā	excrement	I.177.82 (of a cat; use of) 180. 9 (,,); 184.6 (of a horse. use of).
viṣṇukrānta	clitoria ternatae or evolulus alsinooides	I.184.10 (use of); 189.16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I.163.1 (symptoms of); 163.5 (description of a type of); 163. 9 (,,); 163.13 (,,); 163.16 (,,); 163.21 (,,); 171.37 (remedy for); 171.39 (,,).
visūcikā (viṣūcikā)	cholera	I.168.39 (cause of); 179.10 (remedy for); 185.27 (,,).
visphoṭa	blister	I.147.31 (precedes the fever caused by magical spell); 164. 9; 171.36 (remedy for); 171.39 (,,); 192.29 (,,); 192.40 (,,).
vīra (ः)	name of various plants (terminalia arunja, <i>Nerium</i> <i>odorum</i> etc.)	I.190.24 (use of); 202.29.

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vīsarpa		see visarpa.
vṛkṣaka	wrightia	I.202.15
	Antidysenterica ?	
vṛkṣapādi	?	I.202.46.
vṛkṣadani	vanda Roxburghii	I.202.33.
vrddhiroga		I.170.67 (remedy for).
vṛścika	scorpion	I.182.25 (prescription to remove the poison due to); 191.14 (remedy for pain due to) 191.17. I.189.6 (use of the root of). 202.6 (kā).
vṛṣya	aphrodisiac	I.169.4 (things which are); 171.22 (,,); 173.8 (,,).
veṇu	bambusa	I. 202.71.
	arundinacea.	
vetas, vetra	calamus Rotang or fasciculatus	I.173.7 (properties of); 173.14 (,,); 202.44.
vela	Mangifera	I. 202.57.
vaikṛta	Indica ?	I. 147.33 (one of the two kinds of fevers); 147.36 (on the nature of fever called).
voḍra	a kind of snake	I. 191.6 (remedy which removes the poison due to).
vyaṅgakuṣṭha	one who has a kind of kuṣṭha	I. 174.10 (remedy for).
vyañjana	synonym of <i>rūpa</i> of a disease. (distinctive traits)	I. 146.6.
vyathā	pain	I. 147.25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root.	I. 202.78.
vyāghri	Solanum	I. 171.62 (use of the root of); 202.78.
	Jacquinii	
vyādhi	disease	I. 146.2 (synonyms of); 146.5 (the description of those which offer no symptoms of

		diagnosis); 146.7; 146.8; 146.12 (way to determine the periodicity of); 186.7 (remedy for).
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as <i>arśas</i> .
vyoṣa	the three hot substances (viz. <i>Zingiber offici-</i> <i>nale</i> , <i>Piper</i> <i>Longum</i> , <i>P.</i> <i>Nigrum</i>)	I. 170.61 (use of); 171.12 (,); 171.22 (,); 171.44 (,); 172.8 (,); 172.17 (,); 173.12 (,); 173.25 (,); 173.27 (,); 174.13 (,); 181.2 (,); 201.18 (,); 202.13.
vraṇa	wounds	I. 170.71 (remedies for); 170.72 (,); 170.73 (,); 170.76 (,); 170.77 (,); 170.78 (,); 171.51 (,); 173.18 (,); 177.56 (,); 177.60 (,); 188.1 (,); 188.2 (,); 192.48. (,); 201.7 (two kinds of; in horses); 201.9 in horses; remedy for; 201.10 (,); 201.14 (,); 201.26 (,).
śakṛt	an excrement especially of animals	I. 192.27 (use of).
śakra	Wrightia Anti- dysenterica or <i>Terminalia</i> <i>Arjuna</i> .	I. 202.15.
śaṅkarīvaritti	an incense called.	I. 179.11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I. 176.7 (use of); 177.5 (,); 181.7 (,); 181.9 (,); 181.10 (,); 182.10 (,); 192.40 (,).
śaṅkhānbhi	a kind of shell; a kind of plant.	I. 171.59 (use of); 177.4 (,); 185.32 (,).
śaṅkha puṣpa (pi)	Canscora Decussata.	I. 170.36 (use of); 173.16 (,); 174.1 (,); 180.6 (,); 183.8

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		(,,); 183.12 (,,); 192.32 (,,); 192.36 (,,).
śāñkhinī	same as previous ?	I. 173.14 (use of); 202.48.
śatī	Curcuma Zedo- aria or Salvia Plebeia	I. 202.52.
śapa	hemp (Cannabis I. 177.63 (use of the root of). Sativa or Crotalaria Juncea)	
śatapuṣpa (pā, pi)	Anethum Sowa, I. 173.25 (use of); 174.8 (,,); or A. Graveolens 176.11 (,,); 179.6 (,,); 191.18 or Peucedanum (,,); 192.8 (,,); 192.15 (,,); Graveolens 202.53.	
śatamūlī (=śatāvartī)	Asparagus Racemosus	I. 171.62 (use of) See below Śatāvarī.
śatāṅga	Dalbergia Ougeinensis	I. 202.53.
śatāruṣī	a kind of leprosy	I. 164.9 (cause of).
śatāvarī (śatamūlī)	Asparagus Racemosus	I. 167.58 (use of); 167.59 (,,); 172.26 (,,); 172.27 (,,); 172.29 (,,); 172.43 (,,); 173.21 (,,); 173.23 (,,); 174.4 (,,); 174.8 (,,); 174.13 (,,); 178.21 (,,); 192.7; 192.36 (,,); 201.29 (,,); 201.38 (,,).
śanairmeha	a type of meha	I. 159.23 (symptoms of).
śamūlī	Prosopis Spici- gera or Mimosa	I. 191.21 (use of the bark of); 192.31 (use of the leaf of).
śambūka	Suma	
śaraṇī	a species of plant ?	I. 185.21 (use of the juice of).
śarad	a kind of tree ? the autumn	I. 202.81. I 147.36 (fever that comes in); 147.37; 172.32; 182.1; 201.17; 201.27.
śarapuñkhā	Galegea Purpurea	I. 170.71 (use of); 177.59 (,,);

śarāvikā	a kind of prameha	184.8 (,,); 184.36 (,,). I. 159.12; 159.25 (symptoms of).
śarīra	body	I. 173.9 (effect of certain things on).
śarkarā	sugar	I. 169.53 (effects of); 170.24 (use of); 171.22 (,,); 171.66 (,,); 172.2 (,,); 172.6 (,,); 172.23 (,,); 172.29 (,,); 172.39 (,,); 177.67 (,,); 177.73 (,,); 181.5 (,,); 181.6 (,,); 182.2 (,,); 182.8 (,,); 182.28 (,,); 184.2 (,,); 184.5 (,,); 184.13 (,,); 184.33 (,,); 186.3 (,,); 186.4 (,,); 190.26 (,,); 191.9 (,,); 191.12 (,,); 193.12 (,,); 201.18 (,,); 202.67.
śallakī sallaktī	Boswellia Thurifera (Olibanum)	I. 170.27 (use of); 173.19 (,,); 173.21 (,,); 173.23 (,,); 202.24.
śaśkulī	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169.61 (properties of).
śaśpā	young or sprouting grass	I. 202.46.
śastra	weapon	I. 177.58 (remedy for wounds inflicted by); 177.59 (,,); 201.9 (,,).
śasya	grain	I. 169.10 (properties of different).
śakhoṭaka	Trophis Aspera	I. 178.4 (use of the root as a magic spell).
śarivā	Hemidesmus Indicus or Ichnocarpus Frutescens or a kind of grain	I. 192.5 (use of); 192.31 (,,).

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śalaparṇī	Desmodium Gangeticum or Hedysarum G.	I. 168.47 (use of the root of); 170.13 (use of); 202.2.
śali (taṇḍula)	rice	I. 172.12 (use of); 202.21 (^o anna).
śaliṣaṣṭika	paddy growing in 60 days	I. 173.1 (property of); 201.19.
śalmali	Bombax Malabaricum or B. geptaphylla	I. 182.12 (used in a magic spell); 191.3 (,,); 202.51 (the resin from).
śigru (= śobhāñjana)	Moringu Pterygosperma	I. 169.11 (use of); 170.58 (use of the root of); 170.69 (use of); 171.47 (,,); 171.52 (,,); 172.33 (,,); 173.12 (use of the root of); 179.6 (,,); 185.37 (use of the root of); 192.15 (use of); 193.6 (,,); 202.80.
śira	head	I. 147.9 (aching of; as a symptom of a fever); 147.10 (,,); 147.16; 146.27; 147.28 (aching of; as a symptom of a fever); 171.61 (remedy for pain in); 171.64 (,,); 172.34 (,,); 173.18 (,,); 173.29 (,,); 174.11 (,,); 176.3 (remedy for); 176.6 (ointment to kill louse etc. in); 177.42 (an ointment to; induces sleep); 178.3 (an application to; as a charm); 184.33 (remedy for the diseases of); 184.35 (,,).
śirīṣa (ka)	Acacia Sirissa	I. 172.20 (use of the root of); 177.26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of); 191.18 (use of the seed of); 192.48 (,,) 193.3 (use of); 205.49 (,,).
śilā	red arsenic; camphor.	I. 202.64.

śilajatu (ka)	bitumen (asphaltum)	I. 170.54 (use of); 185.28 (,,).
śīśira	cold season	I. 172.32; 182.1.
śīśumāra	propoise (a sea animal)	I. 184.28 (use of) the marrow of).
? śi (śi) lhikā	Liquidambar Orientalis	I. 190.18 (remedy for); 190.19.
śīta	cold	I. 147.10 (as a symptom of a fever); 147.11 (,,); 147.12 (,,); 147.15 (,,). 170.74 ('kriyā, cold remedies); 177.43 (use of the water which is); 190.2 (,,); 202.28.
śitameha	a kind of <i>meha</i>	I. 159.23 (symptom of).
śukta	astringent	I. 192.16 (use of).
śuktinakha	?	I. 202.78.
śukrameha	a kind of <i>meha</i>	I. 159.22 (symptoms of).
śuṇṭhi, śuṇṭhikā	dry ginger (Zingiber Officinale)	I. 167.59 (use of); 169.30 (,,); 170.29 (,,); 170.31 (use of white variety of); 170.45 (,,); 170.42 (use of); 171.49 (use of); 171.54 (,,); 172.16 (,,); 172.23 (,,); 172.27 (,,); 173.7 (,,); 175.4 (,,); 175.5 (,,); 175.6 (,,); 177.2 (,,); 177.24 (,,); 177.34 (,,); 177.40 (,,); 177.44 (,,); 177.62 (,,); 177.67 (,,); 179.6 (,,); 181.6 (,,); 182.6 (,,); 184.34 (,,); 184.37 (,,); 185.22 (,,); 185.26 (,,); 186.13 (,,); 188.6 (,,); 191.17 (,,); 192.1 (,,); 192.12 (,,); 192.13 (,,); 192. 15 (,,); 192.45 (,,); 193.11 (,,); 202.12.
śubhā	sapindus detergens	I. 202.30.
śulva	cuprum	I. 202.65.
śukara	hog	I. 186.15 (use of the flesh of).

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śūkaśimbi	cowach (mucuna I.190.2 (use of). pruritus).
śūrañā	a kind of edible I.192.1 (use of). root (<i>tacca aspera</i>)
śūla	pain in different I.168.42 (indication and parts of the body remedy for); 170.42 (,,); 170.46 (,,); 170.47 (,,); 170.55 (,,); 171.2 (,,); 172.9 (,,); 172.11 (,,); 177.35 (,,); 184.35 (,,); 184.37 (,,); 185.21 (,,); 185.22 (,,); 188.10 (,,); 189.3 (,,); 192.10 (,,); 193.10 (,,).
	sharp weapon I.170.72 (to be used on newly sustained wounds).
śrigala	jackal I.193.14 (use of the exrement of).
śringavera	zingiber officinale I.170.13 (use of); 182.22 (,,); 183.1 (,,); 183.6 (,,); 183.7 (,,); 184.4 (,,); 201.11 (,,).
śṛugātaka	trapa Bispinosa I.173.2 (property of).
śrīgī	a kind of plant. I.193.11 (use of); 202.29.
śephālikā	vitex negundo I.177.25 (use of the root of).
śelu	cordia Myxa I.202.40.
śaila	benzoin or storax; I.202.50 bitumen
śaili	see previous I.177.44 (use of).
śaileya (ka)	see śaila I.174.8 (use of); 185.13 (used as a charm).
śaivalā	cerasus puddum I.177.44 (use of).
śoka	grief I.147.25; 147.26 (as a cause of a type of fever); 147.28 (sym- ptom of a fever due to); 153.3 (as a cause of a type of loss of appetite).
śonā	bignonia Indica I.168.46 (the use of the root of).
śotha	swelling in I.162.22; 162.29; 162.30; 162. different parts of 40; 163.1; 163.5; 170.43 the body. (remedy for); 170.65 (,,); 171.

śodhana,	purifiying	54 (,,); 172.15 (,,); 201.25 (,,).
śodhi		I. 173.10 (prescription which is); 173.13; 173.17 (,,); 174. 19 (,,).
śobhāñjana (ka) (=śigru)	Moringa Ptery gosperma	I. 170.70 (from Sindhu; use of); 177.1 (use of the leaf of); 177.44 (use of the root); 184.6 (use of); 188.7 use of the root of); 202.80.
śoṣa	synonym of kṣaya dryness and also kṣaya	I. 152.2; 152.3; remedy for I. 177.36; 185.16; 185.34. 193.5.
śaundī	Piper Chaba or P. Longum	I. 202.11.
śyāmā (°ka)	Panicum Fru- mentaceum	I. 169.3 (properties of); 170.24 (use of); 170.60 (,,); 173.33 (,,); 202.79.
śyonāka (cf. śonā)	Bignonia Indica	I. 192.4 (use of).
śrama	*	
śiparṇī	exhaustion	I. 147.25 (as cause of a type of fever); 177.36 (remedy for).
śipada	Gmelina Arborea	I. 202.24.
śleṣman	elephantiasis	I. 170.70 (remedy for); 173.5 (,,).
	phlegm	I. 146.19 (reasons for the enragement of); 146.23; 147.10 (symptoms of a type of fever due to); 147.11 (,,); 147.37 (,,); 147.78. as cause of different diseases: I. 147.34; 147.79; 149.1; 155.13; 156.9; 156.37; 158.8; (things which produce)— I. 148.10; (symptoms of different diseases caused by)— I. 154.5; 156.37; 156.57; 157.23; 158.8;

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		(remedy for)—I. 171.34; 171.62; 172.34; 173.24; 173.27; 173.33; 175.5 (fever due to); 201.8 (for wounds in horses; due to); 201.12.
		(characteristic features of man in whom śleṣma is predominant)—
		I. 168.34.
śleṣmātaka	Cordia Latifolia	I. 202.40.
śvadāṁśtra (ā)	Asteracantha Longifolia	I. 170.14 (use of); 170.74 (,,); 173.22 (,,); 192.5 (,,); 202.4.
śvayathu	swelling	I. 192.25 (remedy for). See also śotha.
śvāsa	breathing	I. 147.10 (if weak, it indicates a type of fever); 150.1 (symptoms of diseases pertaining to); 150.4; 151.1; 152.13 (śvāsakāsa, one of the forms of rājayakṣmā); 173.5 (śvāsakāsa, remedy for); 181.2 (,,); 181.3 (,,); 181.4 (,,); 184.12 (,,); 185.33 (remedy for); 185.34 (,,).
śvitra	white leprosy	I. 164.36; 164.39 (curable or otherwise); 171.26 (remedy for); 192.30 (,,).
śvetā	name of various plants	I. 202.15; 202.48.
samsthāna	fixity, synonym of <i>rūpa</i>	I. 146.6 (symptom of a disease)
saktuka	barley meal	I. 169.61 (properties of); 177.51 (use of); 201.10 (,,).
satata	a type of fever	I. 147.67 (cause of).
satīna (ja)	Pisum Arvense	I. 171.10 (use of); 202.71.
santata	a type of fever	I. 147.44 (marks of); 147.45 (cause of).
santāpa	great heat	I. 177.43 (ointment for); 177.51 (,,).

sannipata	a kind of fever	I. 147.18 (symptoms of); 147.19 (,,; 147.30 (caused by spell; the nature of); 160.9; 175.10 (remedy for).
saptaparṇa	Alstonia Scholaris	I. 174.17 (use of); 192.22 (,,).
saptalā	name of several plants	I. 202.47.
samaṅgā	bengal madder (name of several plants)	I. 202.27.
samīraṇa	wind, a humour in the body	I. 146.16 (causes for its enrage- ment); 160.49 (causes false pregnancy in woman); 168.18 (things which enrage).
sāṁpāka		I. 202.82.
sāṁprāpti	location an essential category in respect of a disease	I. 146.3; 146.9 (definition of).
sarala(=kṣīra)	Pinus Longifolia	I. 192.22 (use of); 201.6 (,,).
sarja, sarjaka, sarjikā	Vateria Indica or Vatica Robusta ?	I. 171.20 (use of); 173.10 (,,); 177.19 (,,); 177.42 (,,); 177.54 (,,); 177.84 (,,); 179.7 (,,); 180.11 (,,); 184.14 (,,); 192.48 (,,); 202.61 (,,); 202.79.
sarpa	serpent	I. 172.20 (remedy for the bite of).
sarpis	clarified butter	I. 169.45 (use of); 169.46 (merits of that of a goat); 170.48 (use of); 170.73 (,,); 171.10 (,,); 171.37 (,,); 171.50 (,,); 171.64 (,,); 172.14 (,,); 173.25 (,,); 173.26 (,,); 177.57 (,,); 180.5 (used as a charm); 187.4 (use of).
sarṣapa	Brassica Nigra	I. 169.13 (bad properties of); 169.48 (use of); 170.69; 171.18

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		(,,); 171.19 (use of the variety obtained from <i>sindhū</i>); 171.49 (use of); 172.33 (,,); 174.21 (,,); 176.15 (use of the white variety of); 177.64 (use of root of the white variety of); 178.3 (use of the white variety of); 180.9 (use of); 180.11 (,,); 183.18 (,,); 184.23 (,,); 185.18 (use of the white variety as a charm); 188.8 (use of); 198.10 (,,); 190.10 (use of the white variety of); 190.22 (use of); 191.23 (,,); 192.12 (,,); 193.6 (,,); 201.6 (,,); 201.14.
sarṣapikā	a type of prameha	I. 159.12.
sallakī		see ḡallakī.
savidārikā	a kind of prameha	I. 159.12.
saśūla	a kind of parasite	I. 165.13.
? sasarja		I. 177.52 (use of the juice of).
sahadevī (ardhaprsā-dana)	Vernonia Cinerea	I. 185.10 (used as a charm).
sātmya	agreeable to natural constitution	I. 146.8.
sāndrameha	a kind of meha	I. 159.20 (symptom of).
sāmudra	the salt obtained from ocean	I. 170.18 (use of).
sāra	a kind of iron ?	I. 202.31.
sāravaka	?	I. 202.10.
sārṣapa		see sarṣapa.

sīmhaśya	Gendarussa Vulgaris or Bauhinia Variegata or Adhatoda Vesika.	I. 202.52.
sīmhi	name of various plants.	I. 202.5.
sīkataṁeha	a kind of <i>mēha</i> (gravelly sediment in the urine).	I. 159.22 (symptom of).
sīkthaka	boiled rice from which the water has been poured off	I. 177.19 (use of); 177.54 (,,).
sītacandana	Santalum Album. See also candana.	I. 202.28.
sīta	sugar	I. 171.32 (use of); 202.67.
sītātulya	?	I. 170.56 (use of).
sītopalā	crystal sugar	I. 202.67.
sīdhma (mā)	a kind of kuṣṭha	I. 164.8; 164.21 (symptoms of); 171.21 (remedy for); 184.1 (,,); 190.19 (,,).
sīndūra	Plumbi Oxidum Rubrum.	I. 174.20 (use of); 185.29 (,,); 190.16 (,,).
sīndhuvāra ("ka) vitex negundo" (nirguṇḍī śephalikā)		I. 172.43 (use of); 202.37 (,,); 202.81 (,,).
sīhlīka	?	I. 190.18 (remedy for).
sīsaka	lead	I. 176.7 (use of); 184.20 (,,).
sukumāri	Jasminum sambac or grandiflorum	I. 202.48.
sugandha	cf. next	I. 178.20 (used as a charm).
sugandhika	?	I. 178.20 (used as a charm). 202.39.
sugandhika	?	I. 202.37; 202.53.

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sugandhiparṇī (ṇīka)	?	I.202.36; 202.37.
sudarśanā	tīnospora tomentosa <i>cf. t.</i> cordifolia.	I.177.80 (use of the root of); 189.13 (,,),
sudhā	calcū oxidum	I.174.17 (use of); 181.9 (,,); 202.35.
sunandaka	aristolochia indica	I.202.41.
suraṅgī	?	I 202.56.
suradāru	pinus deodara	I.175.7 (use of); 192.44 (,,).
surabhikā	name of various	I.184.32 (use of); 202.24.
surabhī	fragrant plants.	
surasa	vitex trifolia	I.202.35.
(jalanirguṇḍi)		
surā	wine	I.159.14 (as a cause of <i>prameha</i>),
suvarcalā	ruta graveolens	I.192.32 (use of).
suvarcikā (<i>cf. ḫvarjikā</i>)	natron	I.174.17 (use of).
sūcaka	a kind of rice ?	I.202.34.
sūti (roga)	puerperal sickness	I.173.2 (remedy for)
sūpa	soup	I.159.14 (as a cause of <i>prameha</i>); 169.58 (use of).
sūryāvasta	gynandropsis pentaptylla or heliotropium indicum	I.171.64 (use of).
seka	sprinkling water (shower bath).	I.177.14; 177.61; 190.25
saindhava	rocksalt	I.169.32 (use of); 170.18; 170. 22 (use of); 170.45 (,,); 170.67 (,,); 170.75; 170.76 (use of); 171.48 (,,); 171.52 (,,); 171.54 (,,); 171.58 (,,); 171.59 (,,); 171.63 (,,); 171.64 (,,); 172.2 (,,); 172.39 (,,); 176.11 (,,); 176.13 (,,); 176.16 (,,); 177.5 (,,); 177.7 (,,); 177.9 (,,); 177. 15 (,,); 177.19 (,,); 177.40 (,,); 177.52 (,,); 177.62 (,,); 177.67

		(,,); 179.7 (,,); 180.5 (used as a charm); 181.9 (use of); 182.9 (,,); 182.22 (,,); 182.25 (,,); 183.18 (,,); 185.16 (used as a charm); 185.30 (use of); 185.34 (,,); 186.10 (,,); 186.14 (,,); 188.11 (,,); 190.10 (,,); 190.13 (,,); 190.28 (,,); 191.14 (,,); 191.18 (,,); 192.7; 192.9 (use of); 192.16 (,,); 192.35 (,,); 192.40 (,,); 192.43 (,,); 192.45 (,,); 193.8 (,,); 201.10 (,,); 202.60.
somarāja (jī)	Vernonia Anthelminthica.	I. 180.6 (use of); 182.7 (,,); 183.18 (,,); 190.10 (use of the root of); 190.11 (use of the seeds of); 190.14 (use of); 202.55.
somavallī	Cocculus Cordifolius	I. 202.55.
somavṛkṣa	name of various plants (Acacia Arabica etc.).	I. 202.53.
somā	Sarcostema Vimiqaldis or Asclepias Acida.	I. 174.1 (use of).
saugandhika		see sugandhika.
saugandha- parṇika		see sugandha parṇika.
sauvarcala (lā)	sochal salt	I. 170.18; (use of)—I. 169.33; 170.53; 170.61; 171.65; 179.7; 182.6; 184.37; 185.22; 186.2; 192.16; 192.24
sauvīra (ka)	Zizyphus Vulgaris	I. 202.67; 169.54 (properties of; use of)—I. 171.20; 180.5; 180.11; 187.13; 192.46.
sauṣurāda	a type of parasite	I. 165.13.

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stana	breast	I. 190.3 (remedy for pain in).
stanya	mother's milk	I. 172.3 (prescription to purify) 172.15 (prescription to remove <i>abhava</i>).
stambha	numbness (paralysis)	I. 147.4 (cause of); 147.6 (as an effect of a fever); 147.11 (a symptom of a fever); 173.20 (remedy for); 180.12 (prescription which causes).
sthira	Desmodium Gangeticum or Salmalia Malabarica.	I. 202.2.
sthaulya	stoutness	I. 170.59 (prescription which causes); 173.13 (prescription which reduces).
snayu	muscle	I. 174.11 (remedy for the diseases of); 202.56.
snuhf	Euphorbia Antiquorum	I. 202.85, I. 170.68 (use of); 171.48; 177.28; 185.20; 186.10;
snchana	anointing	I. 173.32
srava	flow of (discharge of) (miscarriage ?)	I. 179.8 (remedy for).
sruk	an implement	I. 202.35.
svara	voice	I. 190.28 (remedy for defect in).
svarabhedi	?	I. 170.32 (use of).
svadhu	sweetness	I. 173.14.
svinnā	causing to perspire	I. 169.16 (use of); 169.58 (,,).
sveda	sweat, perspiration	I. 147.11 (as a symptom of a fever); 147.13 (,,); 172.15 (a course of action which causes); 173.33 (when it is not recommended to be caused).

haṁsapādi	Adiantum Capillus— Veneris ?	I. 202.5 (use of).
hanustambha	jaw—seizure, lock—jaw	I. 173.18 (remedy for); 173.20 (the things, the excess use of which causes).
hayagandhā	Physalis Flexuosa	I. 185.18 (use of).
hayamāraka (=karavīra ?)	Nerium Odorum	I. 174.17 (use of).
haritāla	Arsenü Trisulphidum	I. 202.64 (use of). I. 174.20; 177.82; 178.3 (as a charm); 179.1; 181.7; 181.8; 181.9; 182.24; 190.13; 191.15; 192.26.
haridrā	Curcuma Longa	I. 202.32. use of:—I. 171.17; 171.53; 173.14; 173.21; 173.24; 175.11; 177.12; 177.26; 177.64; 178.20 (as a charm); 179.9; 183.14; 183.17; 184.14; 185.27; 185.36; 186.8; 186.10; 190.10; 190.13; 190.19; 190.20; 191.22; 192.26; 193.6; 201.9.
harītakī (=abhayā)	Terminalia Chebula	I. 202.35; 169.22 (description of); use of: I. 170.22; 170.29; 170.49; 170.50; 171.50; 172.39; 175.9; 177.15; 177.17; 177.54; 179.2; 181.2; 183.4; 183.6; 183.10; 185.13; 185.28; 186.6; 186.14; 190.10; 193.13; 201.31;
hareṇukā	a kind of pea or pulse	201. 32. I. 202.16.
halinī	?	I. 202.13.
halimaka	a type of <i>pāṇḍuroga</i> (jaundice)	I. 162.20.

hastikarṇa	Colocasia	I. 170.69 (use of); 187.1 (,,).
	Macrorrhiza	
	cf. Monier	
	William Bokeia	
	Frondosa ?	
hastidanta	radish ? or tusk of an elephant	I. 176.1 (use of).
hastimeha	a kind of meha	I. 159.5 (symptoms of).
hāridrameha	a kind of meha	I. 159.2 (symptoms of).
hikkā .	hiccough	I. 151.1 (symptoms of); 151.2; 151.3; 151.4; 151.5; 151.7 (a type of); 151.9 (,,); 151.13 (effect of); remedy for :— 170.31; 172.17 181.2; 181.4; 184.12; 186.2.
hiṅgu	Ferula Asa	I. 202.19; 202.59.
	Foetida.	use of—I. 168.43; 169.41; 170.46; 170.70; 170.75; 176.11; 177.45; 179.6; 181.2; 182.6; 184.37; 185.22; 188.10; 192.12; 193.3; 201.7.
hingula	red sulphide ash	I. 192.13 (use of).
hijjala	Barringtonia	I. 188.2 (use of).
(=dhātriphala)	Acutangula	
hṛcchūla	heart pain	remedy for I. 172.11; 177.56; 182.21; 185.21.
hṛdaya, hṛd	heart	I. 154.1 (symptoms of); 154.6; 154.7 (effect of disease of); 170.53 (remedy for the diseases of); 172.3 (remedy for); 177.37 (,,); 184.37 (remedy for the diseases of).
hṛllasa	palpitation of heart; also hiccup.	see also hikkā. I. 147.4 (cause of); 147.7 (an effect of a fever).

heṭu	cause	I. 146.4 as one of the aṅgas in the diagnosis); 146.7.
hemakṣīri		I. 202.49.
hemanta	winter season	I. 182.1 (curd recommended in).
hemābha		I. 202.22.
haimavatī		I. 202.15.
hrīvera		I. 202.21.

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[July, 1972



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पुराणम्—PURĀNA

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व्यासपूर्णिमाऽङ्कः

[July 26, 1972

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व्यासप्रशस्तिः

द्वापरान्तेषु विश्वात्मा विष्णुविश्वभरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ॥
एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥
स पुनर्द्वापरे चास्मिन् कृष्णद्वै पायनाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥
संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।
व्यस्तवेदतया लोके वेदव्यास इति श्रुतः ॥
— (शिवपु० वायवीय-सं०, १. ३४-३७)

विभज्य वेदं च तदर्थजातं चक्रे परामृश्य पुनः पुराणम् ।
तदीयमर्थं च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ॥
—(Asiatic Society Catalogue, V, 3404)

कृष्णद्वै पायनं व्यासं सर्वभूतहिते रतम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ॥
—(शंकराचार्यकृते विष्णुसहस्रनाममाल्ये)

ब्रह्मपाराख्यं शिवस्तोत्रम्*

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिनं त्वां परतः परस्ताद् गोत्तारमेकं पुरुषं पुराणम् ।
 व्रजामि योगीश्वरमीशितारमादित्यमस्मि कपिलाधिरूढम् ॥३६
 त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्यमयं योगिनमादिमन्तम् ।
 व्रजामि रुद्रं शरणं दिविस्थं महामुर्नि ब्रह्ममयं पवित्रम् ॥३७
 सहस्रपादाक्षिणिरोऽभियुक्तं सहस्रवाहुं तमसः परस्तात् ।
 त्वां ब्रह्मपारं प्रणामामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ॥३८
 यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।
 तं ब्रह्मपारं भगवन्तमीशं प्रणम्य नित्यं शरणं प्रपद्ये ॥३९
 अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरूपम् ।
 तं ब्रह्मपारं परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ॥४०
 यं योगिनस्त्यक्तसवीजयोगा लब्ध्वा समाधिं परमार्थभूताः ।
 पश्यन्ति देवं प्रणातोस्मि नित्यं तं ब्रह्मपारं भवतः स्वरूपम् ॥४१

* The word ‘Brahma-pāra’ literally means the highest object of the sacred knowledge as contained in the Brahma or Veda. The Śaiva Purāṇas regard Śiva as the Brahma-pāra, while according to the Vaiṣṇava Purāṇas Viṣṇu is the Brahma-pāra. An eulogy in praise of Śiva or Viṣṇu with the epithets ‘Brahma-pāra’, ‘A-pāra-pāra’, ‘Para-pāra’ etc. is termed as Brahma-pāra-stava (or ...stotra). The Kūrma-Purāṇa, being predominantly a Śaiva-Purāṇa, contains Śiva’s Brahma-pāra-stava (as given here) uttered by sage Śāṅku-karṇa, while the Viṣṇu-Purāṇa (I. 15 54-59) contains Viṣṇu’s Brahma-pāra-stava uttered by sage Kāṇḍu. Another Brahma-pāra-stava of Viṣṇu uttered by sage Nārada is also given in the Vārāha-Purāṇa (3. 10-20).

The Kūrma-Purāṇa gives the above Brahma-pāra-stava in connection with the glorification of Śiva’s Kapardiśvara-līṅga established near the Piśāca-mocana-tīrtha in Vārāṇasi. This stotra begins with the praise of Śiva in his Kapardi-form (wearing braided and knotted hair like a Kaparda or cowrie-shell). In fact, Śiva’s Kaparda (or Jāṭa) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight mūrti-s (forms) of Śiva (cf. Kūrma-P.I. 10.28). The stotra praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.

न यत्र नामादिविशेषकलृप्तिर्न संदृशे तिष्ठति यत्स्वरूपम् ।
 तं ब्रह्मोपारं प्रणतोऽस्मि नित्यं स्वर्यंभुवं त्वां शरणं प्रपद्ये ॥४२
 यद् वेदवादाभिरता विदेहं सब्रह्मविज्ञानमभेदमेकम् ।
 पश्यन्त्यनेकं भवतः स्वरूपं सब्रह्मोपारं प्रणतोऽस्मि नित्यम् ॥४३
 यतः प्रधानं पुरुषः पुराणो विवर्तते यं प्रणमन्ति देवाः ।
 नमामि त ज्योतिषि सन्निविष्टं कालं वृहन्तं भवतः स्वरूपम् ॥४४
 व्रजामि नित्यं शरणं गुहेशं स्थाणुं प्रपद्ये गिरिशं पुरारिम् ।
 शिवं प्रपद्ये हरमिन्दुमौर्लि पिनाकिनं त्वां शरणं व्रजामि ॥४५
 [स्तुत्यैवं शड्कुकर्णोऽसौ भगवन्तं कर्पदिनम् ।
 पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ॥४६
 तत्करणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।
 ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम् ॥४७
 शड्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
 निलिल्ये विमले लिङ्गे तददभुतमिवाभवत् ॥४८
 एतद्रहस्यमाख्यातं माहात्म्यं वः कर्पदिनः ।
 न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ॥४९
 य इमां शृण्याग्नित्यं कथां पापप्रणाशिनीम् ।
 भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ॥५०
 पठेच्च सततं शुद्धो ब्रह्मोपारं महास्तवम् ।
 प्रातर्मध्यात्मसमये स योगं प्राप्नुयात् परम् ॥५१]

TEXTUAL AND HISTORICAL ANALYSIS OF THE
PURĀNA-COMMENTARY RELATING TO
MAURYA-DYNASTY.

BY

S. N. ROY

[अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणैः साधितं यद् विष्णुपुराणे
प्राप्तं कीटिल्यद्वारा चन्द्रगुप्तमीर्यस्य राज्याभिषेकसंबन्धविवरणं टीकाकारैरेव
प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत् । टीकाकर्तुं भिरेतत् परिवर्तनं
तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीतिकावस्थानुसारं च
कृतमासीत् । विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विषेषतश्चित्सुखस्य
संशोधनस्य फलमिति । अतो विष्णुपुराणस्याधारेण मौर्याणां शूद्र-
मूलकत्वं सिद्धं कर्तुं न शक्यते । विष्णुपुराणस्य तत्-संबन्धविवरणं
तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्य
रूपेण विवेच्यमस्ति । अस्मिन् विषये एतद् विवेचनं प्रथममेव
प्रतीयते ।]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times¹, any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purānic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

1. R. K. Mookerji, Chandragupta Maurya and His Times; C. D. Chatterji, Observations on the Bīhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp. 26 ff. and p. 70; B. D. Upadhyaya, Purāṇa-Vimarśa, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.² In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata³, whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kautilya eva Candraguptamutpannaiṁ rājye' abhiṣekṣyati', of the former text. As the general wording, description and intended sense of these commentaries are significant

2. R. K. Mookerji, *Ibid*, pp. 9 & 10.

3. No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors: (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsiṁha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharaśvāmin, (7) Sūryākara Miśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhiya and Śrīdhariya figure most prominent. Other nine are ascribed to the following authors: (1) Sudarśana Sūri, (2) Vira Rāghava (3) Vijayadhvaja (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanagosvāmin, (7) Jīvagosvāmin, (8) Viśvanātha Cakravartin (9) Śrīdhara.

in context of the present discussion ; some of these may be illustrated in their original forms as under :

- (1) *Candraguptamutpannam Nandasyaiva Bhāryāyāṁ Murāyāṁ Jātam* (Com. of Citsukha)
- (2) *Candraguptam Nandasyaiva Patnyāṁtarasya Murāsajñāyāṁ Murāyāṁ Prathamam* (Com. of Ratana-garba, noticed by Dr. R. K. Mukerji in *Chandragupta Maurya And His Times*, p. 9).
- (3) *Candraguptam Nandasyaiva Śūdrāyāṁ Maurāsajñāyāṁ Jātam Mauryāyāṁ Prathamam*; (Com. of Viṣṇucitta).
- (4) *Candraguptam Nandasyaiva Patnyāṁtarasya Murāyāṁ Jātam Mauryāyāṁ Prathamam* (Com. of Śridhara Svāmī).

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman⁴. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passage will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passage:

- (1) That Murā has been described in them as a lawfully wedded queen of the Nanda king.
- (2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

^{4.} R. K. Mookerji, *Ibid*, p. 10.

- (3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śuṅga dynasty after the death of Puṣyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahmāṇḍa-Purāṇa. The original Samskrit line running in these texts may be quoted as under:

(A) Tatsuto' agnimitrāśṭau Bhaviṣyati Samā Nṛpāḥ
(Vāyu Purāṇa, Uttara Bhāga, XXXVII. 332)

(B) Agnimitro Nṛpaśacāśṭau Bhaviṣyati Samā Nṛpāḥ
(Brahmāṇḍa Purāṇa, III. 74.151)

But one of the Vāyu copies⁵ reads this line a bit differently in the following words:

'Puṣyamitrasutāśeṣṭau Bhaviṣyanti Samā Nṛpāḥ'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śuṅga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the

5. This variant reading has been noted by Pargiter, *Ibid*, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying aśṭau to suta instead of to 'sama'.

text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Puṣyamitra had eight sons and that they simultaneously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śūṅga-history.⁶

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

“Tairvimiśra Janapadāstacchilavartino Rājāśrayaśuṣmīgo Mlechchāścāryāśca Viparyayena Vartamānāḥ Prajāḥ Kṣapayiṣyanti”⁷
 In the present passage ‘Mlechchāścāryāśca Viparyayena Vartamānāḥ’ deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa’s text, because in their similar account the texts of Vāyu⁸, Brahmāṇḍa⁹ and Bhāgavata¹⁰ have almost a different reading. The passage occurring in Vāyu and Brahmāṇḍa Purāṇas is identical not only in form but in meaning also. It reads : “Tairvimiśra Janapadā Mlechchāśrāśca Sarvaśah/Viparyayena Vartatante Nāśayisyanti Vai Prajāḥ”. In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads : “Prajāste Bhakṣayiṣyanti Mlechchā Rājanyarūpiṇah/Tannāthāste Janapadā-stacchilācāravādinah”. The purport of these passages may be related here with a view to evaluating

6. K. P. Jaiswal, J.B.O.R.S.; 1924, Vol. X. pt. III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187, The writer, of the present article has noticed the point in Purāṇa, Vol. XI, No. 1, pp. 67 ff.

7. Viṣṇu Purāṇa, IV. 24.72.

8. Vāyu Purāṇa, XCIX. 384.

9. Brahmāṇḍa Purāṇa, III. 74. 203.

10. Bhāgavata, XII. 1.42.

their significance in comparative set-up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the Viṣṇu Purāṇa passage. The texts of Vāyu, Brahmāṇḍa and Bhāgavata aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of Viṣṇu Purāṇa because of employment of the expression Mlecchāśāryāśca for Mlecchācārāśca of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains Mlecchāśāryāśca etc. as under : "Mlecchā Madhye Āryāśāntे ityetadrūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'¹¹. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence, it has to be admitted that the texts of Vāyu, Brahmāṇḍa and Bhāgavata are early in date not only because of unanimity of their account, but also because of the fact that the Viṣṇu-Purāṇa account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of Viṣṇu Purāṇa has in it an echo of political condition of India of about 13th century A.D., when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers¹². The Commentator of Viṣṇu-Purāṇa as we shall subsequently notice belongs to the same general period i. e. 13th century A. D. It is, thus, not improbable that the expression Mlecchāśāryāśca is a later substitute of the original Mlecchācārāśca and that the substitution seems due to the revisionary role of the commentator for making the original account upto-date in later times.

One pertinent example showing how the original meaning of the Purāṇa-term and even the original term itself was subjected to severe revision may again be cited from the text of Viṣṇu-Purāṇa.

11. Translation of Viṣṇu Purāṇa, p. 387, fn.

12. A.B.M. Habibullah in Struggle For Empire, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A. D.¹³. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata¹⁴ which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa¹⁵ specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,¹⁶ a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading :

‘Puṣyamitrā bhaviṣyanti Patumitrās trayodaśa Mekalāyām
nṛpāḥ sapta bhaviṣyanti-ihā saptatim’

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows :

‘Tataḥ Puṣpamitrāḥ Patumitrāstrayodaśa Ekalāśca Saptāndhraḥ/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviṣyanti’//
Viṣṇu-Purāṇa.

‘Puspamitro’tha rājanyo Durmitro’sya tathaiva ca Ekakala
ime bhupāḥ saptāndhraḥ sapta kośalāḥ’ Bhāgavata.

13. Viṣṇu Purāṇa, IV. 24. 58.

14. Bhāgavata, XII. 1. 34.

15. Vāyu Purāṇa, XCIX. 369.

Brahmāṇḍa Purāṇa, III. 74.187.

16. Pargiter, Ibid, p. 151.

From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of *Viṣṇu* and *Bhāgavata* is that the term Mekala of the former has been replaced by Ekala and Ekakala in the respective readings of the latter two texts. There can not be any doubt about the fact that Mekala points to an ancient geographical division of the country so very well known to the *Purāṇa*-writers and as D.C. Sircar¹⁷ proceeds to explain 'the name Mekala is still preserved in that of the present Maikala range which is the connecting link between the Vindhya-s and the Satpuras and stretches from the Khairāgarh area in M.P. to the Rewah region'. Similar is the note of V.S. Agrawal¹⁸, who on the basis of *Vāmana Purāṇa* XIII, 53 describes Mekala as one of the Janapadas of Vindhyan region. It seems quite convenient to conclude that Mekala was changed into Ekala and Ekakala due to the ignorance of the later compilers about the geography of the area concerned. The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these *Purāṇas* the term Ekala/Ekakala is explained as Khanḍamāṇḍaleśu Bhūpāḥ i.e. rulers of Maṇḍala-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization Maṇḍala-division can not refer to the general period in which the historical account of the *Purāṇa*-text is placed by the scholars. There is no doubt that the term Maṇḍala occurs in early texts like *Arthaśāstra*¹⁹ and *Manusmṛti*²⁰. But in these works it is employed in a much different sense. It has been rightly remarked that Maṇḍala of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an

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- 17. D. C. Sircar, *Geography of Ancient And Medieval India*, p. 34, fn.
 - 18. V. S. Agrawal, *Vāmana Purāṇa-A Study*, p. 32; See also S. Chaudhuri, Place-names in the *Vāmana Purāṇa* in Indian Historical Quarterly, Vol. XXXIX, No. 1 & 2, p. 46.
 - 19. *Arthaśāstra*, VI.1.2.
 - 20. *Manusmṛti*, VII, 155-157.

overlord²¹. The term of the Purāna-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of Mānasāra²², which is said to be a work of early medieval period. The present work not only makes use of Maṇḍaleśvara, but also explains it as Kṣudra-Bhūpāla. An identity can well be established between Kṣudra-Bhūpāla and Khaṇḍa-Maṇḍala-Bhūpa in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term Khaṇḍa-Maṇḍala-Bhūpa seems more akin to Khaṇḍa-Pāla and Khaṇḍa-Rakṣa, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.²³. These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term Khaṇḍa-Maṇḍala-Bhūpa has in it the sense of a much later period and that the original Purāna-term Mekala was changed into Ekala-Ekakala by the Purāna-Commentators evidently with a view to making the passage upto the changed order of their own times.

Sectarian bias and religious rivalry had a dominant role in the revision of the Purāna-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāna betrays the influence of this trend in its account relating to the dynasties of the Kali age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under: Aśoka, Aśokavardhana and Ayośokavardhana.²⁴ Of these three forms the last one i. e. Ayośokavardhana seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in view

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- 21. B.N.S. Yadava, Some Aspects of Society of Northern India in 12th century A.D., pp. 185-186.
 - 22. K.K. Gopal Administrative Divisions in the Inscriptions of Early Medieval India in I.H.Q. Vol. XXXIX, No. 1 & 2, p. 83.
 - 23. Mānasāra, (Ed. by P.K. Acharya) Chap. 42, 282.
 - 24. B.C. Sen, Historical Aspects of Bengal Inscriptions, p. 561.
 - 25. For these variant readings see Pargiter, Ibid, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.²⁵ The sum and substance of Pargiter's comment on the present term may be noted as follows:

- (1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharoṣṭhi.
2. That Kharoṣṭhi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.
- (3) That the copyst of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharoṣṭhi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharoṣṭhi are of definite opinion that this script was used for writing Prākṛits which avoid long vowels, big compounds and difficult literatures. These are the well-known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.²⁶ The Purāṇa-authors, at least in early stages, must have employed Brāhmī in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncancelled, if a correction of the term was at all made by the copyst of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful

25. Pargiter, *Ibid*, pp. 84 & 85.

26. R. B. Pandey, *Indian Palaeography*; Cunningham, *Coins of Ancient India*, Vol. I, p. 52,

Dowson, J.R.A.S., 1881, p. 102, *Indian Antiquary*,

Vol. XXXV, p. 253, Lassen, *Indischi Alterthumskunde*, 2nd edition, i, p. 1006 (1867).

readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tr̥ptidah in the text of Brahmāṇḍa Purāṇa.²⁷ The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmāṇḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.²⁸ Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tr̥ptidah seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalry which they had against the religion patronized by the Mauryan monarch.

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa-text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passage contained in them-as also the passage of the particular Purāṇa containing these commen-

27. Brahmāṇḍa Purāṇa, IV. 74. 145; For the reading of Bhāgavata see Pargiter, *Ibid*, p. 28, fn. 28.

28. The available texts of Vāyu and Brahmāṇḍa seem to be respectively Śaivite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in *Purāṇa*, Vol. V. No. 2 pp. 305 ff and Vol. VI. No. 2, pp. 366 ff.

taries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts no doubt, narrate the account of the Mauryan kings, but in them we do not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.²⁹ The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.³⁰ It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows :

'Kauṭilya eva Candraguptamutpannam Rājye' abhiṣekṣyati'.

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for referring to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected

29. For example Jibanaṇda Edition reads 'Kauṭilya eva Candraguptam Rājye 'abhiṣekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p. 28, fn. 22.

30. The text reads 'Kauṭilya eva Candraguptamutpannam Rajye' abhiṣekṣyati'.

in the original text. Before giving answer to these queries, it seems proper to point out that the texts of the *Candragupta traditions* exhibit two trends corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kauṭilya's Arthaśāstra, Purāṇas and Mudrārākṣasa belong to the former category; and the commentary on Mudrārākṣasa and the passages of works like Bṛhatkathāmañjari and Kathāsaritāśāgara are attributable to the latter one³¹. None of the latter texts can be placed earlier than eleventh century A.D. This shows that about the beginning of the medieval period, when Buddhism had lost its age-old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions. Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context.

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇa-passage at the later stages. Thus the earliest among these, the Citsukhīya and the Śridhāriya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā. From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A.D.³². His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

31. R.K. Mookerji Ibid, pp. 8 ff.

32. B.D. Upadhyaya, Ibid, pp. 572 & 578.

SOME PROBLEMS REGARDING THE BRAHMAVAIVARTAPURĀĀNA

BY

ANANTRAY J. RAWAL

[अस्मिन् निवन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम् । ब्रह्मवैवर्त-
पुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि । केषांचिद् मते एतद्
पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते । मूलब्रह्मवैवर्तपुराणं कालक्रमेण
क्रुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो ब्रह्मीयपण्डितैर्नूतनं
ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदंशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन्
केवन अंशास्तु तैरेव कल्पिता । यतस्तु निवन्धकारं सद्धृता ब्रह्मवैवर्त-
पुराणस्य बहवः श्लोका वर्णमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते । अत्र
निवन्धकाराणां सःश्यस्य विद्युतं विवेचनं कुतम् । अस्य पुराणस्य
निर्मितिकालविषये अपि विविधमतमतान्तरं वर्तते : अत्र एतेषां मतानां
सारसंक्षेपः प्रस्तुतः । ब्रह्मवैवर्तपुराणस्य निर्मितिस्थानविषये नामविषयेऽपि
विमर्शः कृतः । एकं लघुब्रह्मवैवर्तपुराणानामकं पुराणमपि निवन्धकारेण
कमलाकरभट्टोद्घृतमस्ति । तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते । पुराण-
पञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिरित्यपि लेखकमहोदयेन
विवेचितम् । सात्त्विक-राजस-तामसवर्गेषु ब्रह्मवैवर्तपुराणस्य स्थितिरित्यपि
निर्दिष्टा वर्तते : संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविध-
विषयाणां चास्मिन् निवन्धे साङ्गोपाङ्गं विवेचनमस्ति ।]

Introduction

"The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years.¹

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism.²

1. Munshi K.M. Forward to the Studies in the Epics and Purāṇas by Pusalker A.D., P. VII.

Pusalker A.D. Studies in the Epics and Purāṇas p. 22.

2. Ibid p. 22.

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political."³

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".⁴ There may be some exaggeration in the descriptions of Purāṇas⁵ though there are some important facts.⁶

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.⁷

The Problem of the Original BVP and the extant BVP

It was H.P. Sastri who started first the problem of the inter-relationship of original BVP and the extant BVP. He remarked that "the Brahmavaivartapurāṇa in the present shape cannot be very old.....there seems to have existed a Brahmavaivartapurāṇa very different from the one which we now posses.⁸

Dr. R. C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.⁹

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Catuvarga-cintāmāni etc. have drawn upon a BVP. About

- 3. Pargiter F.E. "Purāṇa", ERE, Vol. X, p. 448.
- 4. Pusalker A.D. Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p. 61.
- 5. Upadhyaya Baladeva. Purāṇavimarśa p. 22.
- 6. Pusalker A.D. Op. Cit. p. 61.
- 7. Ibid. p. 61.
- Vide also Dikshitar V.R.R. Purāṇa.
Index Vol. I Introduction pp 33 ff.
- 8. Sastri H.P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.
- 9. Hazra R.C. "Studies in the genuine Āgneya Purāṇa". Our Heritage, Vol. I, 1953, pp. 210-245.

1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R. C. Hazra.¹⁰ These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.¹¹

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no. 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahma-vaiwartamahāpurāṇa' which is quite different from the extant BVP.¹²

Dr. H. P. Sastri, Dr. R. C Hazra, J. C. Roy and A.S. Gupta hold that the extant BVP is not the original one but there was an original BVP before ninth century A. D. which is now lost and about the tenth century A. D. it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A.D.¹³

The arguments for and against this problem are as follows:—

According to the MP (53.33—35) the original BVP was narrated by Sāvarṇi to Nārada and contained the māhātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

10. Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
11. Vide for the date of these Nibandha-works, Kane P. V., HDS Vol. I.
12. Vide A. S. Gupta's article "The Apocryphal character of the extant Brahmavaivarta purāṇa" Purāṇa, Vol. III No. I, January 1961 p. 99.
13. Sastri H. P. "Mahāpurāṇas", JHORS 1928 Vol. XIV p. 335.
Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
Vide also "Some Minor Purāṇas" ABORI Poona, XIX 1938 p. 76. and cultural Heritage Vol. II p. 263.
Roy J. C. Bhāratavarṣa a Bengali journal. Bangābda Āśiḍha 1837 Quoted by Hazra R. C. in PRHRC p. 166.
Gupta A. S. Op. Cit. p. 101.

Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

1. Sātvika which glorifies Hari
2. Rājasa which glorifies Brahmā
3. Tāmasa which glorifies Śiva
4. Saṅkīrṇa which glorifies Sarasvatī and manes.

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity.

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (I 3 30, I 2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP.

According to the SKP, the sun is the highest deity of the BVP¹⁴, but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahma-loka. But according to the extant BVP the Brahma-loka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33; 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahā-purāṇas is given where the extent of the BVP is mentioned 18000

14. Gupta A. S. Op. Cit. p. 98.

ślokas.¹⁵ But the present available Ānandāśrama edition, Vañgavāsi edition and the Veñkateśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.¹⁶

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khanḍas i.e.:—Brahma; Prakṛti; Gaṇeśa; Kṛṣṇa; and gives the description in brief of each Khanḍa. The extant BVP contains four Khanḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No. 2544 is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows:—

Part I	Ch.	28
II		117
III		26
<hr/>		
		171

and generally each chapter-colophon reads 'Ādimahāpurāṇe-brahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa'. The several māhātmyas which are noted under the authority of the BVP¹⁷ are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one¹⁸ but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā-cult and containing 18000

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- 15. MP 53.34
BhP 12.13.6.
BvP 4.133.16.
NP Pūrvakhaṇḍa 101.
 - 16. Sastri H.P. Op. Cit. p. 335.
 - 17. Hindīviśvakōśa, Part 7 p. 237.
 - 18. Gupta A.S. Op. Cit. P. 101.

verses before seventh or eighth century A. D. and after tenth century A. D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A. D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.¹⁰

Date.

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below :

1. Roy J. C.²⁰—16th Century A. D. ; 2 Hazra R. G.²¹—16th Century A. D. ; 3. Wilson H. H.²²—16th Century A. D. : 4. Kane P. V.²³—16th Century A. D. : 5. Dutta N. K.²⁴—15th Century A. D. ; 6. Maity P. K.²⁵—15th Century A. D. ; 7. Upadhyaya Baladeva²⁶—15th Century A. D. ; 8. Sen S. K.²⁷—15th Century A. D. ; 9. Shastri D. K.²⁸—11th Century A. D. : 10. De S. K.²⁹—10th Century A. D. ; 11. Chatterjee B. C.³⁰—10th Century A. D.

19. It may be noted that A.S. Gupta also expresses a similar opinion. Vide his above mentioned article.

20. Roy J. C. Bhāratavarṣa, Āśādha, Bangālāda 1337 quoted by Hazra R.C. in PRHRC p. 166.

21. Hazra R. C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p. 78.

22. Wilson H. H. Essays p. 120.

23. Kane P. V. HDS Vol V Part II p. 895.

24. Dutta N. K. Origin and growth of caste in India, Vol. II P. 131.

25. Maity P.K. Historical study in the cult of the goddess Manasā p. 217

26. Upadhyay Baladeva. Purāṇavimarśa p. 558.

27. Sen S. K. Personal letter to Dr. S. G. Kantawala Dt. 29.4.70.

28. Shastri D.K. Purāṇavivecana p. 219.

29. De S. K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p. 10 ff.

30. Chatterji B.C. Kṛṣṇacarita. translated into Gujarati by K. M. Jhaveri p. 27.

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. :—Shastri D. K. ; De S. K. : Chatterjee B. C. argue that the first verse of the *Gitagovinda* of Jayadeva (1162 A. D.)³¹ might be influenced by the verses of the BVP (4. 15. 4 ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the Purāna and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarkaites worship Rādhā with Kṛṣṇa.³² To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbarka sect but it is the Rādhāvallabha sect wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śalagrāma stone.³³ This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth."³⁴ Hence the BVP might have been compiled in C. fifteenth century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the Prakṛtikhaṇḍa i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.³⁵

Now the BVP contains 67 chapters in its second part (i. e. Prakṛtikhaṇḍa which describes the Caritras of various goddesses viz. :—Sarasvatī ; Vasudhā ; Gaṅgā ; Tulasi ; Sāvitri ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Saṁsthī ; Maṅgalacandī ; Manasā ; Surabhi ; Rādhā ; Durgā. The DbhP IX. 1-50 are borrowed from

31. Keith A.B. Classical Sanskrit Literature, p. 103.

32. Shastri D. K. Op. Cit P. 219.

Ch. V.

34. Wilson H. H. Viṣṇupurāna English Translation preface p. XX.

35. Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

the BVP II as stated by Dr. R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī ; Vasudhā; Gaṅgā ; Tulasi : Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣinā ; Śaṣṭhī ; Maṅgalacāṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II, 45, 46 devotes two chapters to Manasā. The DbhP (IX. 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i. e. Prakṛitikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛiti-khaṇḍa on those of the DbhP IX.

It may also be noted that Dr. B. Kakati holds a similar view.³⁶ According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D."³⁷ and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Śaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.³⁸ The DbhP (XI 17.35ff) mentions the Pañcāyatana-pūjā while the BVP refers to the Śaḍāyatana-pūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballalasena (1135-1180 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP³⁹ this suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7.25), the Purāṇa states that the people would learn 'mlecchaśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.⁴⁰ From this reference it follows that the BVP is compiled after 1203 A.D.

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| 36. Kakati B. | Female Initiative in Courtship Prin. Karmarkar
Comm. Vol. P. 71. |
| 37. Hazra R.C. | Op. Cit. p. 347. |
| 38. Kane P.V. | HDS Vol II P. II P. 717. |
| 39. Upadhyaya Baladeva | Purāṇavimarśa, p. 120 ff. |
| 40. Hindi viśvakośa | Part 9 p. 149. |

Caṇḍīdāsa (1385 A.D.)⁴¹ is said to be a founder of Parakiyā-Rādhā-Vāda. The BVP seems to Synthesise the theory of Parakiyā-Rādhā-Vāda and Svakiyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍīdāsa, about, say 100 years or so after, if due allowance is made for the popularity of the Parakiyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Maṅgalacaṇḍī and Śaṣṭhi. The folk songs regarding Manasā, Maṅgalacaṇḍī and Śaṣṭhi were written in the times of Caṇḍīdāsa (1385 A.D.) and Maṇika Dutta (1300 A.D.).⁴² Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhāṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work Aṣṭāvirñśatitattva, to a consideration of this point; for instance one should not eat a pumppin or its gourd, on the second day of a Lunation Bṛhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.⁴³ The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the Aṣṭāvirñśatitattva of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)⁴⁴ and Caitanya (1485 A.D.).⁴⁵ In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivarmā flourished in 1484 A.D.⁴⁶

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vṛndāvana (4.28.165) which

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| 41. | Sen D. C. | History of Bengali language and Literature p. 39 ff. |
| 43. | Sen D.C. | Op. Cit., p. 385. |
| 44. | Ibid | P. 74. |
| 45. | Bhandarkar R.G. | Vaisṇavism Śaivism and Minor Religious Systems, p. 77. |
| 46. | Ibid | p. 83. |
| 47. | Snataka Vijayendra. | Rādhāvallabha Sampradāya : Siddhānta aur Sāhitya p. 96. |

was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hitaharivāṁśa built the temple of Rādhā in Vṛndāvana where he laid out the other Vanas which still exist today.⁴⁸

The BVP (4.73.79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A. D. to 12th Century A.D.⁴⁹⁻⁵⁰ Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP, the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vṛndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkhacūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.⁵¹

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96.60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara⁵²

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts⁵³ is prior to 1692

48. Upadhyaya Baladeva Bhāratīya Vāṅgmaya meni 'Śrī Rādhā', p. 92.

49-50. Kane P.V. 9th Century HDS Vol. V Part II p. 199.

Upadhyay Baladeva 6th Century A.D. Op. Cit. P. 548.

Wilson H.H. 12th Century A.D. Viṣṇupurāṇa P. XXX

Shastri D.K. 9th Century A.D. Purāṇavivecana p. 207.

Hazra R.C. 6th Century A.D. PRHRC p. 55.

51. Shastri K. K. Vallabhācārya p. 8.

52. Oza G.H. Bhāratīya Prācīna Līpimālā p. 192.

53. Vide 1. Descriptive catalogue of Sanskrit manuscripts Oriental Institute Baroda.

2. Catalogue of the old manuscripts in Sanskrit in the collection of the Sanātana Dharmā Sabhā, Ahmednagar.

3. A catalogue of the Sanskrit manuscripts at the D.H.A.S. Department of Historical and Antiquarian studies in Assam Gauhati.

4. A Descriptive catalogue of Sanskrit Manuscripts Vol. IV Government Sanskrit College Varanasi.

A.D. and hence the lower limit of the BVP is 1600 A.D. and from seeing the above points its upper limit can be put as 1400 A.D.

Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R.C. Hazra,⁵⁴ A.S. Gupta,⁵⁵ Baladeva Upadhyaya⁵⁶ and D.K. Shastri⁵⁷ hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion.

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good acquaintance with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz. Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāḍhiya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P.C. Sen remarks "towards the close of the pre-Muhammadan period Rāḍha and Vārendri were well known divisions of Bengal."⁵⁸

The BVP uses the word Ballava (1.5.42; 2.49.42; 2.48.43,53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.⁵⁹

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows:—

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- 5. Catalogue of the Sanskrit and Prakrita Manuscripts in the Library of the India Office Vol. V.
 - 6. A Descriptive catalogue of the Sanskrit Manuscripts. Gujarat Vidyasabha Ahmedabad.
 - 54. Hazra R.C. Cultural Heritage of India Vol. II P. 263.
 - 55. Gupta A.S. Op. Cit. p. 95.
 - 56. Upadhyay Baladeva Purāṇavimarśa p. 555.
 - 57. Shastri D.K. Op. Cit. P. 218.
 - 58. Sen P.C. "Janapadas of Ancient Rāḍha", Indian Historical quarterly, Vol. VIII p. 523 March 1932 No. 1.
 - 59. Hindūviśvakośa, Part 3 p. 213.

By the union of a Mlechha man and a Kuvindaka woman, Jola was born (1.10.121) and Vaidya was born by the union of Áśvinikumāra and a Brahmin woman (1. 10. 123). These two beliefs are still prevalent in Bengal.⁶⁰

Dr. Sukumar Sen holds⁶¹ that the vocable Jolā (BVP 1.10.121) is a Bengali word from Persian Jullāh, Julāh ‘weaver’. Julāhā is the Hindi (Bhojapuri etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final ‘h’ so the original word Jullāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses: Manasā, Sasthī and Maṅgalā-candī is prevalent in Bengal only and the BVP (2.43-46) has described their stories at great length.

The BVP (4.3.23; 4.31.53; 3 34.38) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese⁶² which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27,79) states that one should perform Śivapūja in the month of Māgha or Caitra—a practice which is prevalent in Bengal only.⁶³

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasi and Lakṣmī are Nārāyaṇa's wife (2.12.1) and this belief is still prevalent in Bengal.⁶⁴

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūja in the month of Bhādrapada which is still prevalent in Bengal.⁶⁵

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- 60. Upadhyaya Baladeva op, cit. p. 555; Gupta A.S. Op. Cit. p. 92.
 - 61. Sen S.K. A personal letter to Dr. S.G. Kantawala dt. 29.4.70.
 - 62. Kakati B. Op. Cit. P. 71.
 - 63. Hazra R.C. Studies in the Upapurāṇas Vol. II p. 319.
 - 64. Jani A.N. Naiṣadha-caritam—a critical study p. 270.
 - 65. Hazra R.C. Op. Cit. P. 357.

According to the BVP (2.11.7) Gaṅgā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal.⁶⁶

The BVP (2.30.162-163) states that one should perform five Parvans viz.:—Janmāṣṭami; Rāman-vamī; Śivarātri; Ekādaśī; Sunday; and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal.⁶⁷

From the above mentioned data it may be concluded that the home of the BVP is Bengal.

The Title of the Brahmavaivartapurāna

As noted earlier there was another BVP named—Ādibrahma-vaivartapurāṇa. The extant Brahmavaivartapurāṇa is known simply as “Brahmavaivartamahāpurāṇa”. The BVP itself gives its explanation as follows:—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described.⁶⁸

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1.1.59; 4.133.32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64; 4.133.28-29).

There is also another title of the Brahmavaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India.⁶⁹ Nothing can be said regarding this title whether there might be

66. Ibid. p. 357.

67. Ibid. p. 357.

68. Cf. 1. 1. 61. 4. 133. 31.

69. Winternitz M. History of Indian Literature Vol. I Part II p. 230.

On examining the MSS. position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmavaivarta is uniformly found in all North Indian MSS. Letter of Dr. V. Raghavan-Dt. 12.8.1970 to Dr. S. G. Kantawala. My greatful thanks are due to him for supplying this information.

a Purāṇa different from the present BVP or the title is only different.⁷⁰

Laghu Brahmarshavartapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmarshavartapurāṇa with the remarks that “atra mūlam cintayet”. As these two verses, dealing with the praise of gifts made at Benaras during eclipse etc. do not occur in the present BVP. Dr. R.C. Hazra remarks that “the Laghubrahmarshavartapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D. It should be also mentioned here that we do not know any second author who refers to or draws upon this work.”⁷¹

The BVP and the Purāṇa Pañcalakṣaṇa.

The classical definition of the Purāṇa enumerates the following five characteristics,⁷²

- | | |
|------------------|-------------------------|
| 1. Sarga | = creation |
| 2. Pratisarga | = dissolution |
| 3. Vāṁśa | = genealogies |
| 4. Manvantara | = ages of Manus |
| 5. Vāṁśānucarita | = genealogies of kings. |
- (4. 133. 6-7)

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows:—

- | | |
|----------------|--------------------------------|
| 1. Sṛṣṭi | = Primary Creation |
| 2. Viśṛṣṭi | = Secondary creation |
| 3. Sthiti | = Stability of creation |
| 4. Palana | = Protection |
| 5. Karmavāsanā | = Desire for work |
| 6. Manuvārtā | = Information about the Manus. |

70. Hazra R.C. “Some Minor Purāṇas” ABORI Poona, Vol. XIX 1938-39 p. 76.

71. Hazra R.C. Studies in the Upapurāṇas Vol. II P. 506.

72. Cf. BVP. 4.133.6

MP 53.65

KP 1.1.12

BP 1.37-38

7. Pralayavarṇana	= Description of the final destruction
8. Mokṣanirūpaṇa	= The way to release from rebirth
9. Harikirtana	= Discourse on Hari
10. Devakirtana	= Discourse on other gods. (4.133, 8-10)

Generally the definition of Purāṇa Pañcalakṣaṇa is old and that of ten characteristics is of very late origin⁷³ because it is only stated in the BVP and in the BhP (2.10.1-7; 12.7.8-10).

The BVP (4.133, 6-7) simply mentions the names of ten characteristics while the BhP (12.7.11-20) explains each and every one lakṣaṇa.

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows:—⁷⁴

BVP	BhP
1. Sṛṣṭi	Sarga
2. Viśṛṣṭi	Visarga
3. Sthiti	Vṛtti or Sthāna
4. Pālana	Rakṣa or Poṣaṇa
5. Karmavāsanā	Hetu or Īti
6. Manuvartā	Antarāṇi or Manvantara
7. Pralayavarṇana	Samsthā or Nirodha
8. Mokṣanirūpaṇa	Apāśraya or Mukti
9. Harikirtana	Varnā or Āśraya
10. Devakirtana	Varnānucarita or Īśānukathā (12.7.9; 2.10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e. g.

Five characteristics:—

1. Sarga (1.6, 7, 8 etc.)
2. Pratisarga (1.5)
3. Varnā (1.22)
4. Manvantara (4.51)
5. Varnānucarita (2.13)

73. Hazra R.C. Op. Cit. Vol. I. p. 2.

74. Upadhyaya Baladeva Op. Cit. pp. 128 ff.

Ten characteristics:—

1. Sṛṣṭi	(1.6, 7, 8 etc.)
2. Visṛṣṭi	(1.5)
3. Sthiti	(1.6)
4. Pālana	(1.18)
5. Karmavāsanā	(2.25, 26)
6. Manuvārtā	(4.41)
7. Pralayavarṇana	(1.5)
8. Mokṣanirūpaṇa	(4.10, 11 etc)
9. Harikirtana	(2.34)
10. Devakīrtana	(2.10, 13).

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnika (1.10, 1.16, 1.26).

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM. Dr. P. V. Kane⁷⁵ and H. H. Wilson⁷⁶ remark without giving any argument that the Brahmapaivarta-purāṇa has not the slightest title to be regarded as a Purāṇa.

The position of the BVP in the Different Classification of the Purāṇas.

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalakṣmaṇa definition.

Dr. A. D. Fusatker states that the Vāyu, Brahmāṇḍa, Matsya and Viṣṇu are ancient Purāṇas.⁷⁷

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities.

The PP (Uttara, 263.81-84) classifies them in three categories as follows :—

1. Sāttvika	—	VP, NP, BhP, GP, PP, VRP.
2. Rājasa	—	BRP, BVP, MKP, BP, VMP, BSP
3. Tāmasa	—	MP, KP, LP, SP, AP, SKP.

75. Kane P.V. HDS Vol. V part II p. 895.

76. Wilson H.H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.

77. Fusatker A.D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.⁷⁸ The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Pitṛs as Saṁkīrtṇa.

On the authority of the Tamila works, V. R. R. Dikshitar⁷⁹ classifies the Purāṇas into five groups as follows :—

- | | | |
|-----------|---|--|
| 1. Brahmā | — | Brahma and Padma |
| 2. Sūrya | — | Brahmavaivarta |
| 3. Agni | — | Agni |
| 4. Śiva | — | Śiva, Skanda, Liṅga, Kūrma, Vāmana,
Varaha, Bhavisya, Matsya, Mārkandeya,
Brahmāṇḍa, |
| 5. Viṣṇu | — | Nārada, Bhāgavata, Garuḍa, Viṣṇu, |

Hara Prasad Sastri⁸⁰ gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows :—

- | | |
|---|-----------------|
| 1. Purāṇas of encyclopaedic character | = GP, AP, NP. |
| 2. Purāṇas dealing with Holy Places and
religious vows | = PP SKP, BSP. |
| 3. Purāṇas which underwent to general
revisions | = BP, BhP, BVP. |
| 4. Purāṇas revised out of existence | = VRP, KP, MP. |
| 5. Historical group | = BRP, VYP. |
| 6. Sectarian works | = LP, VMP, MKP. |

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one.

According to V.R R. Dikshitar, the BVP deals with Sūrya but this is far from the truth; so far as the extent BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP.

78. Ibid p. 26.

79. IHQ Vol. VIII p. 766.

80. Sastri H.P. "Mahāpurāṇas" JBORS, Vol. XIV pp. 330-337.

Influence of the BVP on other works

It is known that the BhP has a great influence over Vaiṣṇavas of India. In this Purāna Kṛṣṇa's līlā or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaiṣṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāna and hence the BVP is the chief authority on the neo-school of Vaiṣṇavism or the Rādhā-Kṛṣṇa cult.⁸¹

The BVP has influenced later writers⁸² also e.g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmodaya" containing three acts in Śaka year 1721 i.e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer-Dīna Dvija wrote the drama "Śaṅkhacūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śaṅkhacūḍa of the Prakṛtikhaṇḍa of the BVP.

ABBREVIATIONS

BVP	= Brahmavaivartapurāṇa	BhP	= Bhāgavatapurāṇa
MIP	= Matsyapurāṇa	BP	= Brahmapurāṇa
PP	= Padmapurāṇa	Brp	= Brahmāṇḍapurāṇa
SKP	= Skandapurāṇa	VP	= Viṣṇupurāṇa
SP	= Saurapurāṇa	VRP	= Varāhapurāṇa
NP	= Nāradapurāṇa	VMP	= Vāmanapurāṇa
DbhP	= Devibhāgavatapurāṇa	VYP	= Vāyupurāṇa
YS	= Yajñavalkyasmṛti	AP	= Agnipurāṇa
MKP	= Markaṇḍeyapurāṇa	LP	= Liṅgapurāṇa
KP	= Kūrmapurāṇa	BSP	= Bhaviṣyapurāṇa
GP	= Garuḍapurāṇa		
HDS	= History of Dharmasāstras		

PRHRS = Purāṇic Records on Hindu Rites and Customs

ABORI = Annals of Bhandarkar Oriental Research Institute, Poona

JLORS = Journal of Bihar and Orissa Research Society

IHQ = Indian Historical quarterly

81. Iattyabhrana, Sitanath. Kṛṣṇa and the Purāṇas p. 68.

82. Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9. 11.

PROBLEM OF THE EXTENT OF THE
KŪRMA-PURĀNA TEXT*

BY

ANAND SWARUP GUPTA

[नारदीयपुराणे (१.१०६.१३-२२) कूर्मपुराणे (१.१.२) च कूर्म-
पुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्पेताः चतस्रः संहिता अभि-
हिताः । अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्रः संहिता मूलतः
कूर्मपुराणस्यैवासन्, यथा हेमाद्रिणा चतुर्वर्गचिन्तामणी (दानखण्डे,
पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परबर्तिकाले कूर्ममहापुराणे
एताश्चतस्रः संहिताः कूर्ममहापुराणस्यैव विभागत्वेन वर्त्तन्ते इति कथं
कथंचित् सञ्चितिष्ठूः । नान्यस्मिन् कस्मिन्निच्छवपि महापुराणेऽद्यापि
संहिताविभागो वर्तते, अग्निशु शिवपुराणे स्कदोपपुराणे सौरपुराणे चैवाच
संहिताविभागो निर्दिष्टे लभ्यते । कूर्मपुराणस्य इलोकसंख्या १७,००० प्रोक्ता
मत्स्यादिपुराणेषु, परंतु इदानी षट् सहस्राण्येव इलोका अत्रोपलभ्यन्ते । एपा
इलोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते । परम्तु निबन्धेऽस्मिन्
सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम,
तत्र ब्रह्मणो यथार्थतः प्रतिपादनात् (२.४८.१३२) । कूर्मपुराणस्यैकस्यां-
शस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितु शक्यते । कूर्म-
पुराणइलोकानां १७,००० संख्याप्रौरुणाय एताश्चतस्रः संहिताः कूर्ममहा-
पुराणस्येति नारदीयपुराणे प्रमादाकुक्तम् । नारदीयपुराणे केषांचिदपराणां-
पि महापुराणानां मत्स्यादिषु प्रोक्तायाः इलोकसंख्यायाः पूरणायेवं पद्धतिः
स्वीकृता वर्तते, यथा विष्णुग्रहपुराणस्य २३,००० इलोकसंख्याप्रपूरणाय
विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्धर्मपुराणे उपपुराणत्वेन कथितम्) विष्णु-
पुराणस्योत्तरभागत्वेनाभिहितम्; परंतु विष्णुपुराणं तु सकलं पराशरोक्त-
मेवेति निक्षितम्, विष्णुधर्मोत्तरपुराणं तु मार्कोडेय-वज्रसंवादरूपेण वर्तते;
न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम् । एवमेव कूर्मपुराणस्य
गतिरासीद् ।]

* The extent of the Kūrma-Purāna text has also been discussed in my Introduction (pp. v-vii) to the Critical Edition of the Kūrma Purāna. The present article is supplementary and revisional. The references to the Kūrma-Purāna are from its Critical Edition, 1972.

The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,¹ the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 Ślokas² while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt. edn.) Ślokas, which (6000 Ślokas) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the Brāhma-Saṁhitā) since the time of the Nāradīya Purāṇa which also gives this same extent of the Brāhma-Saṁhitā (I. 106.22), or since the redaction of the present text of the Kūrma-Purāṇa itself ‘नवनित पद्महस्ताणि श्लोकानामत्र संस्थया’ Kūrma-P. I. 1.23cd.).

The Nāradīya-Purāṇa (I. 106) has tried to remove this discrepancy between 17000 Ślokas (the extent mentioned in the lists of the Purāṇas) and the 6000 Ślokas (the extent available at the time of the Nāradīya-P. also) by stating that the Kūrma-Purāṇa consists of the four Saṁhitās viz., Brāhma-Saṁhitā of 6000 Ślokas, Bhāgavatī-Saṁhitā of 4000 Ślokas, Saurī-Saṁhitā of 2000 Ślokas and the Vaiśpavī Saṁhitā of 5,000 Ślokas—the total coming to 17000 Ślokas.³ Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Saṁhitās of the Kūrma-Purāṇa.⁴ Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text.

1. For the detailed lists of the Mahāpurāṇas see my article ‘Purāṇas and their Referencing’ in *Purāṇa*, VII, 2 (July, 1905).
2. 18,0 is the number given in the printed editions of the Matsya-Purāṇa (53.47), but in the MSS. of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272. ...) gives the extent of the Kūrma-Purāṇa as 8,000 Śls.
3. Cf. Nār.-P. I. 106.13-22, where it gives the names and the contents of the four Saṁhitās and mentions their extent as—ताः क्रमात् षट्—चतुर्द्वयुमाहस्ताः परिकीर्तिताः । (Śl. 22).
4. Cf. Kūrma-P. I. 1.22 :-

त्राज्ञी भागवती सौरी वैष्णवी च प्रकीर्तिताः ।
नतमः संहिताः पुण्या धर्मकामार्थसोक्षमाः ॥

Theory of the four Saṁhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Saṁhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I. 1.21-22) and given in a detailed form in the Nāradīya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53.47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 ślokas and the extent of the available text of the Kūrma-Purāṇa as 6000 ślokas by amalgamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Saṁhitā-s of the Kūrma-Mahāpurāṇa are mentioned in the Nāradīya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradīya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into *Saṁhitā*s; but in the case of many of the Upa-purāṇas we find Saṁhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Saṁhitās, the Skanda-Purāṇa mentioned in the Sūta-Saṁhitā (I. 1. 19-21) and considered by scholars as an Upa-purāṇa⁵ divides its text into six Saṁhitās⁶; the Brhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists

5. cf. The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasad Shastri.

6. cf. Sūta-Saṁhitā I. 1. 19-21 :

लक्षं तु ग्रन्थसंख्याभिः सर्वविज्ञानसामग्रम् ।

स्कान्दमध्याभिवद्यापि पुराणं श्रुतिसम्पत्तम् ॥

षड्विधं संहिताभेदैः पञ्चाशत्काण्डमहितम् ।

आद्या सन्त्कुमारोक्ता द्वितीया सूतसंहिता ॥

तृतीया शांकरी प्रोक्ता चतुर्थी वैष्णवी मता ।

तत्परा संहिता ब्राह्मी सौराऽन्त्या संहिता मता ॥

The Skanda-P., Veik. Press edn., is divided into seven Khanda-s (also mentioned by the Nāradīya-P. I. 104) and is regarded as a Mahāpurāṇa.

of the Upa-purāṇas)⁷ and its text was also divided into four Saṁhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gāneśvarī. (Nār.-P. I. 105, 13-14), though the Nār.-P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa.⁸ Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Khila* or supplement of the Brahma-Purāṇa) mentions that its text has two Saṁhitās.⁹ Thus the Saṁhitā-division of a Purāṇa text probably belongs only to an Upa-purāṇa and not to a Mahā-purāṇa.

3. In the two lists of the Upa-Purāṇas contained in the *Revū-khaṇḍa* of the Skanda-Purāṇa and the *Revū-Mūhātmya* ascribed to the Vāyu-Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the *eighteenth* Upa-purāṇa, besides a Kūrma-Mahāpurāṇa.¹⁰

7. cf. the lists of the Upapurāṇas given by Dr. Hazra in his *Studies in the Upapurāṇas*, Vol. I, pp. 4-13. See also my Introduction to the Critical Edition of the Vāmana-Purāṇa.

8. cf. Nār.-P. I, 105. 13-14 :

सृष्टतोऽस्योत्तरं भागं ब्रह्मदामनसंज्ञकम् ।
माहेश्वरी भागवती सौरी गाणेश्वरी तथा ॥
चतुर्थः संहिताश्चाथ पृथक् साहस्रसंख्या ।

9. इदं ब्रह्मपुराणस्य खिलं सौरमनुत्तमम् ।
संहिताद्वयस्य युक्तं पुण्ये शिवकथाश्रयम् ॥
आद्या सनक्तुमारोक्ता द्विनीया सूर्यभाषिता ।

—(Saura-P. 9. 13 f.)

10. cf. Skanda-P., Revū-kh. of the Avanti-kh., I. 46-52:
इदं ब्रह्मपुराणस्य सुलभं सौरमनुत्तमम् ।
संहिताद्वयस्य युक्तं पुण्ये शिवकथाश्रयम् ॥
आद्या सनक्तुमारोक्ता द्विनीया सूर्यभाषिता ।
सनक्तुमारनामा हि तद्विख्यातं महामुने ॥
द्विनीयं नारसिंह च पुराणे पादसंज्ञिते ।
शौकियं हि तृतीयं तु पुराणं वैष्णवे मतम् ॥
वार्ष्णेयस्य चतुर्थं च वायव्यं संमतं सदा ।
दौर्बल्यसं पञ्चमं च स्पृतं भागवते सदा ॥
मविष्ये नारदोक्तं च सूरिभिः कथिता पुरा ।
काशिलं मानवं चैव तर्णेवोशसेरितम् ॥
ब्रह्माण्डं वास्त्रं चाप कालिकात्म्यमेव च ।
माहेश्वरं तथा साम्बं सौरं सर्वार्थसंचयम् ।

A list of the Upa-purānas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the Dāna-Kh. (p. 531 f.) of his Caturvarga-cintāmaṇi, and also in Vrata-Kh. (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the eighteenth Upa-purāṇa and the division of the text into the four Saṃhitās is said as belonging to this Kūrma-Up-purāṇa.¹¹

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the Revā-Khaṇḍa and the Revā-māhātmya, which shows that the

पराशरं भागवतं कौर्मं चाष्टादशं क्र. त
एतान्युपपुराणानि मयोक्तानि पथाक्रमम् ॥

A Kūrma-Mahāpurāṇa is also mentioned separately here in the Revā-kh. in the lists of the Mahāpurāṇas as 'कौर्मं पञ्चदशं प्राहुभिंगदृशविभूषितम्' (Sl. 42 ab.).

The text of the Revā-Māhātmya is almost similar; cf. Aufrecht: Bod. Cat., p. 65; Hazra, *op. cit.*, p. 8.

11. cf. Hemādri: कौर्मपुराणे—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु
आद्यं सनत्कुमारोक्तं नारतिहमतः परम् ।

पराशरोक्तं प्रचरं तथा भागवतं द्वयम्
इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्
चतुर्द्वा संस्थितं पुण्यं सहितानां प्रभेदतः ॥

—(Hemādri: Dāna-kh., pp. 532 f.)

Here in the two lines preceding the last line Hemādri's text (13th century A.D.) differs from the available text of the Kūrma-P. (I. i.20 cd.21 : पराशरोक्तमपरं मारीचं भार्गवाद्वयम् । इदं तु पञ्चदशमं पुराणं कौर्मसुक्तमम् ॥). Hemādri Omits the names of the two Upapurāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as one) and the Kaurma, Dr. Hazra, *op.cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the Kaurma from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतं द्वयं' should be taken as the one Upapurāṇa (No. 17) consisting of the two Bhāgavata-s as its two parts. Dr. Hazra also in his VII list (Kūrma-P. quotation in the Śabda-Kalpa-drum) is inclined to take the 'नन्दीश्वरसुगम्' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā). Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time; the Kūrma-Upapurāṇa also might have met the same fate.

4. The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nāradīya-P. and as in the case of the Vāmana-P. the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the Brāhmī-Saṁhitā) was of 6000 Ślokas at the time of the Nāradīya-Purāṇa also. The Agni-Purāṇa (272) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura-Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa ('भागद्वयविराजितम्' 9.11b), which division is still available in the extant text of the Kūrma-Purāṇa. It also does not mention any Saṁhitā-division of the Kūrma-Purāṇa.

5. The internal evidence gathered from the extant text of the Kūrma-Purāṇa itself shows that the division of the text of the Kūrma-Mahāpurāṇa into four Saṁhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the Brāhmī-Saṁhitā) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world):—

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।
रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥
पृष्ठः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।
सन्निधौ देवराजस्य तदृश्ये भवतामहम् ॥

—(Kūrma-P. I. 1.122-123)

The Matsya-Purāṇa also confirms it:—

यत्र धर्मर्थकामानां मोक्षस्य च रसातले ।
माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ॥
इन्द्रद्युम्नप्रसङ्गेन कृषिभ्यः शक्सन्निधौ ।
अप्टादश (v.l. सप्तदश) सहस्राणि लक्ष्मीकल्पानुषज्जिकम् ॥

—(Matsya-P. 53, 46-47)

Other Purāṇas also, including the Nāradiya-P.,¹² corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P. as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II. 44.68);—

एतद्वः कथितं विप्रा योग (v. 1. भोग) मोक्षप्रदायकम् ।
कौर्म पुराणमस्तिलं यज्जगाद गदाधरः ॥

This Śl. is followed by a list of the contents (*Purāṇa-saṅkṣeṣa*) or (*Anukramanī*) of the Kūrma-Purāṇa from Śl. 69 to 119, and there is no indication at all that these contents are only of the Brāhma-saṁhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramanī* (list of contents) is immediately followed by the following Ślokas:—

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः ।
संत्यज्य कर्मसंस्थानं स्वस्थानं च जगाम ह ॥
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।
प्रणाम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः ॥
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।
साक्षाद् देवादिदेवेन विष्णाना विश्वयोनिना ॥

—(Kūrma-P., II. 44. 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhma-Saṁhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma-form and left for his own Loka. Thus there is no possibility of the Saṁhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṁhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhma-Saṁhitā*.

6. The epithet ‘*Brāhma*’ in the case of the Kūrma-Purāṇa has the double meaning: (1) ‘*Brāhma*’ was the name of one of the four Saṁhitās of the Kūrma-Upaniṣad as the quotation by

12. cf. Nār.-P. I. 105. 1-3 :

मृगु वत्स मरीचे त्वं पुराणं कूर्मसंक्षकम् ।
लक्ष्मीकल्पानुचरितं यत्र कूर्मवपुर्हरिः ॥
धर्मार्थकामसोचाणां माहात्म्यं च पृथक् पृथक् ।
इमद्युम्प्रसङ्गेन प्राइ ब्रह्मिष्यो दयानितः ॥
तरं सप्तशताहस्रं सुचतुःसंदित्तं शुभम् ॥

Hemādri (referred to above and quoted in fn. 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brahmī-Saṁhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature:—

ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी ।

अत्र तत् परम् ब्रह्म कीर्त्यते हि यथार्थतः ॥

—(Kūrma-P. II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word ‘*Brahmī*’ is a qualifying epithet of this *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Mahāpurāṇa) and not the name of a particular *Saṁhitā* of the Kūrma-Purāṇa.

The word *Saṁhitā* also is applied (1) to a part of a Purāṇa-text, if it has a *Saṁhitā*-division, as in the case of the Śiva-Purāṇa and the Skanda-Upanurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Saṁhitā*¹³ or the *Paurāṇikī Saṁhitā*; e. g. *cf.*:—

सत्रान्ते सूतमनवं नैमिषीया महर्षयः ।

पुराण-संहितां पुण्यां पप्रच्छु रोमहर्षणम् ॥

भवन्तमेव भगवान् व्याजहार स्वयं प्रभः ।

मुनीनां संहितां वक्तुं व्यासः पौराणिकीं शुभाम् ॥

—(Kūrma-P. I. 1.2, 5)

In the Śl. (II, 44.132) quoted above the Kūrma-[Maha] Purāṇa has been called as the ‘ब्राह्मी पौराणिकी च संहिता’ which clearly indicates that the word ‘*Brahmī*’ here is only a qualifying epithet used for this whole *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Purāṇa).

7. The Nāradīya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahā-purāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

13. *Saṁhitā* is a methodically arranged collection or compilation of texts or verses². The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Saṁhitā*-s. Vyāsa is said to have compiled a *Purāṇa Saṁhitā*.

आस्थानैश्चायुपाख्यानैर्गण्यमिः कल्पजोक्तिभिः ।

पुराण-संहितां चक्रे पुराणार्थविशारदः ॥

—(Bd.-P. II. 34.21; cf. also Viṣ-P. III. 6. 15).

Second Part (*Uttara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोर्विशतिसाहस्रं तत्पुराणं विदुर्बुद्धाः' Matsya-P. 53.16) and as spoken by sage Parāśara:—

वाराहकल्पवृत्तान्तमधिकृत्य पराशारः ।
यत्प्राह धर्मान्विलान् तदुक्तं वैष्णवं विदुः ॥
—(Matsya-P. 53.16)

The Viṣṇu-Purāṇa (I. 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अशेष) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya:—

सोऽहं वदास्थशेषं ते मैत्रेय परिपूच्छते ।
पुराणसंहितां सम्यक् तां निवोध यथातथम् ॥

But the Nāradiya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six Āṁśas is the *Ādi-bhāga* only and the Viṣṇu-dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्):—

श्रृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।
त्रयोर्विशतिसाहस्रं सर्वपातकनाशनम् ॥१
तत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेत ह ।
मैत्रेयाय ॥२
अतः परस्तु सूतेन शौनकादिभिरादरात् ।
पृष्ठेन चोदिताः शशवद्विष्णुधर्मोत्तराह्वयाः ॥३
एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥२० उ०
(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocution between the Yādava King Vajra (the son of Aniruddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Bṛhad-dharma-Purāṇa (I. 25. 23-26). The statement of the Nāradiya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*

bhāga respectively of the whole Viṣṇu-Mahāpurāṇa is quite misleading. More-over, the extents of the Viṣṇu-purāṇa and the Viṣṇu-dharmottara-purāṇa as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the Kūrma-Purāṇa also. The Kūrma-Purāṇa of the four Saṁhitās might have been an Upa-purāṇa as may be inferred from Hemādri's quotation referred to above (and given in fn. 11); and the Nāradīya-Purāṇa combined it with the Kūrma-Mahāpurāṇa as a part of its *Uttarabhaṅga* in order to make up the total extent of the Kūrma-Purāṇa as 17,000 ślokas.

8. The ślokas of the Kūrma-[Mahā]Purāṇa (I. 1.21-22) mentioning the four Saṁhitās of the Kūrma-[Mahā]Purāṇa probably belonged originally to the Kūrma-Upa-purāṇa, but later on, somehow, might have been transferred to or interpolated in the then extant text of the Kūrma-Mahāpurāṇa with some adjustment of reading; e. g. Hemādri's reading “इदपृष्ठदर्शं श्रोत्कुरार्थं कौमसज्जितम्” referring to the Kūrma-Upapurāṇa having been modified as “इर्वं तु (v. I. ८) पञ्चदशमे पुराणं कौमस्युत्तमम्” (Kūrma-P. I. 1.21ab) and thus making it refer to the Kūrma-Mahāpurāṇa which is mentioned as the fifteenth Mahāpurāṇa in the lists of the Mahā-purāṇas. The Nāradīya-Purāṇa perhaps on the authority of the then extant Kūrma-Mahāpurāṇa mentioned the four-Saṁhitās originally belonging to the Kūrma Upapurāṇa as belonging to the Kūrma-Mahāpurāṇa.¹¹

9. The Śl. I. 1.23 of the Kūrma-Purāṇa (इर्वं तु संहिता ब्राह्मी गदुवैदेष्यं सम्प्रिता । भद्रनित षट् सहस्राणि श्लोकानामत्र संख्यया ॥) can be interpreted both ways:

14. It is not now possible to say with any degree of certainty when this change was made in the text of the Kūrma-Purāṇa, but the original reading as quoted by Hemādri (*Dūna-khaṇḍa*, p. 523) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A. D.) is available now. The apocryphal nature of the Nāradīya-Purāṇa is proved by Dr. Hazra (*Vide* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him “the late age of Nār. I. 42-125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them.” (p. 122).

(i) This *Samhitā* (i.e. the *Kūrma-Purāna-Samhitā*) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality; it contains six thousand *ślokas*, or (ii) this is the *Brāhmī-Samhitā* (out of the four *Samhitās* of the *Kūrma-[Mabā] Purāṇa* mentioned in the preceding *śloka*), which only (and not the whole *Kūrma-Purāṇa*) has an extent of 6,000 *ślokas*. In my opinion the first interpretation is more reasonable and therefore preferable, and ŚI. II. 44.132 (ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी । अत्र तत् परमे त्रिष्य कीर्त्यते हि यथार्थतः ॥) fits more with this interpretation.

10. How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the *Kūrma-Purāṇa* as 17,000 *ślokas* (*Matsya* and other *Purāṇas*) and the other mentioning the extent of the *Brāhmī-Samhitā* (an epithet of the *Kūrma-Purāṇa*) as 6,000 *Ślokas* (*Kūrma-P. I.* 1.23)? In reply it may be said that the original extents of many of the *Purāṇas* as mentioned in the *Matsya* and some other *Purāṇas* do not at all tally with the extents of the available texts of those *Purāṇas*; e.g. consider the case of the following *Purāṇas* :—

Mahāpurāṇas	Extent given in <i>Matsya</i> (Adh. 35)	Extent available
Padma	55,000	48,452 (Ān. ed.)
Vāyavīya	24,000	10,991 (Ān. ed.)
Nāradiya	25,000	17,549 (Veṅk. ed.)
Bhaviṣya	14,000	25,936 (Veṅk. ed.)
Vāraha	24,000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Veṅk. ed.)
Garuḍa	19,000	8,738 (Veṅk. ed.)

The extents of the *Vāmana* and the *Viṣṇu* have already been discussed. The present texts of the *Bhaviṣya* and *Skanda* have increased in their bulk, but the other *Purāṇas* have now much less extant than mentioned in the *Purāṇic* lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these *Purāṇas*, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original *Mahāpurāṇas* have also been superseded by the apocryphal *Purāṇas* or the *Upapurāṇas* bearing the same title; e.g. Dr. Hazra thinks that the present *Nāradiya-Mahā-Purāṇa* is an *Upapurāṇa* and not the original *Nāradiya-Mahā-*

purāṇa¹⁵. The present Brahma-vaivarta-Purāṇa also may not be the original Mahapurāṇa, but only an apocryphal Purāṇa¹⁶. Similar might be the case with some other extant Purāṇic texts.

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I. 1. 23 quoted), and which is still available. This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmasāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa.¹⁷

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahapurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition. So it may be asserted that the present Kūrma-Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahapurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma-Purāṇa text into four Samhitā-s really belonged to the Kūrma-Upapurāṇa which however, is not available now.

15. Cf. Hazra : *Studies in the Purāṇic Records on Hindu Rites and customs*, pp. 129 ff.

16. Cf. My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III. 1 (Jan., 1961) pp. 92 ff.

17. Cf. Appendix I B in the Critical Edn. of the Kūrma-Purāṇa.

Notes

DID THE AUTHOR OF THE BHĀGAVATA KNOW
KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[भागवतमहापुराणस्य केचन श्लोकाः कालिदासकवे: मेघदूतस्य कतिपयैः
श्लोकैः सह सुतरां साम्यतामारोहन्ति । अस्मिन् लघुनिवन्धे लेखकमहोदयेन
तान् श्लोकान् प्रदद्यते हितं यद् अस्मिन् प्रसङ्गे महाकवे: कालिदासस्य
प्रभावः भागवते वर्तते ।]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them.

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa.

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkrṣṇa. In the palace of Lord Kṛṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradipanikaradyutibhirnirasta-
dhvāntam Vicitravalabhīśu Śikhāñdino'ṅga /
nṛtyanti yatra vihitāgurudhūpamakṣair
niryāntamīkṣya ghanabuddhaya unnadantah //
Bhāg. X 69.12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :-

jālodgīrṇairupacitavapuh Keśasāmskāradhūpair
bandhu-prītyā bhavanaśikhībhirdattanṛtyopahāraḥ /
(Pūrvamegha 32)

Here we mark that there is much similarity in "vihitāguru-dhūpamakṣair niaryāntamīkṣya ghanabuddhaya unnadantah" and

“जलदगिर्नाइरुप्तिवापुह केशासाम्कारधूपाई” and “in शिखपंडीनिंगा, नृत्यांति यत्रा” and “भवानाशिखिहिर्दत्तनार्थ्योपाधाराहि”.

Again when we proceed further in the Meghadūta we find a verse where the poet advises the cloud-messenger to pass the night on some house—roof “तर्म कश्याम्चिद्भवानावलभाउ सुप्तपारावत्याम्”, (Pūrva Megha—38).

Here we also find some similarity in “विचित्रावलभिषु” (of the verse “रत्नप्रदीपा ..”) and “भवानावलभाउ”

(P. Megha—38)

In addition to these similarities when we compare

पदान्यासैर भुजाविधुतिभिः सस्मितैर्बह्रुविलासैर
भज्यानमध्याईस्तालुकुपातालिः कुण्डलार्गाङ्गालोलालिः /
स्विद्यान्मुख्याह कबारासानाग्रन्थयाह कृष्णवाद्ध्वो
गायांत्यस्तम तादिता इव तां मेघाक्रे विरेजुहु //

(Bhāg. X. 30.8)

and

पदान्यासक्वापिताराशनास्तत्रा लिलावधृताई
रान्तनाच्छायाखाचितावलिभिः स्त्रीमाराई कांतहस्ताई /
वेश्यास्तव्वतो नक्षपादसुखान प्राप्या वर्षाग्राबिन्दी-
नामोक्ष्यांते त्वयि मधुकाराशेषिदिर्ग्हान काञ्जक्षान //

(Pūrva Megha—35)

We notice that some phrases like “पदान्यासा”, “भुजाविधुतिभिः”, “सस्मितैर्बह्रुविलासैर”, “स्विद्यान्मुख्याह” and “कबारासानाग्रन्थयाह” find their parallels in “पदान्यासा”, “लिलावधृताई”, “मधुकाराशेषिदिर्ग्हान काञ्जक्षान”, “कांतहस्ताई” and “क्वापिताराशनाई” respectively. Besides this, the most striking fact is this that both of the verses are composed in the same metre i. e. mandākrānta

Further in the Chapter 90 of Book X we find that the queens of Lord Kṛṣṇa talk to the different objects of nature such as Kurari, Kokila and clouds. When we see that they are talking to clouds we are reminded of the following verse of the Pūrvamegha:—

प्रत्यासन्ने नभसि दयितजिविलम्बनार्थी
ज्ञिनेना स्वाकुशलामयीं हरयिष्यन् प्रवृत्तिम् /

sa pratyagraih kuṭajakusumaiḥ kalpitārghāya tasmai
prītaḥ pṛtipramukhavacanāṁ svāgatāṁ vyājahāra //
(Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta).

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntala (Śakuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhijñāna-Śakuntala of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography: It makes use of a part of a verse of the Chapter I of the Amarakośa¹ in one of the stanzas of the Bhāgavata which runs like this:—

Kṣetrajñā ātmā puruṣaḥ purāṇaḥ /
sākṣat svayaṁ jyotiḥ rājaḥ pareśaḥ”
(Bhāg. V. II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas² accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

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1. Amarakośa 1.4.29
 2. Bhāgavata II. 4.18

Kṣetrajñā ātmā puruṣaḥ
Kirūṭahūṇāndhrapulindapulkasā
ābhirakañkā yavanāḥ khasādayaḥ /
ye’ nyce ca pāpā yadapāśrayāśrayāḥ
Śudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.³ whereas Pargiter,⁴ Dr. Hazra⁵ and Durgashanker K. Shāstri⁶ place the Bhāgavata somewhere after the 5th century A.D. So Kālidāsa is a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa.

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- 3. Dr. S. N. Dasgupta and Dr. S. K. De, Hist. of Sanskrit Literature pp. 125.
 - 4. Pargiter, Dynasty of Kali age, Intro. pp. 28.
 - 5. Hazra, Studies in the Purānic Records of Hindu Rites and Customs pp. 55.
 - 6. Bhāratīya vidyā 1941, vol. ii Part II, pp. 189, Date of the Bhāgavata.

PROPRIETY OF USING UMBRELLA AND SHOES BY
VĀMANA AS A BRAHMACĀRIN

BY
GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, मूर्तिविवरणेषु चित्रकलासु
च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो
ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्वारणं छत्रमासीत्।
धर्मसास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्वारणस्य निषेधो वर्तते।
अतः वामनेन कथमेतदाचरितम् प्रत्रास्यैव प्रश्नस्य समाधान-
मूहितम् ।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmacārin or a Vedic student.¹ This idea is also corroborated by Art and Iconography.² At many places Vāmana is described as *bāṭu* or *māṇavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmacārin*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmacārin :

1. वभूव तेनैव स वामनो बटुः Bhāgavata P., IIX. 18.12
and

जटिलं वामनं विप्रं मायामाणवं हरिम् ।

2. कृष्णाजिनोपवीताङ्गं आषाढेन विराजितः ।
ब्राह्मणो जटिलो वेदानुदिग्ग्रन् सुमहाद्युतिः ॥

Kūrma P., I. 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो विप्रो बलेरधरमध्यगत् ॥

M. P. 246. 46 cd-47 ab

4. बटुवेषधरं देवं सर्ववेदाङ्गोचरम् ।
मेखलाजिनदण्डादिचिह्नैरङ्ग्निश्वरम् ॥

Padma P. VI. 267.3

5. बटुरुपेण महता पुत्रभूतो वभूव ह । S. K. P. I. 1. 18. 150.

1. For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol. XII. No. 1, pp. 102-140.

2. For details see Vāmana in Literature and Art by B. N. Sharma, *Purāṇa* XII No. 2 pp. 54-64

6. संक्षिप्तसर्वावयवैः पीनैः संक्षिप्तपर्वभिः
कृष्णाजिनजटादण्डकमण्डलुविराजितम् ॥
Viṣṇudh. I. 55.17
7. दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः
दण्डी कमण्डलुधरः श्रीवत्सोरसिभूषितः ।
जटी यज्ञोपवीती च भगवान् वालङ्घपथूक् ॥
Mbh III. 273.63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārin. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhikṣā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows:

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ॥
आपाठमददाद् दण्डं मरीचिर्व्हृणः सुतः ।
कमण्डलं वसिष्ठश्च कौशं चीरमथाज्ञिराः ॥
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राप्यशेषाणि तथा सांख्ययोगोक्तव्यश्च याः ॥
स वामनो जटी दण्डी छत्री धृतकमण्डलः ।
सर्वदेवमयो देवो वलेरधरमभ्यगात् ॥
Vām. P. (Saro-māhatmya) 9.36-9.

At another place (ch. 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him :—

यज्ञोपवीतं पुलहस्तवं च सितवाससी ।
मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥
पलाशमददाद् दण्डं मरीचिर्व्हृणः सुतः ।
अक्षमूत्रं वारणिस्तु कौश्यं वेदमथाज्ञिराः ॥
छत्रं प्रादाद् रघु राजा उपानद्युगलं नृगः ।
कमण्डलं वृहत्तेजाः प्रादाद् विष्णोर्व्वहस्पतिः ॥

From the above mentioned references it is obvious that Lord Vāmana was a *Brahmacārin* and was duly initiated. The word *Batu* and *Māṇavaka* used for Him are in this context synonyms of a *Brahmacārin*. According to Hemacandra and

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Sabdaratnāvalī the word *Bātu*, *Varnī* and *Brahmacārin* are used in the same sense.¹

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśavatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Dandā (staff). The description of Vāmana's image contained in the *Vaikhānasāgama* also describes Vāmana as a *Brahmacārin* :

अथ वामनं पञ्चतालमिति द्विभुजं छत्रशङ्खरं कौपीनवाससं शिखा-
पुस्तकमेखलोपवीतकृष्णाजिनसमायुतं पवित्रपाणिं वालरूपं ब्रह्मवर्चस्त्वतं
कारयेत् ॥

[The image of Vāmana should be made five *Tāla* high, having two arms, bearing umbrella and staff, wearing a *Kauśīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the Brahma-tejas]

In the Viṣṇudharmottara Purāṇa also He is said as engaged in studies :

कर्त्तव्यो वामनो देवः संकटंगत्रिपर्वभिः ।
पीनगात्रश्च कर्त्तव्यो दण्डी चाध्यनोद्यतः ॥
दूर्वाश्यामश्च कर्त्तव्यः कृष्णाजिनधरस्तथा ।
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविकमः ॥

Viṣṇudh. P. 85.54-55

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the Dharmashastra-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes.² But in above-cited descriptions of Vāmana he is holding an umbrella and

-
1. बद्धपुनरिवको भिक्षाऽस्य ग्रामसात्रकम् इति हेमचदः
.....बद्धवर्णी ब्रह्मचारी इति शब्दरत्नावली
—Vide, *Sabdakalpadrumakośa*
 2. cf.
वर्जयेन्मधुमासं च गन्धं मालयं रसान् स्त्रियः ।
शुक्कानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

has put on *shoes*. Now the question arises why he adheres to anti Śāstic conduct? When umbrella and *shoes* are prohibited for a Brahmacārin how and under what rules did Vāmana possess these things? This question may be answered as follows :

(1) According to Medhātithi, a commentator of Manu, a Brahmacārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc.). During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc. While commenting upon the verse,

वेदानवीत्य वेदौ वा वेदं नापि यथाक्रमम् ।
अविष्टुतवृहचर्यो गृहस्थाश्रममावसेत् ॥

Manu 3.2

Medhātithi says :

प्राप्तायां च निवृत्तौ पुनर्वचनं नियमान्तराणां मधुमांसवर्जनादीनां
निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वे नियमा अनुष्ठातव्याः समाप्ते
त्वय्यनेऽर्थाविवोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या ।
व्रद्धानवीर्यवद्वो यद्यपि व्रद्धग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि
स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol. I p. 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study. The Vāmana Purāṇa says:

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
गास्त्राण्यशोपाणिं तथा सांख्योगोक्त्यश्च याः ॥

Vāmana P. (Saro-māhātmya) 9.36

[The Vedas along with Omkāra and accents (Svaras) revealed themselves to him. All branches of learning (Aśeṣa

अभ्यञ्जनं तथा चादणोरुपानच्छ्रुत्रधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ Manu, 2.177-8
and

उपानहं छवं यानभिति वर्जयेत् । Āpastamba I. 2.7.5

Other texts also prescribe similar injunctions for a Brahmacārin.

Śāstras) and also *Saṃkhya* and *Yoga* became manifest to him]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (Gṛahasthaśrama) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and Saṃnyāsins. Rāvaṇa, when assumed the form of a Saṃnyāsin at the time of Sītās abduction was also holding an umbrella and wearing shoes.

श्लक्षणकाषायसंवीतः शिखी छत्री उपानही ।
वामे चासेऽवसज्याथ शुभे यष्टिकमण्डलू ॥

Rāmāyaṇa, III. 46.3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a Brahmācārin and that of a Saṃnyāsin are full of austerities. A Saṃnyāsin's life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the Saṃnyāsins Sītā might have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that inspite of the prohibition such practice was in vogue among the Brahmācārins and the Saṃnyāsin's.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a Brahmācārin. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्विमनतां गतः ।
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थ्यात्रिकः ।
महोदरो हस्वभुजः खञ्जपादो महाशिराः ।
महाहनुः स्थूलजड्चः स्थूलशीरोऽतिलम्पटः ॥
इवेतवस्त्रो वद्धशिखश्चछत्रोपानत्कमण्डलून् ॥
Skanda P. VII. 2.14.18-2

In the Dhundhu-Vāmana legend of the Vāmana Purāṇa Vāmana is not described as a Brahmacārin. It may be possible that at one time all these differences were non-existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However, at present umbrella and shoes are general features of a Vāmana image in sculpture.

Comment

THE POSITION OF BRĀHMANAS AND COMMONERS
UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

[‘पुराणम्’ पत्रिकायां पूर्वं डा० ओमप्रकाशमहोदयस्य
राजा॑ देवत्वविषयकः प्रजायास्तान्त्रति विद्रोहविषयकश्च निबन्धः
प्रकाशितः । तस्य निबन्धस्य अस्यामेव पत्रिकायां श्रीदेवपाण्डे-
महोदयेन समीक्षा कृता आसीद् यस्या उत्तरमन्त्रैच डा० ओमप्रकाश-
महोदयेन प्रदत्तम् । अस्मिन् निबन्धे प्राध्यापकदेशपाण्डेमहोदयेन
तस्य मतस्य पुनः समीक्षा कृता ।]

The last (*Vasanta Pancami*) number of the *Purāṇa* Bulletin (Vol. XIV, No. I; January, 1972) has published a Rejoinder by Dr. Om Prakash to my comment on his earlier Note on “The Divinity of the King and the Right of Revolution in the *Purāṇas*”, both published in the previous (*Vyāsa Pūrṇimā*) number of the same Bulletin (Vol XIII, No. 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition “the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people” by adducing fresh evidence of some verses from the *Mahābhārata* and the *Smṛtis* of *Tajñavalkya*, *Nārada*, etc. He admits that the *Purāṇas* are silent on the point, states that Indologists have always used *Purāṇic* material; by way of corroborative evidence of their (Indologists') otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the *Purāṇic* material; but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. “the peoples' right of Revolution against a tyrant monarch”.

Dr. Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharmic* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smytis*, the *Epics* and the *Purāṇas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says : "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brahmanas*." He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brahmanas* in the forefront"; but adds : "(this is) a circumstance also explicable in terms of leadership reposed on the intelligentsia formed by *Brahmanas* alone."

Here are a few more statements of Dr. Om Prakash helpful in understanding his thoughts on the question :—On page 33 he states :—"The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyranny and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rajadharma*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brahmanas* had no privilege. But in this respect at least the privileged *Brahmanas* were equal to non-privileged commoners. Whatever privilege the *Brahmanas* had lasted only so long as the codes of duty were observed.... Tyranny

was thus an axe which also fell on the privileges of the *Brahmanas* as it fell on the common man. It rendered the *Brahmanas* and the common man alike, and thus gave them a common cause. The equality of the *Brahmanas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr. Om Prakash's view, Spellman, who is of the view that *Purîgas*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr. Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brahmanas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr. Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are :—(1) The *Brahmanas* vs. the King; and (2) The King vs. the *Dharma* or the common people. In case of the first situation obtaining, Dr. Om Prakash agrees that Dr. Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy i.e. the *Brahmanas* in the following verse :— (*Manu IX 320*).

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव सन्नियन्त् स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

He opines that as the *Brahmanas* have an edge over the king (for his royal power owes its genesis to the spiritual power of the *Brahmanas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brahmanas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brahmanas*. It is under this sort of situation, Dr. Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.

A perusal of this summary of Dr. Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz.:

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brahmanas* on the other, and the king on the one hand and the generality of his subjects on the other, we must rely upon Indian tradition as elaborately exposed in the *Vedas*, *Smṛtis*, epics and *Purāṇas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the *Śāstras* are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material only by way of corroborative evidence to maintain and support their otherwise-arrived-at conclusions. Hence it does not matter if we find *Purāṇas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varnaśrama Vyavastha*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varnaśrama Vyavastha* is completely abrogated and has rendered the *Brahmanas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu*, *Mahābhārata* and the *Purāṇas* go, the people have invariably done under the leadership of the *Brahmanas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man : they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smytis*, *Epic*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community : this unique way of life has come to be known in this world by the name of *Varna-jati-Āśrama Vyavasthā*, or the elaborately planned order wherein essential social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Vargas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz the *Brāhmaṇas*, the *Kṣatriyas*, the *Vaiśyas* and the *Sūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used Purāṇic material by way of corroborative evidence only to support their

otherwise arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendary and historical episodes of kings, their dynasties, of Rṣis, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr. Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only Brāhmaṇas in the forefront—a circumstance also explicable in terms of the leadership reposed on the intellegentsia formed by the Brāhmaṇas above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be striken down even if he violates all canons of morality and justice". In fact, the whole of his *Note* (P. B. Vol. XIII, No. 2) is devoted to the refutation of the stand taken by Dr. John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the Brāhmaṇas alone have taken the decision to do away with the tyrant; and, on the other, we come across a specific-directive in the *Bhāgavata Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr. Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply fortify the view that the Brāhmaṇas, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his Note; and they seem to have been brought in only to refute the statements made by me while commenting on his Note. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common life of the Vedic community has been built up, is questionable. Indian Indologists who have received guidance from scholars in

the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore, form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr. Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situation are clearly perceptible. These can be stated as:—(a) a

situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obliged* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions : This situation is a duty weighed situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety). Here the code of *Dharma* or law shall have laid down adequate sanctions against the individual for the non-performance of duty; and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr. Om Prakash from the Anusāsana Parva of the Mahābhārata (ch. 61-31, 32*), obviously do not constitute a declaration of rights in favour of the King's subjects in general; nor do they proceed to impose any legal or Dharmik duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if *any* of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brahmanas* by Dr. Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse :

"प्रजापतिहि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राजे च सर्वाः परिददे प्रजाः ॥"

These verses are not traceable in the Gita Press edn. of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛti* (ch. IX, 327), and in *Mahābhārata* (*Rājā dharmānuśāsana*, 60-24). This is a clear authority for the proposition recognising the joint responsibility of the *Brāhmaṇas* and the king, in the matter of organising and regulating the common and individual life of the members of the community. *Kulluka* observes :

“ब्रह्मा प्रजाश्च सर्वाः सृष्ट्वा ब्राह्मणाय राजे च रक्षणार्थं दत्तवान् ।”

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brāhmaṇas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brāhmaṇas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇaśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Desa dharma*, *Jati dharma*, *Kula dharma*,

Varga dharma, Āśrama dharma, Guna dharma, Nimitta dharma, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādhāraṇadharma*. Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Vīśeṣa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the Śāstras), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio-legal system *Vargāśrama Vyavasthā* of *Vedic* Hindus.

Dr Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Rāja Dharma*. He observes;... man has been fighting for presarvation since the day he made his appearance on the planet. Similarly.....a man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only

check, was the collective might of the disorganised people which can effectively express itself when the limit is reached.” Here, in this sort of situation, it is pertinent to raise the question : can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of ‘sin’ or ‘crime’; or of ‘meritorious act’ or ‘rightful conduct’ be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the stamp and declare any kind of act, as ‘good’ or ‘bad’; ‘legal’ or “illegal; ‘meritorious’ or ‘sinful’ in such a situation ? It is plain that if any vestige of *Dharma* is yet to be found clinging to the innermost layers of men’s conscience in such a situation—a situation of आराजक *anarchy*, and not of complete chaos – then the rules provided in the *Sāstras* as appropriate for “*Āpatkāla*” would become applicable. And it is well-known that the areas of permissible action for the *Vaiśya* and the *Sūdra* groups, in such a situation are also strictly defined and limited. Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the *Sāstras* will require us to hold) have to seek, in the first instance, the guidance of the *Brahmanas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king. It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate* danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down :—

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयत् ॥

and an *Ātatayin* has been defined as :—

अग्निदो गरदशचैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरशचैव षड्ठे आततायिनः ॥

Thus when a tyrannous king falls into the category of an *Ātatayin* that is when there is *imminent* and *real* danger to life, property

or chastity of women, then alone his killing instantaneously by the person so threatened would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the peoples.

Dr. Om Prakash has, at more than one place in his Rejoinder, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (see p. 33) due to his instinct of self-preservation; therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varṇa Vyavastha* has taken place, and the distinction between man and man, as a *Brahmāṇa*, *Kṣatriya*, *Vaiśya* or *Sūdra* has become entirely obliterated, where no room is left for either the recognition or application of law such acts as are possible for ones preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāstra* in this connection, to the common (i. e. a *non-Brahmāṇa*) subject of the king. It should also be noted that all the legendary accounts deposition of kings or tyrannicide inform us that in every such case the *Brahmāṇas* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not along with a situation where the total annihilation of *Varṇa Vyavastha* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brahmāṇas*, when an extraordinary situation rendering *Brahmāṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr. Om Prakash and the Editor of the *Purāṇa Bulletin* for having afforded me an opportunity to give expression to my understanding of the position of the

Śāstras—*Dharma Śāstra* and *Rūjanīti*—on this rarely arising, but complicated, issue : the responsibility and duties of the *Brāhmaṇas* and the non-*Brāhmaṇa* subjects of a king when they are confronted by his highly oppressive and tyrannous rule.

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

WORK ON THE PURĀNAS

1. Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec. 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII. 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes :

Appendices

- I. Kūrma-Purāṇa quotations in the Nibandhas.
 - A. Identified quotations.
 - B. Un-identified quotations.
- II. Subject-concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.
- III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875).

Critical Notes on the Constituted Text.

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Venkateśvara Press Edition of the Kūrma-Purāṇa has also been given.

Ślokārdha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, Ākhyāṇas, Vratas, Stotras, etc.) and Verse-Index is also nearly completed.

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

पुराणसंबन्धीनि कार्याणि

१. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकायां (१३।२ अंके जुलाई १९७० वर्षे) सूचितं कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे ग्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनवरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत् । अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितः समीक्षितपाठ एव आसीत् । तस्मिन् काले परिशिष्टानां सूचीनां च योजनं तस्मिन् खण्डे नासीत् । सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति :—

१. निबन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि ।

अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि ।

ब—वर्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि ।

२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम् ।

३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी ।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी ।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्गटेश्वरसंस्करणस्य श्लोकैरध्यायैश्च सह साम्यं-वैषम्यं च ।

श्लोकार्धसूची

इत्थं संप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते ।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्म-वनस्पति-आस्थान-त्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अङ्ग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्तते ।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

2. Vārāha-Purāṇa

The following MSS. of the Vārāha-Purāṇa have been collated :

1. No. 57/183 of the Sarasvatī-Bhāṇḍāra Library, Fort, Ramnagar. (Devanāgarī).
2. No. 58/183 also of the Sarasvatī-Bhāṇḍāra, Fort, Ramnagar. (Devanāgarī).
3. No. 15766 of the Sarasvatī-Bhāvana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement. Hence its importance.

4. No. 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab). (Devanāgarī).
5. MS. of the Bhandarkar Oriental Research Institute, Poona. (Devanāgarī).

The following MSS. are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śringerī Mutt, Mysore.
2. Microfilm of a Bengali MS., No. G 2-42 from the Serampur College, W. Bengal.
3. Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS. No. 1238 from Sanskrit College, Calcutta.
2. Bengali MS. No. 1428 from Vāngīya Sāhitya Pariṣad, Calcutta.

कर्मपुराणस्य इमानि त्रीण्यपि संस्करणानि शीघ्रमेव उद्घाटितानि भविष्यन्ति ।

२. वाराहपुराणम्

वाराहपुराणस्याधोनिदिष्टानां हस्तलेखानां पाठसंवादकार्यं संपन्नम् :—

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारतः (देवनागरीहस्तलेखः) ।
२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्यैव (देवनागरीहस्तलेखः) ।
३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनं पुस्तकालयस्य १५७६६ संख्यात्मको हस्तलेखः । पुष्पिकानन्तरे वर्तमानैः वक्तव्यैर्जन्मयिते यदेष हस्तलेखो मुग्लशासकस्य शाहजहाँ इत्यस्य समानकालिकस्य कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति । अतोऽस्य महस्वम् ।
४. होशियारपुर (पञ्जाब) स्थितस्य विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य ११६७ संख्यात्मको हस्तलेखः (देवनागरीहस्तलेखः) ।
५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनातः प्राप्तः देवनागरीहस्तलेखः ।

अधोनिदिष्टानां हस्तलेखानां पाठसंवादकार्यं संप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरतः प्राप्तः ताडपत्रे लिखितः नन्दिनागरीलिपिहस्तलेखः ।
२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशतः प्राप्तः जी. २—४२ संख्यात्मको वङ्गलिपिहस्तलेखः ।
३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्तः जी. ४४१० संख्यात्मको वङ्गलिपिहस्तलेखः ।

अधोनिदिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योगः प्रचरति :—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको वङ्गलिपिहस्तलेखः ।
२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषदः १४२८ संख्यात्मको वङ्गलिपिहस्तलेखः ।

3. Devanāgarī Ms. No. 111 from the British Museum, London.

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places :

1. MS., No. D 2260, Telugu script, Government Oriental MSS. Library, Madras.
2. MS., No. 2262, Grantha script; Government Oriental MSS. Library, Madras.
- 3-4 Two MSS., B. 1579, 1582/D. 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on :

1. MS. No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.
2. MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore.
3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.
- 4-5. MSS. No. 3579, 3580, Devanāgarī, India office Library, London.
6. MS. No. 6807, Grantha script, India Office Library, London.

OTHER WORK

Purāṇapāṭha and Pravacana

The Devi-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phalguna, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiramani Misra and discourses on it were given by Pt. Vishvanath Shastri Datar, Varanasi.

३. लन्दन नगरस्थ—ब्रिटिश स्युजियम' इत्यस्य १११ संख्याकः
देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्यां
लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१. मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी
इत्यस्य डी २२६० संख्याकः तेलगुलिपिहस्तलेखः ।

२. उपर्युक्तसंस्थायाः एव २२६२ संख्याको ग्रन्थलिपिहस्तलेखः
३-४. सरस्वतीमहल लाइब्रेरी, तजोर इत्यस्य वी १५७९, १५८२/
डी १०१३०, १०१३४ संख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहारः प्रचरति—

१. ट्रिवेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइ-
ब्रेरी इत्यस्य ४४० संख्याकः मलयालमलिपिहस्तलेखः ।

२. मैसूरप्रदेशस्य उड्डपीनगरस्थ—कृष्णपुरमठस्य २९६ संख्याकः
कन्नडलिपिहस्तलेखः ।

३. जोधपुर नगरस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट
इत्यस्य ३५८ संख्याकः देवनागरीलिपिहस्तलेखः ।

४-५. लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७,
३५८० संख्याकौ देवनागरीलिपिहस्तलेखौ ।

६. लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७
संख्याकः ग्रन्थलिपिहस्तलेखः ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारम्य नवमी तिथि
यावत्) दिवसेषु रामनगरस्ये सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरा-
मणिमित्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधर-
शास्त्रिवापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-६) दिवसेषु रामनगरस्ये
शिवमन्दिरे श्रीहीरामणिमित्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च
पण्डितविश्वनाथशास्त्रिवादातारमहोदयेन प्रवचनं कृतम् ।

Veda-pārāyaṇa

The complete texts of the R̥gveda-samhitā, with its Brahmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt. Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15). After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the ratna-Kaṅkana and a certificate of merit was awarded to the reciter.

Visitors to the Purāṇa Deptt.

The following scholars visited the Purāṇa Deptt. during this period :—

1. Maharajkumar Dr. Raghbir Singh, M. A., D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):—(10-1-72).
2. Dr. H. P. Schmidt; Prof., University of California, U. S. A.—(25-1-72).
3. Shri Visva Mohan, Asstt. Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth; Goettingen, West-Germany (21.2.72).
5. Dr. J. C. Heesterman; Institut Kern, Leiden—(4.4.72).
6. Shri. S. C. Misra; Ex-Chief Justice, Patna High Court, Chairman, O. L. L. C., Government of India, New Delhi —(29.4.72).

**ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR
TRUST**

Maṅgalotsava

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening. An interesting programme of classical music and dance was gone through. The staff of the Music College, Banaras Hindu University, participated in the programme. A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*.

वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदैः सह संपूर्णीया कृष्णवेदसंहिताया स्मृत्याधारेण पारायणं पण्डित कृष्णभट्ट पराङ्मज्जपे महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५) दिवसेषु कृतम् । पारायणसमाप्तौ पारायणकर्त्रकङ्कणेन प्रशस्तिपत्रेण च सह नियता दक्षिणा दापिता ।

पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यीविधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगता: —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदयः, सीतामऊ-मालवा वास्तव्यः (काशीराजन्यासस्य न्यासधारी) । १०-१-७२ दिनांके
२. डा० एच. पी. स्मित महोदयः अमेरिका देशस्य कैलिफोर्निया विश्वविद्यालयस्य प्राध्यापकः । २५-१-७२ दिनांके
३. श्रीविश्वमोहन महोदयः —शिक्षामन्त्रालये संस्कृतविषये परामर्शदाता । १२-२-७२ दिनांके
४. डा० गुष्टाव राथमहोदयः —गोटिङ्जेन, पश्चिमी जर्मनी वास्तव्यः । २१-२-७२ दिनांके
५. डा० जे. सी. हिस्टरमैनमहोदयः लीडेन स्थितस्य कर्नसंस्थानस्य अधिकारी । ४-४-७२ दिनांके
६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीशः श्रीशतीशचन्द्र मिश्र महोदय । २६-४-७२ दिनांके

महाराज बनारस विद्यामन्दिर न्यासस्य कार्य विवरणम्

मंगलोत्सवः

रामनगर दुर्गे वार्षिको मञ्जलोत्सवः मार्च मास ६-८ दिनांकेषु सायंकाले संपन्नम् । अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः सम्यक् संपन्नः । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीत-महाविद्यालयस्य सदस्याः समिलिता अभवन् । अस्मिन्वसरे रामनगरस्य वाराणस्याश्च वहवो विशिष्टा नगरिका द्रष्टारो वभूवुः ।

Vasanta-Pūjā and Pañdita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February, 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple. A *Pañdita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Pañditas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience. The *dakṣiṇā* was given to the Pañditas in the form of sweets and money.

Distinguished Guests at Nadesar House

1. Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghbir Singh, Sitamau, Malwa.
3. Sri Jagjiwan Ram, Defence Minister, Govt. of India.
4. Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
5. Sri Braja Narain Brajesh.
6. Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of Vāmana Purāṇa and a copy of Rāmacaritamānasa to him.

वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः
शुभं पाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके
सायंकाले वसन्तपूजा संपन्ना यस्यां वै दिक्विद्वांसः वेदपाठमकुर्वन् मान्याभ्यां
दम्पतीभ्यामाशोर्वादं च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री
राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता
आसीत् यस्यां प्रायेण १७५ विद्वांसः सम्मिलिता आसन् । अस्मिन् उत्सवे
वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डित-
राज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका
वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो
द्रव्याणि मिष्ठानानि च दक्षिणारूपेण प्रदत्तानि ।

नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदयः
२. महाराजकुमारो डा० रघुवीरसिंहमहोदयः
३. श्री जगजीवनराम महोदयः
४. श्री शतीशचन्द्र मिश्रमहोदयः
५. श्री ब्रजनारायण ब्रजेशमहोदयः
६. श्री एल० एम० गिरिजानन्दमहोदयः मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्त्रभवद्भ्यः
काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशश-
देशस्य हिन्दुमन्दिराणां विषयकः एको ग्रन्थः समर्पितः । सर्वभारतीय-
काशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा
रामचरितमानसस्य एका प्रतिःसमर्पिते ।

APPENDIX—7
 INDEX OF NAMES IN THE GARUḌA PURĀṇA
 (Chowkhambha Edn. 1964.)

[abbreviations used :

d. divine	mt. mountain
f. forest	r. river
k. king	s. sage
l. r. lunar race	s. r. solar race
m. male	vr. vrata
	w. woman
	wk. work.]

Aṁśu	m.	I. 139 (l. r.) (son of Puruhotra)
Aṁśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asaṁañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I. 143.34 (asura killed by Hanumān).
Akṣayavatā		I. 83.22 (at Gayā, śrāddha meritorious at).
Akhaṇḍadvāda-		I. 118.1-5 (to be observed in bright half of
Śī vrata	vr.	Mārgaśīrṣa).
Agastya	s.	143.51;
	d.	I. 119.5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma).
Agastyārghya-		I. 119.1-6 (to be observed when Sun has
vrata	vr	not entered Kanya Rāśi).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dīkṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛti).
Agni-kona (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

Agnidhra	m.	I. 54.1 (one of the 10 sons of Priyavrata); 54.10 (king of Jambūdvīpa) (his sons).
	s.	87.57 (at the time of Bhautya Manu).
Agnibahu	m.	I. 54.1&2 (one of the ten sons of Priyavrata).
	s.	87.57 (at the time of Bhautya Manu).
Agnivarṇa	m.	I. 138.43 (s.r.) (son of Sudarśana).
Agniveśa	m.	author I. 147.48 (view regarding fevers).
Agniṣṭu	m.	I. 87.22 (one of ṛṣis).
Agniśvattāḥ	d.	class of pitṛs I. 5.3; 89.40; 89.41 (requested to protect in the east).
Agnihemaka	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Agnihotra	rite	II. 4.14 (and other Yajñas do not yield so much as Vṛṣotsarga).
Aghora	d.	I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
Āṅga	m.	I. 6.4 (son of Ruru); 6.5 (and father of Veṇa).
Āṅgada	k.m.	I. 139.69 (l. r.) (one of the sons of Bali).
Āṅgada	m.	I. 143.38 (monkey with whom Rāma reached Lanka); 143.41 (and other valiant warriors).
Āṅgaraṇa	d.	I. 40.10 (saluted in Maheśvarapūjā).
Āṅgaresa	d.	I. 16.16 (Kṣitīsuta, saluted during Viṣṇudhyāna); 39.12 (red; worshipped in the Āgneya direction in Suryapūja); 39.14; 60.1 (daśā-period of); 60.7 (Meṣa as his kṣetra); 60.8 (Vṛścika as his kṣetra).
Āṅgirāśa	d.	I. 83.17 (at Gayā, whose worship discharges one's debts to manes).
Āṅgiras	s.	I. 5.3 (created by Nārāyaṇa); 5.11 (daughters of); 5.26 (Āngirā, one of the ṛṣis); 5.71 (Dakṣa, Asiknī—their two daughters (of 60) given to); 87.2 (one of the 7 ṛṣis); 93.4 (one of the law-givers); 135.5 (worshipped on Ekādaśi in Caitra with Damanaka flowers).
Serpant		I. 58.11 (one of the serpents in the sky in Suryacakra);
	d.	I. 87.29 (the devatas ten in number).
Acyuta	d.	I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11; 66.2; 131.12; 137.10 (addressed as mitigator of evil); 137.11.12; 194.20; 215.10; 222.7 (yogi's desire gets fulfilled by depending on); 222.44 (benefits of doing kīrtana of);

APPENDIX 7—INDEX OF THE NAMES IN G.P. 209

- 226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on karpāsa in the Vṛṣayajña during aurdhvadechika rites); 4.50 (pitavāsas and atasīpuspa sañkāśa (epithets of).
- Aja
 - d. I. 1.13 (Vāsudeva addressed as); 194.2 (attribute of Viṣṇu); 194.12 (Śvetadvīpanivāsi) (attribute of Viṣṇu).
 - m. 138.35 (s. r.) son of Dirghabāhu); 143.2 (son of Raghu)
- Ajamīḍa
 - m. I. 140.8 (l. r.) (one of the 3 sons of Suhotra); 140.17 (l. r.) (had a wife called Nalinī and son Nila); 140.24 (l. r.) (another son called Rkṣa).
- Ajara
 - d. I. 113 (Vāsudeva addressed as).
- Ajita
 - d. I. 6.61 (one of the 49 devas).
- Ajita
 - d. I. 42.9 (invoked during pavitrārohaṇa); 198.10 (to be worshipped in the group of Jvalamālin).
- Ajaikapād
 - d.m. I. 6.35 (one of the 11 Rudras)
- Añjaka
 - m. I. 6.49 (a demon born in the line of Prahlāda)
- Apiyān
 - d. I. 2.17 (attribute of Viṣṇu).
- Atala
 - I. 57.2 (one of the worlds).
- Atikāya
 - m. I. 143.44 (the valorous asura, killed by Rāma).
- Aticāṇḍikā
 - d. fem. I. 133.12 (manifestation of Durgā).
 - k. m. I. 138.38 (s.r.) (son of Kuśa).
 - k. m. I. 140.32 (l. r.) (son of Akrodhana), 205.140 (pūjana) (is Nṛyajīna).
- Atithi
 - d. I. 6.61 (one of the 49 devas).
 - s. I. 87.22.
- Atimitra
 - d. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūya); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers); 139.1 (l. r) (son of Brahmā); 142.27 (had Anasūya as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and
- Atirātra
 - s. I. 87.22.
- Atri
 - s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūya); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers); 139.1 (l. r) (son of Brahmā); 142.27 (had Anasūya as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

- happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).
- d. 15.72 (one of the 1000 names of Viṣṇu).
- Atharva(vā)-(ṇa) veda I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).
- Atharvaśiras I. 48.56 (recitation of)
- Aditi w. I. 6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);
- k.m. 138.2 (s. r.) (of the royal race);
- d. 46.7 (devas guarding as Vāstudevatā);
46.12 (worshipping whom one gets the pleasure of grhadevatā).
- Adīna k.m. I. 139.16 (1.r.) (son of Sahadeva).
- Advaita ? I. 228.1; 228.2.
- Adhinemaka k.m. I. 138.52 (s. r.) (son of Kulajit).
- Adhiratha k.m. I. 139.74 (1.r.) (son of Satyadharma).
- Adhisomaka m. I. 141.1 (son of Aśvamedhadatta).
- Adhokṣaja d. I. 131.12 (Govinda addressed as).
- Adhovaktrāḥ astr. I. 59.16 (stars which are).
- Anagha m. I. 5.15 (one of the sons of Vasiṣṭha and Uṛijja);
s. 87.10
d. 131.10 (Govinda addressed as)
- Anaṅgatrayodaśi vr. I. 117.1 (to be observed in Mārgaśīrṣa, bright half).
- Anaṅjana k.m. I. 138.51 (s. r.) (son of Kuli).
- Ananta d. I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30.6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śravaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);
m. 138.14 (s. r.) (son of Śaryāti);
- Anantamūrti d. I. 195.4 (saluted).
- Anapāla k.m. I. 139.70 (1.r.) (son of An̄ga).
- Anamitra k.m. I. 139.38 (1.r.) (son of Svadhājit and father of Nighna); 139.41 (1.r.) (Viṣṇu born in the line

APPENDIX 7—INDEX OF THE NAMES IN G.P. 211

- of); 139.41 (1.r) (the Vaiṣṇavas kings in the line of).
- Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);
k. m. I. 139.20 (1.r.) (son of Haya);
m. I. 139.20.
- Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).
- Anasūyā w. I. 1.19 (wife of Atri and mother of Datta); 5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativrata); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).
- Anādinidhana d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (eternal) (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).
- Anādyanta d. I. 194.29 (attribute of Viṣṇu).
(without beginning or end)
- Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).
- Anāyu w. I. 6.25 (one of the wives of Kaśyapa).
- Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 4319; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudmī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;
m. 141.1 (son of Kṛṣṇa);
m. 144.8 (son of Śambara, married Uṣā, daughter of Bāṇa);
- Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śīvā and their sons); 71.22 (affecting the colour of Marakata);
39.52 (1. r.) (ref. to as father of Bhīma).
- Anu k.m. I. 139.18 (1. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā;
k.m. 139.34 (1.r.) (son of Kuruvāṁśa); 139.65 (race of).
- Anupadeva k.m. I. 139.47 (1.r.) (one of the sons of Vasudeva and Sahadevā).

- Anubinda k.m. I. 139.55 (l.r.) (son of Rajādhīdevī).
- Anumati w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
- Anumlocā w. I. 58.12 (stays in Bhādrapada during Sun's transit there).
- Anurādhā astr. I.59⁶ (mitra star of Śakra); 59.19 (one of the Pārvamukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima)).
- Auuhrāda m. I. 6.40 (one of the 4 sons of Prahlāda).
- Anenās k.m. I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r.) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);
- Anodanasap- vr. I. 130.5-6.
tamī
- Antarikṣa (heaven) I. 89.27 (salutation to pitṛs in)
m. 141.6. (son of Kinnara).
- Antardhāna m. I. 6.9 (son of Pṛthu and father of Havirdhāna);
k.m. 139.54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).
- Andhaka m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata);
223.18 (to destroy whom Śiva created the divine mothers).
- Andhakāraka m. I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 (,).
- Andhra k.m. I. 139.70 (l. r.) one of the several sons of Bali).
- Andhradeśa I.70.15 (padmarāga found in, are not of much value).
- Anyādrī d. I.6.59 (one of the 49 maruts).
- Ap (water) I 147.3 (the fever manifest in).
- Apajāspaka m. I. 139.4 (l. r.) (son of Sumantra).
- Apamṛtyu unnatural death II. 30. 1-63 (gati for them).
- Aparājita d. I. 6.35 (one of 11 Rudras).
(unconquered) 13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).
- Aparājita d. I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohāṇa).
- Apratima s. I. 87.40 (at the time of 10th Manu).
- Abjaja (Brahmā) d. I. 3. 1

- Abhayada m. I. 140. 1 (l. r.) (son of Manasyu).
 Abhijit (a lunar mansion) I. 59.7 (place of Brahmā).
 Abhimanyu m. I. 140.40 (l. r.) (son of Kaiśī).
 Abhimāna s. I. 87.22 (at the time of Cākṣuṣa Manu).
 Abhimānī m. I. 87.56 (son of Dhautya Manu).
 Abhūtarajas d. I. 87.19 (one of the devatāgāṇa).
 Abhrikā I. 72.6; (a doṣa in Indranīla).
 Amanyu m. I. 140.7 (l. r.) (son of Gardha).
 Amara d. I. 1.13 (attribute of Viṣṇu).
 Amāvasu m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
 Amitā (khyāt) d. I. 87.3 (one of 4 somapāyins).
 Amitra d. I. 6.61 (one of 49 marut devatās).
 Amūrtaraya m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
 Amṛta d. I. 87.19 (devatāgāṇa).
 Amṛtayoga Astr. I. 59.37 (combinations which cause).
 Amṛtabhā I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
 Amogha- d. I. 194.3 (an attribute of Viṣṇu).
 pratima
 Ambarīṣa m. I. 138.15 (s. r.) (son of Nediṣṭa).
 m. 138.23 (s. r.) (one of the 3 sons of Bindumahya).
 m. 138.31 (s. r.) (son of Nābhāga).
 Ambalikā w. I. 140.36 (l. r.) (wife of Vicitravīrya).
 Ambikā w. I. 140.36 (l. r.) (wife of Vicitravīrya).
 Ambuja (lotus) I. 70.10 (padmarāga resembling the colour of)
 Ambuda I. 48.13; 124.4 (a country whose king was vicious Sundarasena, fond of hunting).
 Ayacitādivrata vr. I. 133.5 (to be observed from the Şaṣṭhī in connection with Mahānavamī).
 Ayāti m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
 Ayutājit m. I. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
 Ayutāyu m. I. 138.32 (s. r.) (son of Sindhudvīpa).
 m. I. 140.32 (l. r.) (son of Avādhita).
 m. I. 141.9 (son of Śrutasravā).
 Ayodhyā I. 81.7 (one of the tīrthāḥ); 132.18 (the kingdom gained by Kauśīka); 142.15 (the return of Rāma to); 143.12 (Rāma requested by Bharata to return

- to); 143.47 (Rāma's return to); 143.51 (Rāmu¹⁵ ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).
- Ayomukha m. I. 6.43 (one of the sons of Danu).
- Ayomūrti s. I. 87.40 (at the time of 10th Manu).
- Aravinda mt. I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying pitṛs to Brahmi¹⁶ loka); f. 86.5 (at Gayā).
- Ariṣṭa (an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).
- Ariṣṭanemi m. I. 6.23 (married 4 of the daughters of Dakṣa). w. 58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).
- Ariṣṭā w. I. 6.57 (gave birth to the great Sattvas, the Gandharvas).
- Aruci II. 23.30 (has his abode to the west of Cīragupta's).
- Aruṇa m. I. 6.53 (son of Vinata); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).
- Arundhatī w. I. 6.24 (one of the daughters of Dakṣa, given to Kṛṣṇa); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).
- Arka(sun) astr. I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes); m. 140.18 (1.r.) (son of Puru).
- Arjuna m. I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (1.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa); m. 15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Pāndavas); 145.15 (marriage with Subhadra at Dvāraka); 145.16 (got Nandighoṣa, the ratha and Gāṇḍīva from Agni); 145.17

- (appeases Jātavedas with his bow) 145.18
(digvijaya of); 145.31 (fight with Karṇa); 145.36
(defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhīra
and ladies and propitiates devas and performs
rites to pitṛs); 229.13 (Gītā and Yoga taught to).
- Arthavīra** m. I. 5.13 (one of the 3 sons of Kṣamā and Pulaha
Prajāpati).
- Artha-** wk. I. 215.21 (one of the texts).
- śāstra**
- Arddhendu** I. 47.28 (effect of building temple in the shape
archit (semi
circular)
- Aryamā** d. I. 17.7 (one of the suns); 46.10 (is placed
besides Brahman along with others in connection
with Vāstupūjā); 46.19 etc. are dvipadas); 58.8
(resides there when Bhānu is in the chariot in
Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11
(requested to protect, while offering is made to
manes at Gayā).
- Arvavīra** s. I. 87.7 (one of the 7 at the time of Svārocīṣa
Manu);
- m. I. 87.31 (son of Sāvarṇi Manu).
- Alambuṣa** w. I. 138.11 (s. r.) (with Tṛṇabindu gives birth
to Viśala).
- Alarka** m. I. 1.19 (Viṣṇu in the incarnation of Datta,
teaches ḥāṇvikṣiki to); 218.2 (Dattatreya narrated
yoga to).
- m. I. 139.11 (l. r.) (son of Rātudhvaja).
- Avatāra** I. 1.34 (numerous); 142.2.10 (enumeration and
(incarnation) purpose of different). 143.144 (continued as
stories R. and Mbh.).
- Avantika (a** II. 28.3 (one of the 7 cities which are Mok adā-
place) yika).
- Avanya** m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
- Avādhīta** m. I. 140.31 (l. r.) (son of Jayasena).
- Avikṣita** m. I. 138.7 (s. r.) (son of Karandhama).
- Avijñāta-** m. I. 6.32 (one of the 2 sons of Anila and
gati Śiva).
- Avīci (a** I. 84.38.
naraka)

Avyakta (unmanifest)	I. 4.5 (attribute of Viṣṇu).
Avyaya s.	I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).
Aśoka (tree)	I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).
Aśleṣā astr. (star)	I. 59.3 (star of Sarpa devatā); 59.16 (one of the three which are Adhovaktras) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).
Aśvaka m.	I. 138.54 (s.r.) (son of Kalmāṣapāda).
Aśvatara	I. 6.55 (a serpent).
Aśvatthāmā s.	I. 87.32 (one of the 7, at the time of Sāvarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the P.ṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛṣṭadyumna etc.); 145.36 (killed by Arjuna).
Aśvamedha sacrifice)	I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmatīrtha, at Gaya); 84.23 (dāñ; a tīrtha at Gaya); 84.31 (to be done at Gaya); 142.16 (performed by Rāma); 142.48 (performed by Rāma); 145.38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayajña); II. 20.18 (is not equal in merit to dānas).
Aśva- k. m. medhadatta	I. 141.1 (son of Śatāñka).
Aśvayuk astr. (star)	I. 59.9 (of Aśvadaivata).
Aśvaha k. m.	I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).

- Aśvinī d. I. 87.29 (devatas are two in no.);
 (star) astr. I. 59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.,); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
- Aṣṭaka (8th day after full moon) I. 89.35 (manes requested to be pleased by the offering on).
- Aṣṭamī I. 185.4 (to propitiate Vināyaka after fasting).
- Asamañjas m. I. 138.29 (s. r.) (son of Sagara and Keśinī).
- Asiknī w. I. 6.15 (daughter of Vīraṇa) (married by Prajapati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
- Asitāṅga d. I. 198.2 (Bhairava is called)
- Asipatravana f. I. 85.11 (piṇḍadāna for the redemption of one died at).
- Ahalyā w. I. 140.20 (l. r.) (wife of Śaradvān).
- Ahirbradhna d. I. 6.35 (one of the 11 Rudras).
 d. 59.9 (devatā of Uttarabhādrapada).
- Ahīnaka k. m. I. 138.40 (s. r.) (son of Devānika).
- Ahninara k. m. I. 141.4 (son of Udāna).
- Ākarṣanī d. I. 198.8 (worshipped in Tripurāpuṣṭa)
- Ākāśa (sky) I. 141.14 (dissolves in ahamkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
- Ākuti w. I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
- Āgneya ('a place') I. 83.24 (at Gayā; if śraddha is performed there, pitṛs reach Brahmaloka); 197.9 (maṇḍala drawn in Gāruḍavidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
- Āja m. I. 87.9 (one of the sons of Auttama Manu).
- Ājya d. I. 59.9 (devatā of Pūrvabhādrapada).
- Ājyapāḥ d. I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protect in the West).

- Ātmārāma d. I. 195.3 (Viṣṇu called as).
 Ātreya s. I. 146.1 (an exponent of sarvaroganidāna); 167.56 (as an exponent of Nidāna).
- Āditya(Sun) d. I. 2.21 (as one of the eyes of Viṣṇu); 6.38 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī morning); 50.25 (worshipped in the morning); 50.47 (propitiated with añjali); 59.3 (devatā of Punarvasu); 59.34 (the three Viśakhas for causes Autpatikayoga, deadly); 60.1 (das'a period of); 69.15; 86.21 (one gets free from all rogas by worshipping the twelve^o); 87.28 (etc. numbering 15); 205.72 (from the region of); II. 31.2 (commends the donor of land); 35.7 (the tapas of the 12 Suns at the end of pralaya, there the 'pāpīns' fall and cry).
- Ādhāra I. 47.34 (has 4 doors and 4 maṇḍapas).
- Ānvikṣīkṛ I. 1.19 (taught by Datta to Alarka).
- Āpa d. I. 6.29 (one of the Vasus); 6.30 (sons of); 46.8 (stand as Vāstu in one Kōpa); 59.7 (devatā of Pūrvāṣadha); 141.13 dissolves in fire); 197.2 (one of the maṇḍalas, the devas as lords of); 197.38.
- Āpastamba s. I. 93.5 (one of the 14 law givers).
- Āmalaka (Kī) I. 205.122 (pleases Viṣṇu on Ekādaśī) (one desirous of attaining wealth should bathe with); II. 5.72 (to be given with piñḍa on 10th day).
- Āyati I. 5.9 (a daughter of Manu, married by Dhāta).
- Āyu k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas); 139.7 (son of Budha); 145.3 (son of Purūravas and Urvaśī).
- Āraddha k. m. I. 139.64 (l. r.) (son of Setu); I. 171.21 (used against dadrukittimakustha etc.); 214.30 (etc. can be taken even from a Śūdra).
- Āradhyāḥ d. I. 89.43 (one of the 9 claus of pitṛs).
- Ārdra astr. I. 59.2 (star of Raudra); 59.45 (will cause death if journey is undertaken in).
- k. m. I. 138.19 (s. r.) (son of Viśvarāta).
- Ārdraṅka m. I. 87.43 (son of 11th Manu).
- Ārya d. I. 87.23 (one of the 5 gaṇas).

- Āścarya up. p. I. 215.19 (5th ; spoken by Durvāsas¹).
 Āśrama (stages I. 193.5 (*ācāra* of).
 in life)
 Āśaḍha (star) astr. I. 59.7 (Āpa is the devatā of Pūrva⁰); (Vaiśva-devata is for Uttara⁰ ; 59.34 (Pūrva⁰, the three, cause death, disease etc. with Moon); 59.42 (Viśayoga caused by Bhauma in Uttara⁰); 60.10 (occurs twice if there are two paupamāsyā) (it is called Dvīrāśaḍha) (Viṣṇu sleeps in Cancer).
 Āsana posture I. 218.13 (padmaka etc.); 229.13 (one of the aṅgas of eight-fold yoga) ;
 II. 21.9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).
 Āhavaniyāgni I. 205.66 (Viṣṇu is called ; 205.148 (is in the (one of the fires) face.
 Āhi k. m. I. 139.25 (l. r.) (son of Kroṣṭa).
 Āhitāgni I. 205.149 (one who knows the 5 fires).
 Āhuka k. m. I. 139.45 (l. r) (son of Punarvasu); (father of Āhukī); 139.46 (l. r.) (2 sons of).
 Āhukī w. I. 139.45 (l. r.) (daughter of Āhuka).
 Ikṣu (an ocean) I. 56.15 (one of the seven in Śākadvipa).
 Ikṣvāku k.m. I. 87.25 (s. r.) (son of Vaivasvata Manu); 138. 2 (son of Manu); 138.17 (three sons of); 143.2 (son of Manu).
 Itihāsa (and purāṇa) I. 205.42 (to be read); 205.78 (if copied and donated, donor has the doubled merit of Brahmadāna); 205.152 (to be heard in the 6th and 7th parts of the day).
 Indu d. I. 6.21 (married 27 of the 60 daughters of Asiknī and Dakṣā); 9.9 (worshipped during Dīkṣā); 28.3 (manḍala worshipped in Gopalaphūja); 84.21 (merits of Śraddha performed in Indu and Kārtikeya at Gayā).
 Indra d. m. (Lord of Devas). I. 2.10 (his visit to Kailāśa with Brahmā); 7. 6 (saluted in Suryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of); 15.131 (Viṣṇu addressed as son of);

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālapūja); 30.8 (saluted in Śridhara arcanā); 31.21 (saluted in Viṣṇuvarcanā); 31.26 (saluted in Viṣṇuvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.4² (with vāhana and parivāra is worshipped with other gods in Hayagriva-pūja); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākhā); 68.1 (was defeated by an Asura called Bala; 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Baśkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṛtsara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśamī); 139.52 ref. to as cause of Pārtha as son of Kuntī); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidya narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting prāṇava mantras etc.) II. 28.22 ("loka); —17.8 (one of the 12 Suns); —200.3 (the wind occurring in a middle way is called Mahendra); —58.11 (and other sarpas reside in the Sun).

Indragopa gem. 1.70.7 (padmarāgas resembling).

Indrajit m. I. 15.92 (killed by Viṣṇu); 143.35 (Hanumān bound by the weapons of).

Indradevata d. I. 24.6 (worshipped in Tripurādipūja); 197.8 (earth assigned in the direction of).

Indradvīpa I. 55.4.

Indranīla 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Siṁhala); 72.5 (5 charatersistics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the); 72.16; (chracteristics which make it valuable); 72.17 (when valuable and difficult to get, ; 72.19 (the value of 4 māṣas of ^o, is equal to the price of a māṣa of Puśparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).

Indraprastha	I.	145.14-15 (Pāṇḍava's performance of Rājasūya at).
Indravidyā	I.	48.14.
Indrāṇī	d.	I. 59.11 (remains in west in Śaśihi and Caturdaśi).
Indrāyudha		I. 72.17.
Indrāśani		I. 177.49; 193.16.
Irā	w.	I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).
Irāvatī (place)	I.	81.21.
Ilā	w.	I. 138.3 (s.r.) (daughter of Manu).
Ilavṛta	m	I. 54.10 (son of Agnidhra);
	mt.	I. 55.1 (in the central region).
Ilvala	m.	I. 6.49 (a demon born in the family of Prahlāda);
(star)		59.2 (star of Soma).
Īśunjaya	m.	I. 141.11 (son of Viśvajit).
Īṣṭapūrta		II. 33.9 (śrāddha to be performed prior to).
Īṣṭibha	m.	II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Madhava in the form of a peacock).
Īḍik	d.	I. 6.59; (one of the 49 Marut devatas); 6.62 (one of the 59 marut devatas).
Īśa	d.	I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu.; 16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

- is of the form of Brahma, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an interlocutor); 197.36 (and sixteen others are propitiated); 197.10 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).
- Īśana** d. I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted (5 kalās of); 40.11 (master of all vidyās); 48.61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).
- Īśani** d. w. I. 13.12 (also called Kātyāyanī, who uttered Vaiṣṇava pañjara to Śaṅkara).
- Īśvara** d. I. 2.12 (epithet of Viṣṇu); 14.1 (attribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at Naga in Gaya); 87.36 (as Lord at the time of the 9th Manu the Dakṣa Sāvarṇi), 175.3; 177.77; 190.2 190.17; 190.21 (as an interlocutor).
- Īśvari** d. w. I. 50.47 (to be contemplated upon daily after sandhya).
- Ugracandā** d.w. I. 133.12 (manifestation of Durgā).
- Ugrarūpa** I. 197.52 (attribute of Garuḍa).
- Ugrasena** m. I. 58.12 (resides in Bhadrāpada when Sun is there); 139.46 (l. r.) (son of Āhuka); 139.48 (sons of); 144.11 (installed at Mathurā).
- m. I. 140.30 (l. r.) (one of the sons of Somāpi).
- Ugrayudha** m. I. 140.15 (l. r.) (son of Kṛta).
- Uccaiḥ ṛṭavas** d. I. 39.2 (saluted).
- Ucchrāya** (height) I. 47.4 (of Sukarighri, should be half the sikhara); 47.7 (of a wall made equal to 4 times of length); 47.8 (of a sikhara is double that of bhitti).
- Ujjayinī** (place) I. 81.10 (Mahakāla at).
- Ujjivala** I. 69.10; 70.6
- Utkala** m. I. 138.3 (s. r.) (son of Sudyumna).
- Utkura** m. I. 6.42 (one of the sons of Hiranyākṣa).
- Uttama** m. I. 6.1 (son of Uttānapāda).

- Uttamauja** m. I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).
- Uttambha** I. 47.24 (a puṣpaka type of temple).
- Uttara (astr.)** I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ārdhvamukhas); 59.45 (the stars will cause death in journey).
- Uttarāyaṇa** I. 145.27.
- Uttānapāda** m. I. 5.20 (son of Svāyambhuva Manu and Śatārūpā); 6.1 (Dhruva son of).
- Udāna** m. I. 141.4 (son of Sudānaka).
- Udāradhī** m. I. 6.3 (son of Prācīnabarhis).
- Udārya** k. m. I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).
- Udāvasu** k. m. I. 138.44 (s. r.) (son of Praśruta).
- Udumbara** I. 48.8 (planted at the door); 48.38; 205.49 (stick (tree) of which to be used in cleaning teeth).
- Uddhava** m. I. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).
- Udbhida** m. I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).
- Udveṣṭa** d. I. 6.64 (one of the 49 Marut devatās).
- Unmatta-** d. I. 198.4 (saluted).
- bhairava**
- Upagupta** m. I. 138.54 (s. r.) (son of Upaguru).
- Upaguru** m. I. 138.54 (s. r.) (son of Satyaratha).
- Upadeva** m. I. 87.46 (son of Dakṣaputra Manu); m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
- Upadevā** w. I. 139.46 (l. r.) (daughter of Devaka).
- Upapurāṇa** I. 215.17-20 (names of).
- Upamadgu** m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
- Upahūtāḥ** d. I. 5.4 (creation of).
- Upānat (shoe)** II. 20.2 (benefits of gift of) 35.28 (to be given).
(Upānah)
- Upendra** d. I. 45.12 (attribute of Viṣṇu).
- Umā** d. w. I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatīrtha in Śravaṇa along with Śiva, hutāśana in Śridhara-

- pūjā); 129.9 (to be worshipped in the order from Mārgatṛīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.
- Umāpati (Śiva) I. 191.22 (as an interlocutor).
- Uruga (serpent) I. 182.24 (destruction of poisons of).
- Urukṣaya m. I. 140.7 (l. r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).
- Urmitā w. I. 143.7 (her marriage with Lakṣmaṇa).
- Urvaśi d. I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (l. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).
- Ulūka (owl) II. 34.21 (a deceiver and despiser of woman born as).
- Ulukī w. I. 6.51 (daughter of Tāmrā) gave birth to Ulukas).
- Ulka (star) I. 198.3 (saluted in the north in Tripurāpūjā).
- Ulmukha m. I. 139.57 (l.r.) (son of Revati and Balabhadra).
- Uśaṅku m. I. 139.25 (l. r.) (son of Āhi).
- Uśanas m. I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).
- Uśanah m. I. 139.27 (l. r.) (son of Tamas).
- Uśinara m. I. 139.67 (l. r.) (popular name of Mahāmanā, son of Mahāśāla).
- Uṣa w. I. 144.8 (daughter of Bṛanya & wife of Aniruddha).
- Uṣitaśva m. I. 138.42 (s. r.) (son of Gaṇa).
- Uṣpa m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvipa);
m. 141.1 (son of Aniruddha).
- Uṣpiṣi I. 47.25 (a Kailāsa type of temple).
- Uru m. I. 6.6 (sons of) (and how they were born).
87.21 (one of the sons of Cākṣuṣa Manu).
m. 87.56 (one of the sons of Bhautya Manu).
- Uṛjanāmā m. I. 138.51 (s. r.) (son of Śuci).
- Uṛjastamba s. I. 87.6 (one of the 7 at the time of Svārocīṣa Manu).

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Ūrjā	w.	I. 5.25 (one of the 24 daughters of Dakṣa) (married by Vasiṣṭha) (5.27); 5.15 (wife of Vasiṣṭha) (to whom 7 sons were born who were all sages).
Ūrnāyu	d.	I. 58.16 (one of the 7 who reside in Bhāskaramaṇḍala in Pauṣamāsa).
Ūrdhvabāhu	s.	I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha); 87.10 (one of the 7 at the time of Auttama Manu); 87.18 (at the time of Raivata Manu).
Rkṣa	m.	I. 140.24 (l.r.) (another son of Ajamīḍha);
(star)	m.	140.32 (l.r.) (son of Atithi).
		214.50 (certain sinners become pure at the sight of).
Rkṣaparvata	mt.	I. 55.6 (one of the 7 kulaparvatas).
Rgveda		I. 215.12 (was taught to Paila by Viṣṇu in the form of Vyāsa).
Rci	m.	I. 139.40 (l. r.) (sons of Kauśika).
Rcīka	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu); 139.6 (l. r.) (weds Satyavatī, daughter of Gādhi).
Rjudāsa	m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Rta (truth)		I. 2.20 (Viṣṇu is the only truth);
	d.	6.61 (one of the Marut devatās);
	m.	138.56 (l. r.) (son of Vijaya).
Rtajit	d.	I. 6.60 (one of the 49 Marut devatās); 58.17 (the 7 who reside in Bhāskaramaṇḍala in Māghamāsa).
Rtadharmā	d.	I. 6.61 (one of the 49 Marut devatās).
Rtadhāmā	d.	I. 87.50 (Indra at the time of the 12th Manu, and Bhadra son of Dakṣa) (whose foe was Tāraka).
Rtadhvaja	m.	I. 139.11 (l. r.) (son of Pratardana).
Rtuparna	m.	I. 138.32 (l. r.) (son of Ayutāyu).
Rteyu	m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Rddhi	w.	I. 5.24 (one of 13 daughters of Dakṣa, married by Dharma).
	m.	I. 5.30 (one of the sons of Dharma).
Rśabha	m.	I. 54.12 (son of Nabhi and Merudevi).
	s.	87.6 (one of the 7 at the time of Svarociṣa Manu); 140.27 (son of Kuśagra).

- R̥ṣikulyā r. I. 55.9 (merits of).
 R̥ṣipūjā I. 135.4 (to be performed on Ekādaśi).
 R̥ṣiloka I. 135.4 (one doing R̥ṣipūjā on Ekādaśi goes to).
 R̥ṣyamūka mt. I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).
 R̥ṣyaśṛṅga s. I. 87.32 (at the time of Sāvarṇi Manu).
 Ekacakra m. I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāñḍavas entering the house of a brahmin at).
 Ekajyoti d. I. 6.58 (one of the 49 Marut devatās).
 Ekadantī d. I. 129.21 (attribute of Vināyaka).
 Ekaवīra (a place) I. 81.27 (in the Sahyādri region).
 Ekaśukra d. I. 6.59 (one of the 49 Marut devatās).
 Ekādaśi I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśami and); 125.7 (Rukmāngada attained heaven by observing the vrata of); 135.4 (R̥ṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryāṅkṣa (Hasta).
 Ekāmra (place) I. 81.11.
 Etana d. I. 6.63 (one of the 49 Marut devatās).
 Etādṛk d. I. 6.62 (one of the 49 Marut devatas).
 Elāpatra I. 6.55 (one of the serpents).
 Ainila m. I. 140.4 (son of Medhātithi).
 Aindri d. w. I. 38.5 (invoked in Durgapūjā).
 Aindhana an atonement I. 214.12 (for taking forbidden food).
 Airāvata d. I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).
 Ailavila m. I. 138.34 (s. r.) (son of Daśaratha and father of Viśvasaha).
 Ailavilā w. I. 138.10 (s. r.) (daughter of Budha).
 Aiśika (name of a weapon) I. 145.36 (with which Arjuna kills Aśvatthāmā).
 Omkāra I. 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

APENDIX 7—INDEX OF THE NAMES IN G.P. 227

- Auttama Manu m. I. 87.9 (sons of).
- Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).
- Aurdhvadehika II. 3.8-9 (for those without any relation); 4.8
(obsequies) (to be performed even if bereft of a son, by one who wants salvation); 4.52 (everything concerning which have been told so far); 18 4-10 (all concerning aurdhvadehika is questioned); 19.1 (answered 3.2 (people desirous of mokṣa to perform themselves)).
- Kaṁsa m. I. 15.80 (Viṣṇu addressed as killer of); 15.132 (Viṣṇu addressed as killer of); 139.48 (son of Ugrasena); 139.58 (l.r.) (killed the 6 sons of Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18 (Kṛṣṇa killer of Kaṁsa, as his youthful sport, is requested to protect).
- Kakuṭsthā m. I. 138.18 (s.r.) (son of Purañjaya).
- Kakudmān mt. I. 56.6.
- Kakudmītī w. I. 139.61 (l.r.) (wife of Pradyumna).
- Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).
- Kacchanīra m. I. 58.8 (resides with Mādhaba).
- Kacchapa 217.15 (one who troubles his father is born as).
II. 34.23 (the abuser of a brahmin is born as a Kacchapi).
- Kaṭaka (a place) I. 81.9 (one of the tīrthas).
- Kaṭāha I. 55.4 (one of the dvīpas).
- Kaṇva m. I. 140.9 (1 r.) (son of Ajamīḍa).
- Kadamba (tree) I. 205.48 (the stick of which is to be used for dantadhāvana).
- Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in marriage to Kaśyapa).
- Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);
Kanakhala I. 81.28;
(place) 84.9 (at Gayā)
- Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidya).
- Kapardi d. I. 6.36 (one of the 11 Rudras).
- Kapālamocana I. 52.7.
(a place)

Kapālini	d.w.	I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).
Kapālī	d.	I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).
Kapila	d.	I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṃkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of); 45.17 (was produced as Tribinduka); 194.11 (the Sāṃkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215.19 (one of the Upapurāṇas).
Kapilāśva	m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
Kapilocana		I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).
Kapota (dove)		I. 217.27 (one who stealthily takes away wood shall become).
Kamāṇḍalu (vessel)		II. 21.10 (merits of giving as dāna).
Kampilla	m	I. 140.19 (one of the 5 sons of Mukula).
Kambala		I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramāṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvāṇa Śuklapañcamī).
Kambala- barhiṣa	m.	I. 139.43 (l. r.) (son of Bhajamāna).
Kandhu		I. 69.4 (merits of mauktikas obtained from).
Karaṇḍja (ka) (tree)		I. 205.48 (one of the trees, the stick of which is to be used in dantadhāvana).
Karandhamma	m.	I. 138.7 (s. r.) (son of Vibhūti); m. 139.63 (l. r.) (son of Bhānu).
Karambhi	m.	I. 139.33 (l. r.) (son of Śakuni).
Karavīra		I. 72.14 (a spurious Indranīla resembling); 72.16.
Karavīra (ka)		I. 205.48 the stick of which is to be used for dantadhāvana.
Karali		I. 201.2 (horse having the defect of, to be rejected).
Karṇa	m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.4 (the kṣatriyas called Kāruṣaḥ who sprang from).

APPENDIX 7—INDEX OF THE NAMES IN G.P. 229

- Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).
- Karkotaka I. 6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129.24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-Śukla pañcamī) (resides in Varuṇa-maṇḍala).
- Karpa m. I. 139.53 (l. r.) (son of Kunti); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat);
m. I. 139.74 (l. r.) (son of Adhiratha).
- Karpānta m. I. 87.5 (one of the sons of Svārocīṣa Manu).
- Karttā d. I. 89.44 (one of the 6 other clans of manes).
- Kardama s. I. 5.21 (to whom Devahūti was given in marriage).
- Karma (action) I. 213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 ("yoga) (causes disease, death etc.).
- Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).
- Karmani-
ṣṭhāḥ d. I.87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.
- Kalanā d. I. 198.8 (attendant of Jyālāmukhi).
- Kalasa I. 47.25 (a Kailāsa type of temple).
- Kali I. 199.8 (^duḥkha indication of); 199.32 (indication of ^duḥkha removed); 222.20 (has no effect on those in whose heart resides Keśava).
- Kalikā d. I. 46.12 (one of the gods, rule as Vāstu).
- Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).
- Kalamāśapāda k.m. I. 138.33 (s. r.) (son of Sudasa and Damayanti).

Kalki	I. 1.33 (an avatāra of Viṣṇu as Viṣṇuyaśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmasha).
Kalpa (period)	I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).
Kalya	d. I. 89.44 (one of the 6 other clans of manes).
Kalyatarāśraya	d. I. 89.44 (one of the 6 other clans of manes).
Kalyatahetu	d. I. 89.44 (one of the 6 other clans of manes).
Kalyada	d. I. 89.44 (one of the 6 other clans of manes).
Kalyāṇa	d. I. 89.44 (one of the 6 other clans of manes).
Kavi	I. 229.11 (one who knows that the spirit is the master of the body).
Kavyavāha (agni)	I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).
Kāserumān	I. 55.4 (one of the dvīpas).
Kaśyapa	s. I. 1.11 (narration of G P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,,); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).
Kahlāra	I. 71.7 (marakatas resembling the colour of ṡara deemed good).
Kāṁsyā	I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214.26 (polluted gets pure by bhasma).
Kāka (crow)	I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).
Kāñcana k.m.	I. 139.3 (l. r.) (son of Bhīma).
Kāñci (place)	II. 28.3 (mokṣadāyika) 81.8.
Kāṇvāyanā	I. 140.9 (class of brahmins who sprang from Kanva).
Katyayana	s. I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).
Katyāyani w.	I. 13.12 (Vaiśnavapañjara stotra uttered to, hearing which she killed demons like Mahiṣasura);

- Kādravehāḥ I. 6.54 (a class of serpents).
- Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.
- Kāpotaromaka k.m. I. 139.44 (l. r.) (son of Dhṛṣṭa).
- Kāma m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati); (^odeva) 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrayodāśi) 37.18 (Hari considered as); 197.46 (oneself to be thought of always as ^orūpa); 198.6 (Tripurā gets pleased by the worship of). d. 6.64 (one of the 49 Marut devatas);
- Kāmagama I. 87.44 (the birds at the time of 11th Manu (capable of (Rudra), were).
moving as they wished)
- Kāmatīrtha I. 81.9.
- Kāmadhenu I. 82.10 (the creation of). (divine cow)
- Kāmara I. 81.9.
(a place)
- Kāmarūpa I. 81.15 (where Kāmakhya remains established). (a place)
- Kāmi d. I. 40.7 (saluted in Māheśvarīpūjā).
- Kāmakhya d. I. 81.15 (at Kāmarūpa).
- Kārtavīrya d. I. 15.139 (Viṣṇu addressed as). m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).
- Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikās, and Agni-putra); 86.20 (by the worship of whom, one gets Brahmaloka); 130.1 (to be propitiated in Bhādrapada on Saptami and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣṭhi);
(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravar-dhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).
- Kārpāsa I. 217.28 (one becomes a kraunca by removing (cotton) stealthily).

- Kāla m. I. 6.30 (son of Dhruva).
 d. I. 52.16 (attribute of Yama); 194.29 (saluted).
 Kalañjāḥ m. I. 6.47 (one of the sons of Mārcī).
- Kālaka m. I. 6.46 (one of the sons of Vaiśvānara).
 Kālakākṣa m. I. 87.37 (enemy of devas); (killed by Padmanābha).
- Kālañja k.m. I. 139.66 (l.r.) (son of Hiranyaṅkṣa); 96.49.
 Kālañjaya k.m. I. 139.66 (l.r.) (son of Svabhānara).
- Kālañjara I. 81.18.
 (a place)
- Kālanābha m. I. 6.42 (one of the sons of Hiranyaṅkṣa); 6.49
 (demon born in the family of Prahlāda).
- Kālanemi d. I. 15.140 (Viṣṇu considered as).
- Kālapāśa (noose of Yama); II. 23.30 (has the abode on
 the west of Citragupta's).
- Kālapuruṣa I. 194.29 (saluted).
- Kālavatī I. 19.8 (the kulika kāla which is).
- Kālaśaka I. 89.33 (cooked pot herbs offered by ṛṣis to
 manes).
- Kalā w. I. 6.25 (one of the wives of Kāśyapa).
 Kalika 215.20 (the 12th Upapurāṇa).
- Kalinga I. 68.17 (vajras at); 68.18 (quality of vajras at).
- Kali (Kālikā) d. I. 38.2 (propitiated in Durgāpūjā); 40.5
 (saluted); 40.6 (saluted); 70.24; 129.9 (worshiped from Mārgatṛtīya); 133.16 (offering young
 buffalo to); 134.4 (saluted in Mahānavamīvrata);
 198.10 (worshipped).
- Kaliya I. 129.23 (one of the serpents saluted in Daśo-
 ddharapapañcamī on pañcamī in Śrāvāna,
 Āśvina, Bhādra & Kārttikā); 129.26 (to be
 worshipped every month and in Bhādra-śrāvāna-
 śuklapañcamī); 144.3 (whose pride was destroyed
 by Kṛṣṇa).
- Kaleśvara I. 83.5 (by worshipping whom one gets cleared of
 his debts to manes); 86.32 (by worshipping whom
 one conquers time).
- Kāvera I. 179.1 (a place) (where medas of the demon
 Bala) was spread.
- Kāverī I. 55.7; 55.9; 81.11; 81.16.

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- Kāśa k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).
 Kāśa mt. I. 56.10 (holy).
 Kāśirāja k.m. 145.6 (whose daughter was given to Vicitravirya).
 Kāśī (a place) I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).
 Kāśya k.m. I 139.8 (l.r.) (one of the 3 sons of Suhotra).
 Kāśyapa s. I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).
 Kīṁśuka (tree) I. 70.7 (padmarāgas resembling flowers of).
 Kinnara m. I. 141.6 (son of Sunakṣatra).
 Kimpuruṣa m. I.54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
 mt. 55.2. (one of the mountains on the south of Meru).
 Kiśkindhā I. 143.25 (where Rāma killed Vālin).
 Kīkaṭa I. 1. 32 (birth of Buddha, Jinasuta will be born at); 82.5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).
 Kīta (°ka)
 (worm) I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).
 Kīrti w. I. 5.24 (one of the 13 daughters of Dakṣinā born out of the Yajña; of Ruci; married by Dākṣayāṇa, Dharma);
 m. 5.30 (one of the 3 sons of Dharma).
 Kīrtimatī w. I. 143.7 (daughter of Kuśadhvaja); (married by Śatruघna).
 Kīrtimān k.m. I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).
 Kukura k.m. I. 139.43 (l.r.) (son of Bhajamāna).
 Kuja (planet Mars) I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraproṣṭapadī); 60.4 (whose daśa period gives sorrow); 61.14

(good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).

Kuṭhāra (an axe) I. 228.3 (compared with good thoughts).

Kuḍava m. I. 141.8 (son of Samitra);
II. 22.50 (a measure of weight); I. 171.43; 202.73;
202.74.

Kutsa d. I. 15.72 (name of Viṣṇu).

Kunti k.m. I. 139.20 (l.r.) (son of Dharmacandra);
k.m. 139.31 (son of Caidya);
139.52 ('rāja, to whom Pṛthu daughter of Śūra was given as daughter);
w. 139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pañdu and); See also Pṛthā

Kubera d. I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).

Kubjāmraka I. 81. 10.

(a place)

Kubjikā d. I.26.3 (worship of).

Kumāra d. I.5.34 (son of Śambhu (Śiva) and Gauri);
6.33 (son of Agni, born in the reeds and called Kārttikēya being nourished by Kṛttikās);
83.67 the doer of śraddha at Kumārdhāra reaches); 196.9 (requested to protect);
m. 56.14 (one of the sons of the king of Śākadvīpa); 83.67 (°dhārā, at Gayā (?), where if śraddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa uttered by).

Kumāri w. I. 48.40; 56.15 (daughter of King of Śākadvīpa);
I. 178.18 (Upāya for vaśikarāṇa of); 198.3 (Kaumāri, saluted in Tripurapiya).

Kumuda mt. I. 56.6.

Kumudvatī r. I. 56.13.

Kumbha m. I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

- Kumbhipāka I. 85.11 (for those who were dead in; piṇḍa offered at Gayā).
- Kuru m. I. 54.11 (one of the 9 sons of Agndihra, king of Jambudvīpa);
mt. 55.3 (part of Saṁvaraṇa) (3 branches of);
m. 145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained.
- Kurukṣetra (a place) I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (except at 4 places like this, at other tirthas one has to observe munḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).
- Kuruvīśa k.m. I. 139.34 (l.r.) (son of Madhu).
- Kulajit k.m. I. 138.52 (s. r.) (son of Anañjana)
- Kulāṁṛta (stotra) I 224.1 (uttered by Hara to Nārada); 224.23 (merits of reading or hearing the stotra).
- Kuli k.m. I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).
- Kulika (planet) I. 19.7; 19.8 (holds sway during day with Rāhu); 197.13 (assigned to Āgneya in the Gāruḍividyā).
- Kuvalāśvaka k.m. I.138.20 (s. r.) (son of Bṛhadāśva).
- Kuśa k.m. I.138.37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);
k.m. 139.4 (l. r.) son of Bałakāśva); 139.5 (4 sons of).
- Kuśadvīpa I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).
- Kuśadhwaja m. I. 138.50 (s. r.) brother of Śradhvaja); 143.7 (whose daughters Bharata and Śatruघna married).
- Kuśanābha k.m. I.139.5 (l. r.) (one of the 4 sons of Kuśa).
- Kuśala m. I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).
- Kuśāgra m. I. 140.27 (l. r.) (son of Bṛhadratha).

Kuśavaritta	I. 81.28 (by bathing there one gets rid of " (a place) birth cycle).
Kuśāva	m. I. 139.5 (l.r.) (one of the 4 sons of Kuśa).
Kuśeśaya	mt. I. 56.9.
Kuśda (usury)	I. 205.91 (thriving by which is permitted at time of distress); 205.93-94 (its advantage etc.); 205.95 (the sin by profiting out of what is got rid of by worship of manes etc.).
Kusumoda	m. I. 56.14 (one of the 7 sons of king of Śākha vīpa).
Kuhū	w. I. 5.11 (one of the daughters of Supti and Angiras).
Kūpya	I. 69.34 (a measure of weight).
Kūrma (tortoise)	I. 86.10 (one of the avatāras). 87.16 (taking which form, Hari killed the army Bhīmaratha); 142.3 (carried the mount Mandara); 194.13 (requested to protect); 196.9 (requested to protect); II. 22.40 (one of the 10 vāyus).
Kṛkalasa chamelion	II. 34.19 (one who approaches guru's wife shall become).
Kṛcchra (an atonement)	I. 214.8 (°ardha, shall make one pure who has taken food at a house where a Cāṇḍala has dwelt); 14.11 (°pāda is enjoined for those who take food there); 214.17 (°pāda makes pure the vessel polluted by madya etc. 214.19 (to be performed thrice).
Kṛta	m. I. 87.14 (son of Manu); k.m. 139.15 (l. r.) (son of Vijaya); k.m. 140.15 (l. r.) (son of Sannati).
Kṛtaka	I. 140.26 (l. r.) (son of Cyavana).
Kṛta- karmā	k.m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
Kṛtajit	m. I. 141.7 (son of Suparṇa).
Kṛtañjaya	m. I. 141.7 (son of Bṛhadbhṛāja).
Kṛtabandhu	m. I. 87.14 (son of Manu).
Kṛtayuga	I. 215.5 (dharma has Satya etc. as four feet); 215.6 (people live for 400 years in); 215.7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

- of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).
- Kṛta-varmā k.m. I. 139.50 (l. r.) (son of Hṛdika).
- Kṛtavīrya k.m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
- Kṛtagni k.m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
- Kṛti m. I. 87.21 (one of the sons of Cākṣuṣa Manu);
m. 87.31 (one of the sons of Sāvarṇi Manu);
k.m. 138.57 (son of Bahulāśva).
- Kṛtiratha k.m. I. 138.47 (s.r.) (son of Pratīndhaka).
- Kṛtirāta k.m. I. 138.48 (s.r.) (son of Mahadhṛtiḥ).
- Kṛteyuka k.m. I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).
- Kṛtoga k.m. I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).
- Kṛttikā d. I. 6.33 (whose apatya Kumāra is called Kartikeya); 59.2 (star of Agni); 59.16 (is called Adhovaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).
- Kṛpa s. I. 87.32 (at the time of Sāvarṇi Manu);
k.m. 140.21 (l. r.) (son of Satyadhṛti and Urvaśi).
- Kṛpti k.m. I. 140.21 (l. r.) (daughter of Satyadhṛti and Urvaśi) (married by Droṇa).
- Kṛmi(i) I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇi shall become); 217.24 (one who kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).
- Kṛśāśva s. I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asikṇi); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

- Kṛṣṇi (agri-culture) I. 205.91 (as a living permitted at the time of distress).
- Kṛṣṇa d. I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra); 15.112 (name of Viṣṇu); 28.13 (worshipped in Gopālapūjā); 86.11 (one of the avatāras); 131.19 (saluted); 136.6 (saluted); 139.59 (8th son of Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000 wives); 139.60 (had many sons by his 8 wives); 139.61 (3 sons who were important among his sons); 144.1 (Harivāṁśa is said to expound the māhātmya of); 144.2 (killed Pūtanā); 144.7 (had 60,000 wives, many sons and grandsons); 145.1 (his fight for the cause of Pāṇḍavas); 194.4 (requested to protect); 194.18 (his bālabhāva is requested to protect); 194.29 (saluted); 222.53 (his prabhāva); II. 1.11 (as an interlocutor);
m. 141.1 (son of Adhisomaka).
- śalagrāma 45.13 (saluted); 45.19 (varttulīvarta) 45.23 (quality of); 84.36 (one of the puruṣas who were seen by Viśāla); 84.11.
- Kṛṣṇajihvā I. 201.1 (a horse of the type to be rejected).
- Kṛṣṇala (a weight) I. 73.18 (5 times equal to māṣaka).
- Kṛṣṇarūpa I. 194.29 (saluted in vaiśpavakavaca).
- Kṛṣṇarūpa I. 48.13 (devatā worshipped in the south in devatāpratiṣṭha).
- Kṛṣṇavarṇa r. I. 55.8.
- Kṛṣṇā I. 81.21 (one of the tīrthas).
- Kṛṣṇastami r. I. 131.3 (Rohiṇyastami) (to be observed for Hari at midnight).
- Ketu d. I. 7.3 (saluted); 15.40 (Viṣṇu as pati of); 15.146 (Viṣṇu as controller of); 16.16 (saluted); 17.6 to be worshipped; 23.11 (worshipped); 39.13 (of Dhūmavarṇa to be worshipped); 39.14 (saluted) 58.29 (the horses of his chariot are 8 in no.); Śukra and Guru are good in 5 with Candra and); 61.15 (all planets are good in 11).

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- Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).
- Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);
mt. I. 55.2 (one of the mountains on the west).
- Ketumāla r. I. 55.8
- Ketuśrṅga m. I. 87.18 (son of Raivata Manu).
- Kedāra (a place) I. 81.6; 83.5 on the way to Gaya, by worshipping the deity there one clears his dues to pitṛs); 86.32 (by worshipping whom one is happy at Śivaloka).
- Kerala I. 80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).
- Kevala k. m. I. 138.9 (s. r.) son of Nara).
- Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcana); 43.26 (ptujana in the morning after upavāsa the previous night in the rite called pavitrārohaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 (Jyotiścakra uttered by); 81.3 (Viśveśa at Vāraṇasi is); 131.11 (uttered with other names in Rohiṇyaṣṭami); 136.7 (saluted in Śravaṇadvādaśi); 137.6 (to be worshipped in Mārgaśīrṣa); 142.3 (brought the Vedas and protected the Manus etc.); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222.26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of).
- Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).
- Keśī m. I. 15.80 (Viṣṇu as killer of); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of).
- Kaikaya k.m. I.139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).
- Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

- Kaitabha m. I. 194.12 (Viṣṇu as killer of)
- Kailāsa I 2.10 (where Rudra was seen by Brahma, (place) Brahma, meditating on Viṣṇu); 47.19 (one of the (a type 5 classes of temples); 47.20 (vṛtta); 47.25 (the of temple) types of temples belonging to the class of').
- Kaiśi w. I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).
- Kokanada I. 70.11 (Padmarāgas resembling the colour of). (red lotus)
- Kokila (cuckoo) I. 70.11 (Padmarāgas shining like the eyes of); 72.4 (,, like the neck of); 217.19 (if one goes to brother's wife he shall be born as).
- Koṭīrtha I. 83.23 (at Gayā); 83.55 (a visitor obtains permanent position at Viṣṇuloka).
- Koṭīvara d. I. 83.13 (at Gayā, by whose darśana, debts are cleared).
- Koṇagiri I. 81.26
(a place)
- Kośī I. 83.65 (Mahakauśī, the residence at which place gets the merit of doing aśvamedha).
- Koṣakāra (a trea- I. 224.9 surer)
- Kaubera gem I. 69.23 (one of the 8 types of Muktāphalas)
- Kaumāri d. w I. 24.6 (worshipped in Tripurādipūjā); 38.5 (requested to appear in Durgāpūjā); 59.13 (resides in Nairṛti on Dvādaśi and Caturthī); 134.3 (saluted in Mahānavamīvrata); 198.3 (assigned to east in Tripurāpūjā); 198.9 (saluted).
- Kaumodakī I. 196.13 (requested to destroy enemies and demons).
- Kauruṇḍaka I. 74.2 (a type of Puṣparāga and its description).
- Kauśalyā w. I. 143.3 (wife of Daśaratha) (gave birth to (gem) Rāma).
- Kauśika m. I. 132.9 (son of Vīra, a brahmin of Pāṭali-putra); 132.10 (took Dhanapāla the bull to river Gaṅgā); 132.17 (gained and ruled the kingdom at Ayodhyā) (Budhāṣṭamīvrata); k.m. 139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30 (Rci, son of).
- m. 142.19 (a Brahmin leper who lived at Pra- tiṣṭhāna); 142.20 (whom his wife worshipped

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- as deity and treated him as her lord); 142.21 (at his desire, was taken to a veśīgṛha on his wife's shoulders); 142.22 (in which process he made Māṇḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).
- Kaustubha I. 70.29 (is not to be worn even if a different
gem species of gem is attached to it).
- Kratu s. I. 5.3 (creation of); 5.14 (his wife Sumati and Balakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskaramaṇḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśi).
- Kratha k.m. I. 139.29 (l.r.) (son of Vidarbha),
Kravyāda I. 44 (creation of).
demon
- Kriyā w. I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Danḍa, Laya, Vinaya her sons).
- Krodhā w. I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).
- Kroṣṭu- k. m. I. 139.19 (l r) one of the 3 sons of Yadu).
manā
- Krauñca mt. I.56.6; 56.12;
r. 56.12
83.43 (^opāda, a place at Gayā where the doer of śrāddha conveys his pitṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (^opāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).
- Krauñcuki m. I. 88.1 (to whom Markaṇḍeya narrated the pitṛstotra); 88.28 (to whom Markaṇḍeya narrated the story of Ruci). 89.1
- Kledini d. I. 198.1 (saluted in Tripurāpūjā).
Kṣatra- km. I. 139.17 (l.r.) (son of Saṅkṛti).
dharmā

Kṣatra-vṛddha	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra).
Kṣatriya		I. 68.22 (quality of vajra recommended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣiri (a tree)		I. 205. 49 stick to be used in danta-dhvana).
Kṣiroda (milky ocean)		I. 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Suryapūja); 86.24 (at Gayā, if worshipped well gets Brahma-loka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s. r.) (son of Śrīñjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlocutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6.25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khadga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose flesh is offered to manes).

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Khadira	I. 205.48 (tree, stick of which can be used for dantadhāvana)
Khanītra	k. m. I. 138.6 (s. r.) (son of Vatsaprīti).
Khanīnetra	k. m. I. 138.7 (s. r.) (son of Vivimśa).
Khara	m. I. 15.91 (Viṣṇu as killer of); 142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpanakha; (camel), 217.23 (one who kills kṛmi etc , a man without weapon shall become).
Khasṭma	m. I. 6.49 (one of the daityas born in the family of Prahlāda).
Khecara	II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w. I. 5.7 (daughter of Dakṣa, given to Bhṛgu); r. 56.13 (one of the mountain streems).
Gaṅgā	r. I. 23.14 (assigned place in Śivārcana); 23.27 (to be worshipped in Śivapūjā); 28.1 (assigned a place at the door in Gopālpūjā); 30.6 (saluted in Śridharārcana); 31.14 (saluted in Viṣṇvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Maheśvaripūjā); 60.7 (one of the tirthas which are 'pāpaharas' and 'mukti-pradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tirthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138 30 (ref. to be brought to earth by Bhagiratha); 145.3 (Bṛhma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contempalting on Hari).
Gaja (elephant)	I. 224.9 (men immersed in samsāra compared to vana ^o)

- Gajāsyā
(Vināyaka)
- Gaṇa
- Ganapati
(Vināyaka)
- Gandakī (Place)
- Gadā (a type of temple)
- Gadādevī
- Gadādhara
- d.
- I. 45.33 (propitiated well in the prāsāda)
- k. m. I. 138.41 (s. r.) (son of Vajranābha);
24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva^o); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).
- d. I. 1.2 (saluted in the invocatory verse);
I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15; 129.18 (to be worshipped in Mārgaśīrṣa and Monday Śuklacaturthi with khanḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhadrapada, Aṣṭami); 185.1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).
I. 81.21
- I. 47.27 (a Trip (v) iṣṭapa type of temple).
- I. 194.7 (requested to protect in the south).
I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūja); 40.1 (as an interlocuter); 45.2 (attribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śalagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propitiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śila); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśiras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

- (effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmaloka by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).
- Gadāloka** (place) I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family). .
- Gandharva** d. I. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).
- Gandharvanagara** I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).
- Gahasti** w. I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).
- Gabhīra** m. I. 87.56 (son of Bhautya Manu).
- Gaya** m. I. 54.15 (son of Nakta);
k. m. 138.3 (s. r.) (son of Sudyumna).
- Gayā** I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1 ("māhātmya"); 82.6 (Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakroṣa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmaloka); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kṛkṣṇa); 83.2 (extent of the Muṇḍapṛṣṭhaat); 83.3 (extent) ("śira extent one kros'a); (a visit itself to, shall clear the debt to pitṛs); 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśira the most sacred at); 83.23 (merits of Śrāddha at Gayāloka); 83.35 (there is no place where

there is no tirtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitarāṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs, etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84.3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (mūḍhana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śīrṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśīras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayā-śīrṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛṣot-sarga must be done); 84.32 ("śīrṣa a pretas request to a 'vapik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 ("); 85.23 (things deep rooted at Gayā) ("īra); 86.1 (3 forms of pretasilas at); 86.8 (Gadadhara by the conquest of

		the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tirthas); 143.48 (the piṇḍa offered by Rāma at ūśiras); 205.115 (the sacredness of the water obtained at).
Gayāsura	m.	I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).
Gariṣṭha	d.	I. 2.17 (attribute of Viṣṇu).
Garuḍa or		I. 6.53 (one of the sons of Vinatā).
Gāruḍa		1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to); 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by); 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlocutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇuptūjā); 194.9 (requested to protect always); 196.14 (''); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

		actions); 197.55 (his narration to Kaśyapa mentioned);
		II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
		purāṇa I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
Garuḍadhvaja	d.	I. 131.11 (an attribute of Viṣṇu). II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
Gardabha (ass)		217.14 (one who has gone to Gurupatni or has taken his wealth or insulted friends shall be born as)
Gardha	m.	I. 140.6 (son of Saṅkṛti).
Garbha		I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the piṭha); 47.30 (^graha erected in front of the door). I. 47.31 (size of).
Gavākṣaka (a round hole)		
Gah	d.	I. 6.56 (generated Surabhi and Mahiṣa).
Gāṇḍīva	bow	I. 145.16 (got by Arjuna from Agni).
Gadhi	k. m.	I. 139.5 (l. r.) (son of Kuśāśva).
Gāndinī	w.	I. 139.41 (wife of Svaphalka (l. r.), gave birth to Akrūra).
Gāndhāra	k. m.	I. 139.64 (l. r.) (son of Āraddha).
Gāndhāri	w.	I. 140.37 (with Dhṛtarāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśami and ekādaśi). II. 22.39 (one of the 10 nāḍis).
Gāyatrī		I. 35.1 (chandas etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadi and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

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| Gāruḍīvidyā | | I. 205.72 (who remains in regions of Sun and Brahmā is invoked and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times). |
| Gārhapatyāgni
(household fire) | | I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison) |
| Gārhasthya
(life of an householder) | | I. 205.66 (Brahman is called). |
| Gālava | s | I. 205.24 (description of). |
| Gītā | | |
| Guru | | I. 87.23 (at the time of Sāvarṇi Manu). |
| (planet Jupiter) | | I. 229.1-30 (the essence of Bhagavad gītā). |
| Guvāvṛkṣa | | I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59.27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Pūnarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers <i>sukha</i> , <i>dharma</i> and <i>rājya</i>); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pāñcasvaraśāstra); 67.3 (auspiciousness of the presence in left nāḍī); II. 34.8 (is the ruler of those who are knowers of self);
See also Jīva, Jñā |
| Gṛtsamada | m. | I. 47.25 (a Kailāsa type of temple). |
| Gṛdhraḥ | eagles | I. 139.8 (l. r.) (one of the 3 sons of Suhotra).
I. 6.51 (who came of Gṛdhri); 77.4 (pulakas resembling the faces of) (to be rejected): |

83.12 (whoever sees Gṛdhreśvara at Gayā shall get release from bondage); 83.26 (one who does śraddha at Gṛḍḍhresvara shall be free of debts to pitṛs); 83.49 (the Śraddha done at Gṛdhraṅgulū is one of the 7 which has immense benefit).

Gṛdhrikā w. I. 6.50 (one of the daughters of Tamra)

Gṛdhri w. I. 6.51 (produced Gṛdhris).

Gokarṇa (a place) I. 81.18

Godāna (gift of cow) II. 21.1 (at the end of one's life) (its benefit

Godāvarī r. I. 55.8 (flowing in central region); 81.17 (one of the tirthas); 81.26 (branching into seven distributaries).

Gopati d. I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs).

Gopāla d. I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).

Gomaka d. I. 83.16 (by propitiating whom at Gayā, one gets freed from debts to pitṛs); 83.23 (merits of doing śraddha at).

Gomati r. I. 55.7 (flowing in the central region); 81.7 (a tirtha).

Gomeda mt. I. 56.3

Gomedaka gem. I. 68.44 (imitation diamonds made out of).

Govardhana mt. I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tirthas).

Govinda d. I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayana-mantra for); 131.12 (saluted in); 136.10 (saluted in śravṇadvādaś); 137.12 (to be saluted in asadha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presence in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśupāla, son of Damaghoṣa had enlightened-

		ment); II. 4.51 (no fear for one who worships).
Gauḍī		I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gāyatrī 500 times).
Gautama	s.	I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayujī); 87.27; 93.6 (one of the 14 lawgivers).
Gaurī	d. w.	I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.1 (to be worshipped in order commencing from tr̥tīyā in Mārgaśīra month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Ḫari); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129.9 (to be propitiated in order starting from Mārga tr̥tīyā); 131.1 (propitiated along with Śiva in Śuklaṣṭamī in Bhādrapada); 178.19 (requested to give welfare and progeny); 197.55 (as interlocutor). r. 56.13 (a mountain stream).
Grāha	m.	I. 87.56 (son of Bhautya Manu).
Ghaṭīyantra		I. 217.11 (the birth and death in the cycle of <i>samsāra</i> is compared to).
Ghaṭotkaca	m.	I. 140.40 (I. r.) (son of Hiḍimbā).
Ghṛtāci (an apsaras)	d.	I. 58.13 (one of those who reside in Ravi in Asvayuja).
Ghoṣa	m.	I. 6.27 (son of Lambā).
Cakora (a bird)		I. 70.11 (padmarāgas shining like the eyes of).
Cakra		47.27 (a Trip (v) iṣṭapa type of temple).
Cakradhara	d.	I. 226.41 (stotra on).
Cañcu	m.	I. 138.27 (s. r.) (son of Harita).
Caṇḍa (cōrūpa)	d.	I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
Caṇḍanāyikā	d. w.	I. 133.12 (propitiated in Mahānavaṁsvrata).

Cāñḍavatī	d. w.	I. 133.12 ("').
Cāñḍā	d. w.	I. 133.12 ('').
Cāñḍāla or Cāñḍāla	(an outcaste)	I. 70.30; 214.10 (if water is drunk from him, Sāntapana to be performed); 214.12 (Aindana, to be performed if food is taken of); 214.13 (if fruit is taken of the same tree, from which a Cāñḍāla has eaten the pollution is over by overnight); 214.15 (prāyaścitta for 3 nights for taking food cooked by); II. 34.23 (devalaka obtains the form of).
Cāñḍī	d. w.	I. 27.1 (propitiated for removal of poison).
Cāñḍikā	d. w.	I. 18.18 (propitiated in Mṛtyuñjayārcana); 24.3 (Durgā propitiated in Tripurādipuja); 24.6 ("'); 45.32 (propitiated); 133.17 (to be propitiated); 134.3 ("'); 198.3 (worshipped); 198.5 (saluted).
Cāñḍogra	d.	I. 133.12 (propitiated in Mahānāvami- vrata).
Caturāṅga	m.	I. 139.71 (l. r.) (son of Romapāda).
Caturjyoti	d.	I. 6.51 (on of the 49 Marut devatas).
Caturdaśyaṣṭa- mīvrāta	vr.	I. 137.2 (the worship of Śiva on).
Caturbāhu (bhūja) (four armed)	d.	I. 12.14 (assigned cakra in Cakrapūjā); 131.13 (Kṛṣṇa addressed as).
Caturmukha (Brahman) (four faced)	d.	I. 4.9 (In this form He was always of the nature of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I. 215.4 (a thousand of which constitute a a Kalpa); 216.13 (after 1000 such cycles the naimittika dissolution of the universe takes place and there is no rain for 100 years).
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of).
Candra (planet)		I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is Viṣṇu); 11.41 (conch resembles full moon); 13.7 (invoked in Vaiṣṇavapañjara);

15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of stars in Viṣṇupūjā); 19.11; 42.6 (is Oṅkāra); 43.6 (at the time of the eclipses of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛtyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravāṇa causes amṛtayoga); 61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gaya at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohini).

139-140 (description of the race of).

Candraka	k. m. I. 138.11 (s. r.) (son of Hemacandra).
Candraketu	k. m. I. 138.37 (s. r.) (son of Lakṣmaṇa).
Candrabhāgā	r. I. 55.8 (flowing in the central region); 66.7, 81.11.
Candraśalā	I. 47.39 (built in temples).
Candrā	r. I. 56.7 (one of the 7 which wash sin).
Candrāśva	k. m. I. 138.21 (s. r.) (son of Dṛḍhāśva).
Gampa	k. m. I. 139.71 (l. r.) (son of Pṛthulākṣata).
Campakavana	f. I. 83.42 (at Gaya where Pāṇḍuśilā is situated).
Carakī	d. I. 46.21 (placed outside its vāstupūja).
Carma	skin I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

Calā	d.	I. 5.28 (born of Dhṛti and Dharma Dakṣayāṇa).
Cākṣusāḥ	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cāṇūra		I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 191.18 (the killing of, a sportive Bālabhāva is requested to protect).
Cataka	(bird)	I. 217.31 (stealthy remover of water shall become); II. 34.18 (,,).
Cāturmāsyā	vr.	I. 121.1 (to be observed in Ekādaśī or Paurṇamāsyā in the month of Āśāḍha).
Cāndrīyāṇa	vr.	I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
Camundī	d. w.	I. 24.6 (worshipped in Tripurādipūja); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vāyukona in Tripurāpūja); 198.9 (worshipped in Tripurāpūja).
Caru	k, m.	I. 139.62 (l. r.) (son of Pratibāhu).
Carudeṣṇa	k, m.	I. 139.61 (l. r.) (one of the 3 sons of Kṛṣṇa).
Ciruhāsiṇī	w.	I. 139.60 (l. r.) (one of the 8 principal wives of Kṛṣṇa).
Citraka	k, m.	I. 139.41 (l. r.) (in the line of Anamitra).
Citraktīṭa	a place	I. 81.7; 142.12 (reference to Rāma reaching).
Citraketu	mt.	I. 143.11 (leaving Prayāga, Rāma reaching the hill of).
	d.	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

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- Citragupta d. II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26(extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
- Citraguptapura a place II. 9.2 (the extent of) (one who has made great *dānas* goes there unafflicted).
- Citranagara a place II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
- Citraratha m. I. 139.25 (son of Uśāñku); 141.1 (son of Uṣṇa).
- Citrasena d. I. 58.15 (one of those who are masters of Mārgasīrṣa);
m. 87.51 (one of the sons of Raucya Manu).
- Citrā (a star) I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 (").
- Citrāṅgada k. m. I. 138.37 (s. r.) (son of Lakṣmaṇa).
k. m. I. 140.35 (l. r.) (son of Śantanu and Satyavati) (killed by the Gandharva Citrāṅgada).
- (a Gandharva) I. 140.35.
- Cīna a country I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
- Cūḍamāṇi science I. 199.1 (for knowing the auguries).
of divi-
nation
- Ceta m. I. 87.14 (one of the sons of Tāmasa Manu).
- Caitra m. I. 87.14 (one of the sons of Tāmasa Manu).
- Caitraka m. I. 87.5 (one of the sons of Svārocīṣa Manu).
- Caidya k. m. I. 139.30 (l. r.) (son of Ṛci).
- Cyavana k. m. I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
k. m. I. 140.22 (l. r.) (son of Mitrāyu).

		k. m. 140.26 (l. r.) (son of Suhotra).
Chala		k. m. I. 138.41 (s. r.) (son of Dala).
Chuchundari		I. 217.29 (one who steals <i>gandha</i> shall become).
Jagajjanilayā-	d.	I. 4.3 (attribute of Viṣṇu).
dikṭt (cause of creation and dissolution of earth)		
Jagat	Uni- verse	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehīdeha and without a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Janghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (Sikhara is twice); 47.16 (length of).
Jaṭāmaṇḍala-	d.	I. 2.13 (attribute of Viṣṇu).
maṇḍita		
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac	I. 145.11 (episode in Bhārata).
	man- sion	
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (l. r.) (son of Purañjaya). 140.1 (l. r.) (son of Puru). 140.30 (l. r.) (one of the sons of Somāpi). 140.40 (l. r.) (son of Parīkṣit).
Janardana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated

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on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra for expounding Suryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekadaśi fasting, and food to be taken on Dvādaśi); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205.136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *labha, jaya*); II. 4.38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)

Jantu	k. m.	I. 140.23 (l. r.) (son of Somaka). (creatures) II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).
Japa	(muttering)	I. 218.37 (the glory of Lord, the merits of); 227.18 (one of the prasādhakas of yoga).
Jamadagni (Jāma ^o)	s.	I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of R̥cīka); 142.8 (father of Paraśurāma).
Jambu	tree	I. 201.19 (the colour of a ripe fruit); 205.49 (one of the trees, the stick of which is to be used for dantadhāvana).
Jambuka	(bear)	II. 34.22 (one who has not paid a Dvija upon request shall be born as).
Jambudvīpa		I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons of Agnidhra, ruler of).

Jambūsara	a. I. 81.12. place
Jaya	d. I. 46.8 (to be propitiated in Vāstupūjā); 87.3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu). k. m. 138.56 (s. r.) (son of Suśruta). 199.7 (indicated by Cūḍāmaṇi); 199.9 (indication by cūḍāmaṇi and getting). 199.11 (,,); 199.13 (,,); 199.28 (,,); 199.29 (,,); 200.7 (the wine must flow in the right if one wishes for). m. I. 139.16 (son of Adīna).
Jayatsena	m. I. 87.39 (one of the sons of Dharmaputra, the 10th Manu).
Jayadratha	k. m. 139.73 (l. r.) (son of Bṛhanmanā). m. 140.10 (son of Bṛhatkarma).
Jayadhvaja	k. m. I. 139.23 (l. r.) (one of the 5 sons of Arjuna).
Jayanta	d. I. 46.4 (to be invoked in Vāstupūjā); 46.12 (one of the three to be propitiated).
Jayanti	d. I. 17.9 (to be propitiated in Sūryārcana); 134.4 (to be propitiated in Mahānavamī- vrata).
Jayasena	k. m. I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā	w. I. 6.23 (one of the daughters of Dakṣa, given in marriage to Kṛṣṇa); 17.9 (propri- tiated in Sūryārcana); 197.14 (assigned to parvasandhi); 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered).
Jayī	d. I. 6.64 (one of the 49 Marut devatas).
Jarāsandha	m. I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9 (one of the Bārhadrathas).
Jalada	m. I. 56.14 (one of the sons of the ruler of Śakadvipa).
aleyu	k. m. I. 140.3 (l. r.) (one of the 6 sons of Raudr- āśva).
Jahnu	k. m. I. 139.3 (l. r.) (son of Suhotra); m. 140.25 (l. r.) (one of the sons of Kuru). m. 140.28 (l. r.) (son of Sudhanvā).

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Jātakarma (rites after child birth)	I. 214.19 (and other saṃskāras mode of their performance uttered by Vasiṣṭha).
Jātavedas	(fire) I. 48.57;50.30 (a Brahmin has to offer to); 145.17 'appeased by Arjuna).
Jati	(caste) II. 2.6 (7 nos. of antyajāti); 2.7 (13 di- visions).
Jāṭī	a tree I. 205.48 (one of the trees the stick of which is used in dantadhāvana).
Jānakī	w. I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāva- ṇa); 143.27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).
Jānujaṅgha	m. I. 87.13 (son of Tāmasa Manu).
Jāmadagnih	(Paraśu- II. 8.39 (a comparison with his loss of rāma) rāma) valour at the sight of Rāma).
Jāmbavat	m. I. 143.41 (one of the chieftain in Rāma's army).
Jāmbavatī	w. I. 28.11 (one of the wives of Kṛṣṇa); 139.60(?)
Jālandhara	d. I. 198.5 (to be propitiated in Vāyukoṇa).
Jiṣṇu	d. I. 2.14 (attribute of Viṣṇu); 15.78 ("); 87.56 (one of the sons of Bhautya Manu).
Jimūta	mt. I. 56.5 (in the Śālmaladvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtain- ed from).
Jīva	soul I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmani- fest Brahmā).
Jivana	Jupiter 59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspi- cious in 3); 61.13 (auspicious in 5).
Jīmbhiṇī	life I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96- 97; (the 10 means of).
	d. w. I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajñā).
Jñānāṁṛta	stotra	I. 224.5 (narrated by Maheśvara to Nāradā).
Jyāmagha	d.	I. 139.28 (J. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarṇi Manu).
Jvālamukhī	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58.9 (resides in Bhānaratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvāṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I. 7.6 (attribute of Viṣṇu).
Tattvadarśī	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s.	I. 87.21 (at the time of Raivata Manu).
	s.	87.47 (at the time of Dakṣaputra Manu).
Tapodhṛti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta). m. 139.27 (son of Pṛthuśravas).
Tarasvī	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitṛyajñā); 207.1 (its performance pleases devas and manes).
Tāḍakā	w.	I. 143.5 (the yakṣī killed by Rāma).
Tāpi	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tamra		I. 61.23 (one of the 8 types of Muktagalas)
Tamraparṇī	r.	I. 55.8 (flowing in the central region).
Tamrā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Rādhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari hy assuming the form of a Napūrṇasaka).
Tārā	w.	I. 139.1 (wife of Brhaspati).
Tārkṣa	d.	I. 58.15 (one of deities controlling Mārgaśīrṣa).
Tārkṣya	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa. II. 2.1 (as an interlocutor); 4.41 ("); 5.2 (").
Talajaṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhvaja).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahāmanā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadra	d.	I. 81.8
Tumburu	r.	I. 58. 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
a country		70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from). 139.44 (son of Vioma).

Turaśka	I. 171.4 (trees in Maṇikyagiri; mythological reference to Vāsuki dropping Balas biles at).
Turvasu	m. I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā	I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra	I. 55.16 (country in the north west).
Tuṣṭi	w. I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣayāṇa); 206.36 (water to be offered to).
Tuṣṭida	d. I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m. I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire) II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas	I. 197.38 (worshipped).
Tejasvī	m. I. 87.30 (was the Indra and Hiranyaśaka was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m. 87.56 (one of the sons of Bhautya Manu).
Taittiri	bird II. 34.25 (one who takes away others property shall be born as).
Toya	water I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m. I. 138.26 (s. r.) (son of Tridhanvā).
Trayārupi	k. m. I. 140.8 (l. r.) (son of Urukṣaya).
Trasadasyu	k. m. I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikoṇa (triangular form)	d. I. 47.28 (effect of building temple in).
Trijoti	d. I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m. I. 138.25 (s. r.) (son of Vasumanah).
Tripura	I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d. I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

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Tripurāntaka (^o kārī)	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṁhamūrti).
Tripuṣkara	place	II. 28.19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of Śiva, interlocutor).
Trivikrama (Trai ^o)		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 (,,); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāṣra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṇakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
Tvaritā	d.	129.21 (attribute of Vināyaka).
Tvaṣṭṛ	d. w.	I. 198.10 (attribute of Tripurā).
	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana); 58.17 (one of those who reside in Bhāskara- maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Darmśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of d. the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Māriṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6.18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asikni); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣinā	w.	I. 5.22 (daughter of Yajña).
Dakṣināgni		I. 205.66 (Trilocana is); 205.148.
Danḍa	m.	I. 5.29 (born of Kriyā); 39.2
Danḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Danḍakāraṇya	f.	I. 142.12; 143.15.
Danḍapāṇi	m.	I. 141.4 (son of Ahīnara).
Datta,	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya); I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattatreya		
Dattoli	m	I. 5.13 (son of Pulastya and Priti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).

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Dantavakra	k. m.	I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
Dantin		I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmani).
Damaghoṣa	k. m.	I. 139.55 (l. r.) (married Śrutasravā), (father of Śisupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I. 135.5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhyā) vr.		I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 ('').
Damayanti	w.	I. 138.33 (s. r.) (wife of Sudāsa).
Dambhoti	s.	I. 87.7 (at the time of Svārocīṣa Manu).
Daridra	poor	I. 217.30 (one who stealthily removes flower shall become).
Darpa		I. 5.28 (born of Calā).
Darbha	blade-grass	II. 19.17 (is born of Viṣṇu's Roma).
Dala	k. m.	I. 138.41 (s. r.) (son of Pāriyātra).
Daśagrīva	m.	I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m.	I. 138.34 (s. r.) (son of Mūlaka).
	k. m.	138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143.3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
Daśarha	k. m.	I. 139.31 (l. r.) (son of Nivṛti).
Daśṭoddharāya- vr.		I. 129.23-28 (to be observed in Śrāvāṇa, Āśvina, Bhādra, Kārttika).
Dasra	k. m.	I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādri).
Dāksayāṇa	d.	I. 5.24 (or Dharma, Prabhu, wives of).
Dāqīma (promogrande)		70.7 (padmarāgas resembling seeds of).

- Dāna gift I. 51.9 (*bhūmidāna* as the highest); 205.78 (of a transcript of *Itihāsapurāṇa* is rewarded with merit twice that of *Brahmadāna*); 213.17 (the fruits of Bhū); 213.18 (Godāna as the best); (it protects the family); 213.19 (of food as superior); 213.20 (of Kanyā and other dānas are not in par with *annadāna*); 213.24 (one of the traditional dharmas); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of Godāna); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as dāna should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Patheya dāna); (i.e. dāna of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of *vṛṣayajñā*); 4.44 undiminishing result of Bhūridāna made at the time of *tirthayatrā*, observance of *vrata* śraddha); 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth); 8.16 (13 in no.); 8.27 (Varuna receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara); 20.1-24 (the supreme dāna which takes one from Yamaloka to Svarga); 21.2 (benefit of bhūmi^o); 21.4 (benefits of dīpa^o); 21.5 (Dīpa^o to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha); 21.6-8 (to be given always for welfare); 31.3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa^o); 35.22 (capable of making the giver cross Vaitariṇī); 35.23 (appropriate time for doing); 35.25 (description of).

- Dāmodara d. I. 45.7 (saluted); 45.21 (,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
- Dāśarathi m. I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalguṭīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
- Dāha cremation II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrounding Citragupta).
- Digambarāḥ (a sect of Jainas) go to Narakā). II. 34.13 (and other men of bad conduct
- Digdaśamī vr. I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
- Diti w. I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
- Ditija d. 46.7 (one of the 32 devas).
- Dilipa k. m. I. 138.30 (s. r.) (son of Aṁśumān).
k. m. 140.33 (l. r.) (son of Bhīmasena).
- Diva heaven I. 217.5 (the doer of good goes to).
- Divāñjaya m. I. 6.3 (son of Udāradhī).
- Divaspati d. I. 87.54 (Indra at the time of Raucya, the 13th Manu).
- Divākara (sun) d. I. 36.8 (propitiated); 45.32 (has padma-hasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabija (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativrata on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

up at the end of 1000 Caturyuga cycles
who drink all waters and dry up the
3 worlds).

Diviratha	k. m. I. 139.70 (l. r.) son of Anapāla).
Divodāsa	k. m. I. 139.10 (l. r.) (son of Bhīmaratha). k. m. 140.20 (l. r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).
Divya	k. m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Diṣṭa	k. m. I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nabhaṇga became a Vaiśya).
Diptiketu	m. I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Diptimān	s. I. 87.32 (at the time of Sāvarṇi Manu)
Dirghatama	k. m. I. 139.9 (l. r.) (son of Kāśya).
Dirghabāhu	k. m. I. 138.35 (s. r.) (son of Khaṭvāṅga).
Duhkha	k. m. I. 199.6 (indicated by augury); 199.8 (''); 199.26 (''); 199.30 (''); 199.33 (''); 218.1 (the root-cause of).
Duhśasana	m. I. 145.20 (brother of Duryodhana).
Dundubhi	I. 47.25 (a Kailāsa type of temple); s. 56.3 (at the time of Medhātithi, king of Plakṣadvipa); m. 56.11 (one of the 7 sons of Dyutimān at Krauñcadvipa); k. m. 139.45 (son of Tumburu); k. m. 136.56 (name of Vasudeva ?); a drum II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).
Durgama	m. I. 139.65 (son of Dhṛta).
Durgā	d. w. I. 10.3 (to be worshipped); 24.2 (propitiated in Tripūrāpūja); 24.8 (,); 28.3 (assigned to one of the doors in Gopālapūja); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

- 46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133.13-14 (colours of); 133.14 (propitiated as seated on Mahiṣā); 133.16 (offering 5 year old mahiṣā to Kālī, a form of); 134.4 (saluted in Mahānavamī-vrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201.36 (when propitiated protects elephants).
- Durdama k. m. I. 139.21 (l. r.) (son of Bhadraśrenī).
- Duryodhana k. m. I. 140.37 (l. r.) (born to Dhṛitarāṣṭra and Gāndhāri); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhīra with the state of 12 years exile); 145.23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).
- Durlabha m. I. 87.56 (son of Bhautya Manu).
- Durvāsas s. 5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).
- Duṣyanta k. m. I. 140.5 (l. r.) (son of Ainila).
- Dūramitra d. I. 6.61 (one of 49 Marut devatas).
- Dūrvā (a kind of grass) I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).
- Dūrvāṣṭamī- vrata vr. I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
- Dūṣapā m. I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śūrpanakhā).

Dr̥dha	m. 87.52 (son of Raucya Manu).
Dr̥dhanemi	k. m. I. 140.14 (l. r.) (son of Satyadhṛti).
Dr̥dhavrata	m. I. 87.18 (son of Raivata Manu).
Dr̥dhasenaka	m. I. 141.10 (son of Śmaśruma).
Dr̥dhaśva	k. m. I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dr̥dheṣu	I.87.43 (son of Rudraputra Manu the 11th).
Deva	d. I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu); 83.69 (^o nadi, the river at Gayā is referred to as Devanadi); k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna); k. m. 139.47 (l. r.) (son of Vasudeva and Sahadevā); k. m. 139.50 (l. r.) (son of Śūra, son of Vidū- ratha).
Devaka	k. m. I. 138.14 (s. r.) (son of Ananta). k. m. 139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w. I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vasudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m. I. 139.34 (l. r.) (son of Devamata).
Devaganāḥ	d. I. 87.29 (nine); 87.33 (twenty at the time of Sāvarṇi Manu).
Devatāpūjana (worship of deities)	I. 205.73 (to be done in the morning itself)
Devadatta	I. 23.45 (one of the Nāḍis); II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m. I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m. I. 139.33 (l. r.) (son of Karambhi).
Devamīḍha	k. m. I. 138.47 (s. r.) (son of Kṛptiratha).

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Devamīḍhuṣa	k. m.	I. 139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devayajña (worship of devas)		I. 205.140 (offering Homa is).
Devayāṇī	k. m.	I. 139.18 (l. r.) (wife of Nahuṣa, gave to 2 son).
Devarāta	k. m.	I. 138.45 (s. r.) (son of Suketu).
		k. m. 139.7 (l. r.) (son of Viśvamitra),
Devala	s.	I. 6.34 (son of Pratyūṣa).
	d.	46.26 (Vāstu according to).
Devalaka (a caste)		II. 34.23 (shall become Cāṇḍala).
Devaloka		I. 89.27 (manes at ⁶ ; saluted in Pitṛstotra).
Devavardddhaki	d.	I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
Devavān	m.	I. 87.46 (son of Dakṣaputra Manu);
	k. m.	139.42 (l. r.) (one of the 3 sons of Akrūra),
Devaśrī	s.	I. 87.18 (at the time of Raivata Manu).
Devaśreṣṭha	m.	I. 87.46 (son of Dakṣaputra Manu).
Devahūti	w.	I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
Devāṇīka	m,	I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
	m.	138.40 (son of Kṣemadhanvā).
Devāntaka	m.	I. 143.43 (the Rākṣasa whom Hanūmān killed).
Devāpi	k. m.	I. 140.33 (l. r.) (son of Pratiṣṭa).
Devārcana (worship of gods)		I. 126.1-10 (yields enjoyment and releases from bondage).
Devāvṛt	mt.	I. 56.12 (when Dyutimān ruled Krauñcadvīpa).
Devāvṛdha	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sattvata).
Devāśvamedhas	d.	I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
Devi	d.	I. 5.32 (Satī spoken as ⁶ ; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

		199.1 (the Cūḍāmaṇi is drawn contem- plating on ^u etc.).
Devendra	d.	222.25. See also Indra.
Daitya	demon	I. 131.11 (Nr̥siṁha as killer of).
Dyāvapṛthivi (heaven and earth)		I. 89.54 (said to be led by Pitṛs.).
Dyuti	d.	I. 6.64 (one of the 49 Marut devatas);
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu);
	s.	87.48 (at the time of Dakṣaputra Manu).
Dyutimān	m.	I. 54.1 (one of the 10 sons of Priyavrata).
	mt.	56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa).
		56.11 (at Krauñcadvīpa, 7 sons of).
Drupada	k. m.	I. 140.24 (l. r.) (son of Pr̥ṣṭha).
Drupadā	mantra	I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍala, and remnant of food taken or vomited).
Druhiṇa	m.	I. 6.31 (son of Dhava).
Drūhya	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
Droṇa	mt.	I. 56.6
	m.	140.21 (married Kṛpi); 145.14 (with whose permission Dhṛtarāṣṭra gave half the king- dom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
Droṇa (ka)		I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
Draupadī	w.	I. 140.38 (l. r.) (sons of); 145.13 (her Svayāṁvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognitio); 145.36 (her wail).
Dvāparayuga		I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form

		of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and mādyapins (the qualities vary according to the age & also nature of men); 215.26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
Dvāra		I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Pīṭha perforated as in the Dvāra).
Dvārakā	place	I. 44.14 (Hari in the form of stones at); 45.25 (Śalagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadrā at); II. 28.3 (Dvāravatī, one of the 7 cities which yields <i>mokṣa</i>).
Dvija	twice-born	I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagavya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
Dvijyoti	d.	I. 6.58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I. 69.1 (Muktāphalas obtained from).
Dvimidhaka	m.	I. 140.8 (one of the 3 sons of Suhotra).
Dvimirdhā	m.	I. 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47.28 (effect of building a temple having 16 sides).
Dvivida (monkey)	m.	I. 143.42 (who destroyed Lanka);
Dviśukra	m.	I. 144.10 (a monkey defeated by Kṛṣṇa).
	d.	I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m. I 40.12 (l. r.) (son of Pāra) (Nr̥pa).
Dvairatha	m. I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)	I. 199.4 (indicated by Cūḍāmaṇi); 199.5 ("'); 199.7 (its destruction); 199.8 (getting of ("'); 199.9 ("'); 199.10 (destruction of); 199.11 ("'); 199.12 (getting of "); 199.17 (destruction of "); 199.21 (getting of "); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 ("'); 199.30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of "); 205.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sorrces of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta	I. 222.50 (are respectfully praised, to get wealth).
Dhanadhipati	I. 12.4 (saluted).
Dhanaka	k. m. I. 139.22 (l. r.) (son of Durdarma) (4 sons of).
Dhananājaya (a serpent)	I. 6.55; 58.13 (one of those who dwell in Ravimāṇḍala in Āśvayuji); 129.24; 23.45 (one of the Nādis). m. 141.7 (son of Kṛtañjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d. I. 17.1 (Sūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśamī). d. 89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)	I. 132.9 (belonging to Vīra, a Brahmin of Pāṭaliputra); 132.15 (the story of its loss and recovery).

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- Dhaniṣṭha star I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Urdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viṣayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)
I. 215.21 (one of the 18 Vidyās).
- Dhanurveda d. I. 89.43 (one of the 9 clans of Pitṛs).
- Dhanya k. m. I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (l. r.) (son of Dirghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned); 142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta); 196.10 (requested to protect from apathy); 197.55 (as an interlocutor); 201 (,,).
202.1 (medical science said to have been narrated by him to Suśruta).
- Dharaṇa a measure I. 73.18 (one tenth of a Pala).
- Dharma (ṛāja) d. I. 5.2 (creation of); 5.30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī);
(Yama) 197.33 (assigned & worshipped in Gāruḍīvidyā).
- righteousness 205.4 (Sanātana^o based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmācārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

- Parivrāṭ); 205.22 (sāmānyas of Varṇī and Liṅgī); 205.23-153 (of a Ghastha etc); II. 9.7-9 (appears dreadful for sinners and contrary for good).
- Dharma d. 89.43 (one of the 9 class of Pitṛs).
 k. m. 139.20 (l. r.) (son of Haihaya).
 k. m. 139.64 (l. r.) (son of Gāndhāra).
 m. 141.10 (son of Suvrata).
- 213.1 ("sāra); 213.4 (dāna is the best);
 213.5 (protecting life as the important);
 213.9 (one who lives for Dharma and Artha crosses difficulties); 213.24 (Satya etc. are Sanātana^o); 215.5 ("in Kṛta-yuga); 215.8
 (in Tretā-yuga); 215.10 (in Dvāparayuga);
 215.22 (has only one Pāda at the end of Dvāpara); 222.10 (Dhyāna as the best^o);
 II. 2.30 (Artha & Kāma are born of); 2.31
 (is maintained by one's ardent faith and not by mass of wealth); 3.15 (to be done, so long as the body is healthy); (when one is not well, he cannot get it done for him);
 3.16 (after death the person who has not done so, roams with thirst day & night);
 4.42 (even if little is done it is rewarded);
 24.1-8 (description of *dharma* and *adharma*);
 31.3 (Satya as the supreme^o).
- Dharmada d. I. 89.47 (one of the 4 other clans of Pitṛs).
- Dharmadeśa (country) II. 2.9 (is that, where *Kṛṣṇasūra* deer is found); 2.10 (all good things are there).
- Dharmanetra k. m. I. 139.20 (l. r.) (son of Dharma).
- Dharmapa m. I. 87.52 (son of Raucya Manu).
- Dharmayupa a place I. 83.32 (a place at Gayā, where the performer of Śrāddha discharges his debts to manes).
- Dharmarata m. I. 87.51 (son of Raucya Manu).
- Dharmaratha m. I. 139.70 (son of Diviratha).
- Dharma- a place II. 6.44 (an account of),
 rājapura

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Dharmaśāstra		I. 215.21 (one of the 18 Vidyās).
Dharmāraṇya		I. 83.11 (Dharma at ^o); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Pinda given at ^o) 84.16 (one gets the fruit of Vājapeya sacrifice at ^o).
Dhava	d.	I. 6.29 (one of the 8 Vasus),
	m.	6.31 (Druhiṇa son of).
Dhātaki	mt.	I. 56.16 (one of the 2 described as born of Śabala, ruler of Puṣkara).
Dhāta	d.	I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
	d.	6.37 (one of the 12 suns born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālaptijā); 30.6 (saluted in Śridharārcana); 31.14 (saluted in Viṣṇvārcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Aśvayuji).
	d.	69.45 (one of the 7 other clans of Pitṛs).
Dhātrī	d.	I. 134.4 (saluted with others in Mahānavamīvrata).
Dhāmavrata	vr.	I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).
Dhāraṇa		I. 218.20 (defined); (one who does two times is considered as Yogi); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoined for those who meditate on Brahman for such a period as they would require for 10 Praṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gitā).
Dhārmika	(a follower	I. 213.13 (is praised by all and not a of dharma) Dhanāḍhya).

Dhārṣṭaka	k. m. I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Dhundhumān	k. m. I. 138.9 (s. r.) (son of Kevala).
Dhundhumāra	k. m. I. 139.20 (s. r.) epithet of Dr̥ḍhāśva, son of Kuvalāśvaka.
Dhūtāpāpā	r. I. 56.10 (one of those in Kuśadvīpa; capable of removing all sins).
Dhūmra	m. I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi); 199.4 (''); 199.8 (''); 199.12 (,,); 199.16 (''); 199.20; 199.24 (''); 199.28 (''); 199.32 ('').
Dhūmravarṇa	d. I. 129.21 (attribute of Gaṇapati).
Dhūmrākṣa	m. I. 143.41 (one of the warriors who destroyed Lankā); 143.43 (stayed with Rāma and others to kill enemies).
Dhūmrāśva	k. m. I. 138.12 (s. r.) (son of Candraka).
Dhṛta	k. m. I. 139.65 (l. r.) (son of Dharma).
Dhṛtarāṣṭra	I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvāna Śuklapañcamī); k. m. 140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhāri and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k. m. I. 139.74 (l. r.) (son of Dhṛti).
Dhṛti	w. I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the R̥śipatnis propitiated). m. 56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa). m. 87.51 (son of Raucya Manu).

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	k. m.	138.57 (s. r.) (son of Vitahavya).
	k. m.	139.30 (l. r.) (son of Babhru).
Dhṛtimān	s.	I. 87.52 (at the time of Raucya Manu); 140.14 (l. r.) (son of Yavamīnara) (son of ⁰).
Dhṛṣṭa	m.	I. 87.56 (son of Bhautya Manu).
	k. m.	138.2 (s. r.) (son of Manu).
	k. m.	139.44 (l. r.) (son of Kukura).
Dhṛṣṭakavya	m.	I. 87.14 (son of Manu).
Dhṛṣṭaketu	k. m.	I. 138.46 (s. r.) (son of Sudhṛti).
	k. m.	139.13 (l. r.) (son of Sukumāra).
	k. m.	140.24 (l. r.) (son of Dhṛṣṭadyumna).
Dhṛṣṭadyumna	k. m.	I. 140.24 (l. r.) (son of Drupada); 145.29 (his battle with Drona).
Dhṛṣṭiketu	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Dhenuka	m.	I. 144.9 (Asura killed by Kṛṣṇa).
Dhenukā	s.	I. 56.15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya).
Dhenukāraṇya	f.	83.27 (in Gayā merits of doing Śraddha at).
Dhaumya	s.	I. 145.21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).
Dhyāna (meditation)		I. 222.10 (praised as the best Dharma); 222.14 (spoken as the best to destroy the sinful deeds); 222.55 (most Pavitra); 227.18 (one of 6 Āṅgas of Yoga); 227.27 (definition of); 227.48 (it destroys all bad and gets exalted position); 229.13 (one of the 8 Āṅgas of Yoga as per Gītā).
Dhruva	k. m.	I. 5.34 (Dakṣa cursed by Rudra, to be born in the line of); 6.1 (son of Uttānapāda and Sunīti); 6.2 (Śniṣṭi, son of); 6.30 (Bhagavān Kala; son of).
	d.	6.61 (one of the 49 Māratdevatās).
	k. m.	56.2 (one of the 7 sons of Medhātithi, of Plakṣadvipa).
	d.	6.29 (one of the Vasus).
Dhruvasandhi	m.	I. 138.43 (son of Puṣpaka).
Dhvaja (Flag)		I. 47.30 (etc. erected when building temple); 199.9 (symbol used in knowing

		augury thro' Cūḍāmaṇī); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).
Dhvani	d.	I. 6.30 (one of those born of). 6.63 (one of 49 Marut devatās).
Dhvāṅkṣa		I. 199.3 (one of the symbols used in know- ing augury thro' Cūḍāmaṇī); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).
Nakula	k. n.	I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya); (mongoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).
Nakīa	m.	I. 54.15 (son of Pṛthu).
Nakṣatra	(star)	I. 69.16; 69.20 (^mālā).
Naga (a place at Gaya)		I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Iśvara at).
Nanda	d.	I. 15.142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (^ka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).
Nandana		I. 47.22 (a Vairāja class of temple).
Nandigrāma a place		I. 143.14 (Bharatas stay at).
Nāldighoṣa a ratha		I. 145.16 (got by Arjuna from Agni).
Nanditīrtha a place		I. 81.20.
Nandivardhana		I. 47.23 (a Vairāja class of temple).
	k. m.	138.45 (s. r.) (son of Udāvasu).
Nandīśvara	d.	I. 215.18 (Śivadharma an Upapūrāṇa narrated by).
Nabha	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	87.6 (one of the sons of Svārocīṣa Manu).
	m.	87.26 (one of the sons of Vaivasvat Manu).
	k. m.	138.39 (s. r.) (Nabhāḥ, son of Nala (Puṇḍarīka, son of).

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- Namuci** m. I. 6.49 (one of demons born in the family of Prahlāda).
- Naya** m. I. 87.13 (son of Manu).
s. 87.22 (at the time of Cākṣuṣa Manu).
k. m. 138.9 (s r.) (son of Sudhṛti).
k. m. 140.6 (l r.) (son of Manyu).
- Naraka** m. I. 6.49 (one of the Daityas born in the family of Prahlāda); 144.10 (defeated by Kṛṣṇa).
- hell** 57.4-7 (in Puṣkaradvīpa, the names of);
82.8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from);
84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to);
217.12-13 (one is born as various things, after release from); 217.31 (one who takes anothers house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practitioner of Aṣṭāṅgayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper takes the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to);
15.40 (by bad acts of descendants one goes to).
- Naranārāyaṇa d.** I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

Narasimha the man.lion form (Nārasimha Nṛsimha)	d.	I. 1.26 (12th Avatāra of Viṣṇu); 7.6 (saluted in Sūryārcana);
		11.30 (the Mudrā called); 12.4 (saluted in Pujañukrama); 15.115 (attribute of Viṣṇu); 45.11 (satuated); 45.17 (requested to protect); 66.20; 86.28 (one becomes victorious in battle by his devotion to); 131.11 (saluted in Rohiṇyaśṭamī); 142.7 (in which form Viṣṇu kills Hiranyakasipu, protects the Vedadharma); 194.10 (requested to protect in the forest); 196.7; 196.15 (requested to protect in all directions always); 223.1 (Stotra on); 223.5 (Śiva's meditation on the form of); 223.10 (on the desire of Śiva, appears in the form of); 223.12-17 (Stotra addressed by Śiva to); 223.22-24 (stotra on).
Narastrilakṣaṇa (physiognomy)		I. 63.1-8 (narration of); 65.1-112 (as told by Samudra).
Narāntaka	m.	I. 15.92 (Viṣṇu as killer of).
Nariṣyanta	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.8 (s. r.) (son of Marutta).
Nala (a monkey)	k. m.	I. 138.39 (s. r.) (son of Niṣadha). 143.40 (builder of Setu).
Narmadā		I. 78.1 (mythological reference to the 'Rūpa' of the demon thrown by 'fire in the region of etc.').
Nalikavana	f	I. 71.4 (in Māṇikyagiri where Vāsuki dropped the biles of Bala).
Nalinī	w.	I. 56.15 (one of the 7 at the time of Bhavya, ruler of Śākadvīpa); 140.17 (wife of Ajamīḍha).
Navakhyāti	m.	I. 87.13 (son of Manu). See Vyūha
Navavyūha		
Naवास्रङ्गद्धा		II. 16.44 (performed on 12th day after death).

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Nahuṣa	k. m.	I. 139.7 (l. r.) (son of Āyu) (4 sons of).
	k. m.	139.17 (l. r.) (5 sons of).
Nāga (serpent)		I. 2.48 (Vinatā made a Dāsī by); 2.50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 8°); 137.17 (to be propitiated in Saṣṭhi); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍīvyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contemplated upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
Nāgadvīpa		I. 55.4 (one of the 9 Dvīpas).
Nāgavīthi	m.	I. 6.27 (born of Yāmi).
Nāgādri	mt.	I. 83.40 (at Gayā on the eastern side of Brahmasada).
Nāgnajit	d.	I. 28.10 (saluted in Gopālapūjā).
Nātyaśāla		I. 47.40 (constructed in temples).
Nādi (qñ)		II. 22.38-39 (10 in number; Īda, Pingalā etc.).
Nānakranda-pura	a place	II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
Nābha	m.	I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
Nābhāga	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).
	k. m.	138.31 (son of Śruta).
Nābhi	m.	I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvipeśvara); 54.12 (Rśabha born of Marudevī and).

a place 88.23 (situated at the centre in Gayā).

Nārada

I. 2.5; 2.6 (""); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjī); 30.8 (saluted in Śridharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānaratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmrta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Suraṣṭri); 228.1 (Ātmajñāna narrated by Bhagavān to).

Nārasimha

I. 215.17 (one of the Upapurāṇas).

Nārasimhī

d. w. I. 38.5 (Durgā addressed as)

Nārāca

(an iron I. 70.5.
arrow)

Nārāyaṇa

d. I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūja); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pujānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (""); 32.30 (""); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohinī-yaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

		194.29 (requested to destroy all fever); 196.3 (Mantra called salutation to); 196.8 (requested to protect in the sky); 196.11 (requested to protect in the morning); 221.1 (contemplation on); 222.2 (what are His Dāna, Tīrtha, Tapas and Adhvara); 222.3 (the Tīrthas do not deserve comparison even with the 16th part of His name); 222.6 (greatness of constant worship of); 222.36 (one who has thought on His constantly, shall be relieved of bondage); 222.42 (all Karmas good or bad to be dedicated to).
Nārāyaṇabali (‘vidhi)		II. 11.29 (one who does it for Pitrs shall be made free from all troubles); 17.39-51 (the performance of which discharges the Pretas from Pretatva).
Nārāyaṇī	d. w.	I. 38.2 (worshipped in order starting from Mārga trtiya); 129.9 (''); 178.1 (offering to).
Nārī woman		214.1 (one of those who are always pure);
Nāsatya	d.	I. 139.53 (one of Asvins ref. to as father of Nakula).
Nāsikya a place		I. 81.20
Nikara		I. 69.33 (a measure of weight).
Nikumbha	k. m.	I. 138.21 (s. r.) (son of Haryāśva); m. 143.44 (killed by Rāma).
Nighna	k. m.	I. 139.39 (l.r.) (son of Anamitra).
Nicula	s.	I. 87.6 (one of the 7 at the time of Svārociṣa Manu).
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d.	I. 194.2 (attribute of Viṣṇu).
Nityaklinna	d. w.	I. 198.1 (Pūjā of Tripurā).
Nityāśraddha		I. 33.1-10 (description of).
Nityā	d.	I. 198.7 (requested to destroy disease).
Nityārūpa	d.	I. 198.8 (worshipped in Tripurāpuja).
Nimi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
	k. m.	139.37 (l.r.) (one of the 8 sons of Bhajamāna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu; wife of Vidhata).
Niyama (restraint of the mind)	m.	I. 5.28 (born of Dhṛti). 218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87.17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra));
	m.	140.40 (son of Reṇumati).
	m.	141.9 (son of Ayutayu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirakṛti	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti (regent of South-western quarter)	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kurma requested to protect in); 205.129 (a direction).
Nirgama (a door)		I. 47.4 (in a temple should be 1/3 or 1/5 of the Śukarighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvarṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nirṛti	k. m.	I. 139.31 (l. r.) (son of Vṛṣṇi).
Nirvṛtadvaita	d.	I. 195.3 (attribute of Viṣṇu).
drṣṭi		
Niṣṭha	k. m.	I. 139.57 (l. r.) (son of Revati and Balabhadra).
Niṣarṇa	s.	I. 87.52 (at the time of Raucya Manu).
Niṣadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra ^o etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nittisara		I. 108.109.110.111 (for kings); 112 (,); 113 (,); 114; 115.
Nirañja (ja?) Lotus		I. 72.1 (eyes of the demon Bala resembling).
Nila	m.	I. 54.8 (son of Ajamidha and Nalini). a monkey 143.41.

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Nīlakaṇṭha	d.	70.10 (Padmarāgas resembling the colour); 70.12 (Padmarāga from Saugandhika like).
Nīlagrīva	d.	I. 19.26 (worshipped for removal o ^f poison). I. 129.21 (attribute of Gaṇapati).
Nīlaparvata	m.	I. 81.28 (merits of bathing at the Tīrtha). I. 223.8 (Viṣṇu resembling colour of).
Nīlotpala (lotus)		I. 13.7 (requested to protect in Nairīti).
Nṛkeśarin	d.	I. 141.2 (son of Sunīthaka).
Nṛcakṣu	m.	I. 141.2 (son of Medhāvī I); 141.3 (son of Medhāvī II).
Nṛpañjaya	m.	I. 1205.140 (Atithipūjana is). See above Narasiṁha.
Nṛsiṁha	d.	I. 86.10 (one of the Āvatāras). I. 87.26 (one of the sons of Vaivasvata Manu).
Nṛhari		I. 138.15 (s. r.) (son of Nābhāga).
Nediṣṭha	m.	I. 79.1 (the mythological reference to the medas dropped at).
Nepāla (a region)	k. m.	I. 6.33 (one of the sons of Kumāra). I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Naigameya	m.	I. 215.21 (one of the 18 Vidyās).
Naimiṣa	f.	I. 137.7; 214.2 (as purifier); 214.65 (is Malāpaha).
Nyāya		I. 137.9 (Brahmins well-versed in ^o to be invited in Tithivārapūjā).
Pañcagavya (the five products of the cow)		I. 87.35 (son of Dakṣa Sāvarṇi Manu); 201.4 (Madhyama).
Pañcarātra		II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pañcahasta (a kind of horse)	m	II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Pañcendriya (five organs)		I. 47.25 (a Kailāsa type of temple).
Pataṅga	bird	Lotus 70.8 (Padmarāga in colour resembling); 47.28 (effect of building temple in the shape of); 227.16; a serpent 129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).
Padma		

- Padmanābha d. I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiśṇavapañcājala); 15.12 (,); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālakākṣa enemy of Devas at the time of Dakṣa Sāvarṇi the 9th Manu); 131.11 (saluted in Rohinīyaṣṭamī); 194.29 (saluted in Vaiśṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
- Padmarāga (gem) I. 68.9; 70.6 (obtained from off-sea waters of Śiṁhala); 70.14; 70.21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruwindā*); 70.31 (quality of a good variety); 70.32 (effect of good quality); 70.33 (the price fixed for the Tanḍula weight of *vajra* is equal to Māṣa weight of^o); 71.28 (*marakata* valued higher than the value of); 71.29 (*Marakata* defective is valued much lower than that of defective^o); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māṣa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (description of); 74.4 (defined).
- Padmavana f. I. 75.1 (nails of Daitya thrown by Vāyu in).
- Padmavarṇa m. I. 138.43 (son of Agnivarṇa).
- Padmasaṁbhava d. I. 5.5 (creation of Dakṣa and his wife by); 142.25 (approached by Devas to restore sunlight).
- Payasvini r. I. 55.9 (passing thro' the central region);
- Payoṣor r. I. 55.7 (passing thro' the central region).

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Para	d.	I. 2.42 (attribute of Viṣṇu).
	s.	87.37 (one of the 3 at time of Dakṣa Sāvarṇi the 9th Manu).
Paramatma	d.	I. 212 (attribute of Viṣṇu); 4.3 (").
Paramānanda	d.	I. 196.2 (Viṣṇu) (saluted as).
Parameśvara	d.	I. 2.15 (attribute of Viṣṇu); 16.3 (" of Viṣṇu); 18.10 (Parames'a, Mṛtyuñjayār- cana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 ("); 32.24 ("); 34.29 ("); 34.33 (Pareśvara "); 40.1 ("); 43.25 (").
	d.	2.30 (of Śiva ?); 189.6 (as an interlocutor Śiva is addressed as).
Parameṣṭhi	m.	I. 54.13 (son of Intradyumma).
Paraśu	m.	I. 87.9 (one of the sons of Auttama Manu).
Paraśurāma	d.	I. 142.8 (an incarnation of Hāri, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (requested to destroy one's all enemies).
Parahā	m.	I. 87.17 (son of Raivata Manu).
Parāka (an atonement)	I.	214.7 (for dwelling at the house of an Antyaja); 214.11 (for visiting the house of antyaja); 214.16 (for molestation); 214.62 (capable of destroying all sins) (course to be followed in the Vrata of).
Parātpara	d.	I. 197.51 (Garuḍa conceived as).
Parāśara	s.	I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavati and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
Parīkṣit	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (instal- led in throne after Pāṇḍavas).
Parjanya	s.	I. 87.18 (at the time of Raivata Manu).

Paryuṣita	(a preta II. 12.38 (an old Brāhmaṇa was invited as known as) the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
Pala	I. 202.75 (a measure of weight); II. 22.49 (").
Pavamāna	m. I. 5.16 (one of the sons of Vahni and Svāhā).
Pavitrā	r. I. 56.10 (and others are Pāpaharas, in the Kuśadvipa when Jyotiṣmān ruled). d. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Paśupati	I. 81.14 (one of the Tīrthas).
Pāṁśu	m. I.87.26 (one of the sons of Vaivasvata Manu); k. m. 138.6 (s. r.) (son of Vatsaprīti).
Pāñcāla	I. I40.19 (a country, whose ruler was Mukula); 145.13 (Pāñḍavas' arrival at; and winning the hands of Draupadī).
Pāṭaliputra	a place I. 132.8 (Brahmin called Vīra at).
Pāṭhina (a kind of fish)	I. 69.7. (Muktāphalas resembling the back of).
Pāñḍava	the sons of I. 145.1 (Kṛṣṇa's fight for the case of); Pāṇḍu 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājasūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
Pātala	nether world I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

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Pāntha		II. 5.32 (the Preta is so called at the entrance to the hourse where debth urred)
		6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
Pāpa	sin	II. 34.10 (signs of those who are born to Manusyas on accout of their).
Pāra	k. m.	I. 140.12 (l. r.) (son of Pṛthuseṇa).
Pāralaukika		I. 69.23 (one of the 8 types of Muktaphalas)
Pāraśavāḥ		I. 69.23 (one of the 8 kinds of Muktāphalas).
Pārasīka		I. 69.24 (Muktāphalas obtained from).
Pārijāta	flower	I. 144.10 brought by Kṛṣṇa).
Pāriplava	m.	I. 141.3 (son of Nrpañjaya).
Pāribhadra	mt.	I. 55.6.
Pāriyātra	k. m.	I. 139.40 (s. r.) (son of Ruru).
Pārtha (Arjuna)	m.	I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
Pārvatāśraddha		II. 32.11 (to be done after the end of pollution if there be any in between).
Pārvatī	d. w.	I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
Pārṣatasāgara (Pārṣata)		I. 145.30 (where the Pṛthvīpālas were killed. Patronymic name of Drupada and his son).
Palita	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pāvaka	fire.	I. 5.16 (born of Svadhā and Vahni); 141.13 14 (dissolves in ether at the time of Pralaya).
Pāṣandā		I. 196.11 (Buddha requested to protect from the association of).
Piṅgala	a serpent	I. 39.2 (saluted in Suryārcana); 129.26 (its worship every month and in Bhādra, Śrāvāṇa-Śuklapañcamī takes one to heaven).
Piṅgala		II. 22.39 (one of the 10 Nāḍis).
Piṅgakṣa		I. 197.47 (Garuḍa contemplated as).
Piṇḍa (offering of balls of rice)	II	5.31 (reason for giving six ⁰); 5.39-40 (the 3 Piṇḍas by which the gods are

		pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
Pitara	s.	I. 5.3 (creation of); 5.17 (Menā & Vaitarṇī born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies); 177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
Pitāmaha	d.	I. 2.13 (Brahmā addressed as, an interlocutor).
Pitṛloka		II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
Pitṛstotra (stotra on manes)		I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destroy demons and ward off calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
Pitṛyajñā		I. 205.140 (doing tarpaṇa is).
Piṇḍakadhip	d.	I. 5.34 (epithet of Śiva).
Pipilikā	ant	I. 217.26 (one who takes away bread shall become).
Piśāca		I. 6.56 (are born of Krodhā, wife of Kaśyapa).
Pitāmbaradhara	d.	I. 131.14 (epithet of Viṣṇu).
Pivara	m.	I. 56.11 (born of Dyutimān at Krauñicadvīpa).
Puṇḍarīka	k. m.	I. 138.39 (s. r.) (son of Nabhas).
Puṇḍarīkā	r.	I. 56.13 (one of the 7 mountain streams).
Puṇḍarīkakṣa	d.	I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as);

	83.55 (one who goes to Kotitirtha shall atiain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
Puṇḍra	I. 68.18 (quality of Vajras obtained from).
Puṇya (merit)	I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
Punarvasu (a star)	I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārvamukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.); k. m. 139.45 (l. r.) (son of Dundubhi).
Purañjaya	k. m. I. 138.18 (s.r.) (son of Śaśāda or Vikukṣi); k. m. 139.66 (l. r.) (son of Srñjaya); k. m. 140.16 (l. r.) (son of Sudhīra);
Purandara (Indra) d.	I. 51.17 (one desirous of getting children to propitiate always).
Purāṇa	I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
Puri	II. 28.3 (one of the 7 cities which confer final emancipation).
Puru	m. I. 87.21 (one of the sons of Cākṣuṣa Manu). k. m. I. 139.74 (l. r.) (his Varīṣa narrated). k. m. I. 140.1 (father of Janamajeya). k. m. 140.18 (l. r.) (son of Susānti).
Purukutsa	k. m. I. 138.23 (s. r.) (one of the three sons of Bindumahya); 138.24 (with Naramada begets Trasadasyu).
Purukṛtsara	m. I. 87.8 (enemy of Indra at the time of Svārocīṣa Manu and killed by Madhusūdana assuming elephant form).
Puramīḍha	k. m. I. 140.9 (l. r.) (son of Hastī).

- Pururguru m. I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
- Puruṣottama d. I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominantly worshipped in the Trailokyamohini-pūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohinyāṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of Śalagrama called); 66.7 (one of the tīrtha);
d. 86.19 ('rāja, attribute of Sūrya ?).
- Puruhotra k. m. I. 139.35 (l. r.) (son of Anu).
- Purūravas k. m. I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Urvaśī) (six sons of); 145.2 (in whose line the Kurus were born) 145.3 (gets Āyu as a son of Urvaśī and).
- Pulaka (gem) I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of); 77.4 (a pale in weight valued at 500 Rūpyas?).
- Pulastya s. I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣayāṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
- Pulaha s. I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

		region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).
Pulomaja	m.	I. 6.32 (son of Anila and Śiva in the line of Uttanapāda).
Pulomā	m.	I. 6.44 (one of the sons of Danu).
	w.	6.46 (one of the two daughters of Vaiśvānara, married Mārci, their sons).
Puṣkara		I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of); 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called); 66.6 (one of the Tirthas); 81.7; 222.18; 225.4 (Viṣṇu as lord of).
	m.	90.3 (son of Varuṇa, had a beautiful daughter (Mānini) by the celestial nymph Pramlocā).
	k. m.	138.37 (s. r.) (born of Bharata).
Puṣkarākṣa	d.	I. 131.18 (Viṣṇu addressed as).
Puṣṭi	w.	I. 5.23 (one of the 13 created by Dakṣa and married by Dakṣayāṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).
Puṣṭida	d.	I. 89.45 (one of the 7 other clans of pitṛs).
Puṣpaka		I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiranyaṇabha).
(an aerial car Kubera)	of	142.14 (used by Rāma for his return to Ayodhya); 143.47.
Puṣpadanta	d.	I. 46.6 (one the 32 Devas).
Puṣpabhadra	r.	II. 6.3 (in Yamapura).
Puṣparāga	gem	I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).
Puṣpavān	mt.	I. 56.9 (in Kuśadvīpa).
	k. m.	140.28 (l. r.) (son of Rṣabha).
Pusya, Puṣyā	star	I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

		59.22 (one of the 9 Ūrdhvamukha stars); 59.35 (etc. cause Autpātikayoga on Friday); 59.44 (auspicious for Jātakarma etc.); 61.11 (auspicious for Kanyādāna etc.).
Pūjāśva		k. m. I. 138.22 (s. r.) son of Hitaśva.
Pūtanā		w. I. 15.79 (Viṣṇu addressed as killer of); 46.21; 133.17 (assigned to Nairṛti direction in Mahānavamivrata); 144.2 (her death at the hands of Kṛṣṇa); 194.18.
Pūru		k. m. I. 139.18 (l. r.) (one of the sons of Yayati and Śarmiṣṭha) See also Purūrvas.
Puṣa	d.	I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one of the celestials worshipped in Vāstupūjā); 58.13 (reside in star Āśvayuji when sun is there). II. 22.39 (one of 10 Nādīs).
Pṛthā	w.	I. 139.51 (daughter of Śūra); 139.52 (given as daughter to Kuntirāja); 139.52 (married by Pāṇḍu); See also Kunti.
Pṛthivī	earth	I. 75.1; 197.2 (one of the Maṇḍaladhipas); 197.8 (assigned in the direction of Indra- devatā); 197.22 (assigned to the feet in Garuḍividya); 197.23 (assigned to one's body); 197.38 (assigned to east); See also Pṛthvi.
Pṛthivīdhara		I. 47.26 (a Mālaka type of temple).
Pṛthu	m.	I. 6.8 (birth of); 6.9 (Antardhāna was son of); m. 54.15 (son of Vibhu); k. m. 138.18 (s. r.) (son of Anenas); k. m. 139.43 (l. r.) (son of Citraka); a Śalagrāma 45.22 (description of).
Pṛthuka	d.	I. 87.23 (one of the class Gaṇas).
Pṛthukṛti	k. m.	I. 139.26 (l. r.); (one of the best among the sons of Śaśabindu).
Pṛthujaya	k. m.	I. 139.27 (l. r.) (one of the best of the sons of Śaśabindu).
Pṛthudāna	k. m.	I. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).

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Pṛthurukma	k. m.	I. 139.28 (l. r.) [(one of the 5 sons of Rukmakavaca).
Pṛthulākṣa	k. m.	I. 139.71 (l. r.) (son of Caturāṅga).
Pṛthulaujasa		I. 6.40 (the 4 sons of Hiraṇyakaśipu were known to be).
Pṛthuśravāḥ	m.	I. 87.35 (son of Dakṣasāvarṇi Manu).
	k. m.	I. 139.27 (l. r.) (one of the best among the sons of Saśabindu).
Pṛthusena	k. m.	I. 140.11 (l. r.) (son of Rucirāśva).
Pṛthvīdhara	d.	I. 46.10 (and 7 others surrounding Brahma in Vāstupūja).
Pṛṣata	k. m.	I. 140.23 (l. r.) (son of Somaka).
Pṛṣadāśva	k. m.	I. 138.16 (s. r.) (son of Virūpa).
Pṛṣadhra	k. m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
Paila	s.	I. 215.12 (a disciple of Vyāsa to whom R̥gveda was taught).
Paiṣṭī		I. 214.31 (a kind of Surā (drink)).
Pauṇḍra	a country	I. 68.17 (Vajras at).
	k. m.	I. 139.70 (l. r.) (one of the several sons of Bali).
Paurandarapada (place of Indra)		I. 132.1 (said to be conferred on the observer of Śuklaṣṭamivrata in the month of Pauṣa).
Pauravī	w.	I. 139.56 (wife of Vasudeva).
Paurṇamāṣa	m.	I. 5.10 (born to Sambhūti, thro' Marīci).
Paulamāḥ	m.	I. 6.47 (son of Māriča).
Pauṣṇa	d.	I. 59.9 (lord of star Revatī).
Prakṛti	d.	I. 198.8 (worshipped in Jvalāmalinīkrama).
Pracanḍa	d.	I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 ("rūpa ").
Pracanḍā	d. w.	I. 133.12 (manifestation of Durgā).
Pracetāḥ	d.	I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
	k. m.	I. 139.65 (l. r.) (son of Durgama).
Prajāpati (Brahmā)	d.	I. 4.21 (His creation of world); 6.14 (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha ⁰ , birth of sons to

	Kṣamā and); 6.15 (Viṣṇuprajāpatī, wedding Asiknī).
Praṇava syllable 'om'	I. 205.67 (Japa to be made of); 205.68 (one who contemplates on "shall remove all fear); 218.17 (if it is known, Brahma favours).
Pratardana (nāḥ)	d. I. 87.11 (Devagāṇa). k. m. 139.10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
Pratāpavān	m. I. 87.39 (son of 10th Manu).
Pratikṣatra	k. m. I. 139.15 (l. r.) (son of Kṣatravṛddha). k. m. 139.49 (l. r.) (son of Samī).
Pratibahu	k. m. I. 139.62 (l. r.) (son of Vajra).
Pratibindhya	I. 140.38 (l. r.) (son of Yudhiṣṭhīra and Draupadī).
Pratiratha	k. m. I. 140.4 (l. r.) (son of Ratināra).
Pratiṣṭhā (installation)	I. 48.1 (of all Devas).
Pratiṣṭhāna	a place I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadḍk	d. I. 6.59 (one of the 49 Marut-gods).
Pratihartā	m. I. 54.14 (son of Pratihāra, in the line of Agnīdhra).
Pratītaka	k. m. I. 141.6 (l. r.) (son of Prativyāḥ).
Pratīndhaka	k. m. I. 138.47 (l. r.) (son of Manu).
Pratīpa	k. m. I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Pratīvyā	k. m. I. 140.6 (son of Bhānaratha).
Pratihāra	m. I. 54.14 (son of Parameṣṭhi) (in the line of Agnīdhra).
Pratihāra,	door II. 9.5 (of Dharmadhvaja).
Pratihāra	keeper
Pratyagra	k. m. I. 140.27 (l. r.) (son of Vasu).
Pratyāṅga	m. I. 87.17 (son of Raivata Manu).
Pratyahāra (restraining organs)	I. 218.19 (described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
Pratyūṣa	I. 6.29 (one of the 8 Vasus); 6.34 (Devala was son of).
Pradakṣiṇāḥ (circumambulation)	I. 47.8 (are one fourth the height of Śikhara).

Pradyumna	m.	I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Suryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of ^o to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,,); 32.30 (,,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destroy all fears); 195.2 (saluted).
	a śalagrāma	45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
Prabhā	d.	I. 40.6 (saluted in Maheśvaripūjā).
Prabhākara	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Prabhāsa	d.	I. 6.29 (one of the 8 Vasus);
	a place	81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33 (merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
Pramlocā (a w. celestial nymph)		I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
Prayāga		I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
Pralamba	m.	I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
Pralaya	deluge	I. 141.13 (3 types of); (the order of occurrence of); 215.4 (of the world); 216.6 (Prākṛtika ^o described).
Pravāha	m.	I. 87.47 (son of Daṅkaputra Manu).
Pravīra	m.	I. 87.56 (son of Bhautya Manu).

Prasādīk	d.	I. 6.63 (one of the 49 Marut devas).
Prasūśruta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined ¹).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratiharttā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahālāda	m.	I. 6.40 (one of the 4 sons of Hiranyakasipu) (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as ^o in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasū�a to whom Ānvikṣikī was narrated).
Prācīnabarhi	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudri and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudri).
Prajāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhāta).
	m.	6.31 (son of Manoharā).
	s.	87.6 (at the time of Svārocīṣa Manu);
life breath		197.20 (in the Gārudīvidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (^o symyama, one of the 8 limbs of

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		Yoga); II. 19.32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
Prāṇah	d.	I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
Prādhā	w.	I. 6.25 (one of the 14 wives of Kaśyapa).
Prāsāda	temple	I. 47.1 (^o lakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
Priyahṛtya	m.	I. 87.13 (son of Manu).
Priyavrata	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
Prīti	w.	I. 5.13 (Pulastya's wife; Dattoli as son of);
Pretakuṇḍa		I. 86.1 (Pretāśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśiras).
Pretaloka		II. 10.1 (Pretas discharged from, ^o how eat).
Proṣṭhapadi	star.	I. 59.36 (Uttara, ^o Kuja in ^o causes Amṛta-yoga).
Plakṣa		I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthaḥ, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

Phaṇīndra		I. 71.4 (Vāsuki mentioned as; reference to mythological account of biles of demon Bala having been dropped by).
Phalgucandī	d. w.	I. 83.16 (worshipped at Gaya).
Phalgutīrtha		I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
Phalgunī	Star I.	59.4 (Uttara, star of Aryama); (Pūrvā; star of Bhāgyadevatā); 59.5 (Uttarā° traya, to be avoided on Saturday for certain acts); 59.37 (pūrvā°, Amṛtayoga caused by Śukra in).
Phalgviśa		I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
Baka (a demon) m.		I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
	a crane	217.28 (the stealthy remover of fire becomes).
Badrikāśrama		I. 81.6 (one of the sacred places); 2.2 Sūtas statement about his visit to).
Bandhūka (name of a tree)		I. 70.7.
Babhru		I. 47.27 (a Trip (v) śṭapa type of temple).
	k. m.	I. 139.30 (l. r.) (son of Romapāda).
	k. m.	I. 139.37 (l. r.) (one of the 8 sons of Bhaj-māna).
Babhruvāhana	k. m.	II. 17.5 (in the Tretāyuga, at Mahodaya-pura) (his story)
Bahiṣada	d.	I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
Bala (an asura)		I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

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		guna); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
	m.	144.10 (killed by Kṛṣṇa).
Balabhadra	d.	I. 86.18 (merits of worshipping Him at Gaya); 86.26 (?); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to ^o) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
Balakāśva	k. m.	I. 139.4 (l. r.) (son of Apajapaka).
Balaḍhrṣya	d.	I. 6.64 (?) (one of the 49 Marut devas).
Balaḥaka	mt.	I. 56.6 (in Plakṣadvīpa).
Bali	m.	I. 1.27 (Viṣṇu assumed dwarf form and begged 3 feet space from) ; 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvarṇi Manu); reference to his offer of 3 feet measures of place to Viṣṇu); 87.41 (enemy of devas at the time of 10th Manu, and killed by Hari);
	k. m.	139.69 (l. r.) (son of Sutapa); 139.69,70 (several sons of); 205.140 (offering ^o is Bhutayajña).
Bahukarmaka	k. m.	I. 141.9 (son of Svakṣetra).
Bahugati	k. m.	I. 140.2 (l. r.) (son of Sambhu?).
Bahudā	w.	I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
Bahuputra	m.	I. 6.22 (to whom Bahudā was given by Dakṣa).
Bahūrūpa	d.	I. 6.35 (one of the 11 Rudras).
Bahurūpā	d. w.	I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulaśva	k.m.	(s.r.) I. 138.57 (son of Dhṛti).
Bāṇa	m.	I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

		Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
Bāhradrathāḥ	I.	140.27-141.11 (kings called).
Bālakhilyāḥ	m.	I. 5.14 (60 in number born of Kratu and Sumati).
Bālacandra	d.	I. 129.21 (one of the forms of Gaṇapati).
Bāskala	m.	I. 6.41 (son of Saṁhlāda, one of the sons of Hiranyakasipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bahu	k. m.	I. 138.28 (s.r.) (son of Vṛka, who became a king).
Bāhula	k. m.	I. 141.8 (son of Śuddhodana) (in the royal line).
Binda	k. m.	I. 139.55 (l. r.) (son of Rājādhīdevī, Rājādhīdeva, son of Śūra).
Bindumahya	k. m.	I. 138.22 (s. r.) (son of Māndhātā); I38.23 (3 sons of); (had 50 daughters married to Saubhari muni).
Bindusara		I. 81.21 (one of the Tīrthas, Viṣṇupādodaka).
Buddha	m.	I. 1.32 (Jinasuta, would be born in Kikāṭa, at the end of Kaliyuga to destroy the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); I45.40 (Vāsudeva is said to be taking form of for destroying enemies of celestials); 196.11 (requested to protect from the assembly of heretics).
Buddhi	w.	I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharmā Dākṣayāṇa); 5.29 (Bodha said to be born of).
Buddhirāṭ	m.	I. 54.15 (son of Nara, in the line of Agnīdhra, King of Jambūdvīpa).
Budha (a planet)	d.	I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

- in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in "); 58.10 resides in Āśādha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 (*mithuna* is his Kṣetra); 60.8 (*kanya* is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bija Mantra of); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);
 k. m. I. 138.10 (s. r.) (son of Vegavān).
 Budhāṣṭamī
 vr. 132.8 (story about).
 Bṛka
 k. m. I. 138.28 (s. r.) son of Ruruka.
 Bṛhatkarmā
 k. m. I. 139.72 (l. r.) (son of Bhadraratha);
 k. m. 140.10 (l. r.) (son of Bṛhaddhanu).
 Bṛhadaśva
 k. m. I. 138.20 (s. r.) (son of Śrāvasta);
 k. m. 141.6 (l. r.) (son of Vatsavyūha).
 k. m. I. 140.10 (son of Ajamidha).
 Bṛhadīṣu
 k. m. I. 138.45 (s. r.) (son of Devarāta).
 Bṛhaduktha
 s. I. 87.6 (at the time of Svāroci a Manu).
 Bṛhadgupta
 k. m. I. 140.10 (l. r.) (son of Bṛhadīṣu).
 Bṛhaddhanu
 k. m. 141.5 (name of princes who would be born in the race of Ikṣvāku).
 Bṛhadbalāḥ
 k. m. I. 139.72 (l. r.) (son of Bṛhatkarmā);
 k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
 Bṛhadbhrāja
 k. m. I. 141.7 (son of Kṛtajit).
 Bṛhaddyumna
 m. I. 87.35 (son of Dakṣa Śāvarpi, 9th Manu).
 Bṛhanmanā
 k. m. I. 139.73 (l. r.) (son of Bṛhadbhānu)
 Bṛhaspati
 d. I. 7.3 (saluted in Sūryādipūjana); 17.5

(a planet)		(assigned to Yamya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver); k. m. 139.37 (l. r.) (one of the 8 sons of Bhaja- māna).
Bodha	m.	I. 5.29 (born of Buddhi ?).
Brahmadatta	k. m.	I. 140.13 (l. r.) son of Aśvaha and Kṛti).
Brahmamandira		I. 47.24 (a Puṣpaka type of temple).
Brahmayajña		I. 205.140 (teaching is).
Brahmarakṣas		I. 177.65 (prescription to convey them to Mokṣa); II. 1.12 (one who abducts another's wife shall become).
Brahmaloka		I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmacārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍadāna etc. at Gayā); 82.13 ("); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gaya after bath at Phalgunītīrtha, one shall convey 21 people to); 83.20 (bathing at Brahma- sadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bath- ing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmaḥṛda, one con- veys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gaya, conveys one to); 83.28 (doing Śrāddha at certain spots at Gaya, conveys Pitṛkula to); 83.29 (bathing at Gaya conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścīrā at Gayā one attains); 86.3 (Śrāddha at Preta-Silā conveys one to); 86.6 (mt. Krauñcapāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 ("); 86.31 ("); 86.37 (by Śrāddha, Piṇḍadāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).

Brahmasadas

I. 83.21 (one of the Tīrthas at Gayā).

Brahmā

I. 2.5 (as narrator of GP.); 2.9 (as an interlocutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 (''); 5.18 (creating Manu as a manifestation of self); 8.14 (His place in the worship of Viṣṇu); 8.15 (''); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of "'); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35.2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tantudevatā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43.9 (one of the Tantudevatā); 43.10 (one of the Devata in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devata of Rohiṇī); 73.1 (as an interlocutor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 (''); 89.6 (his appearance before Ruci); 89.56

(saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with īrdhvadehika); 31.2 (commends the donor of earth); I. 81.11 (a tīrtha at Gayā);

- d. I. 2.19 (Viṣṇu is said to be⁶ among Brahmins); 2.20; 2.44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30.8 (an attribute of Viṣṇu);

a Śalagrāma 45.22; 45.31 (description of).

Brahmāṇi (nī) d. I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Piṭipannavamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).

Brahmāṇḍa 215.20 (10th Upapurāṇa).

Brahmāranya f. I. 83.40 (at Gayā).

Brahmeśvara d. I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).

Brāhma I. 59.7 (Abhijit (noon) is known as).

Bhaga d. I. 6.38 (one of the Suns); 17.7 (,,).

Bhagavati d. w. I. 38.5 (worshipped in Durgāpūjā)

Bhagiratha k. m. I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

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Bhajamāna	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139.43 (father of Kukura and Kambalabharhiṣah).
Bhajina	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Bhadra	d.	I. 28.2 (assigned to the east in the Gopala-pūja); palanquin 47.31 (dimension of). d. 87.50 (Indra at the time of Dakṣaputra Manu) (Rādhāmā).
Bhadraka		I. 47.22 (a Vairāja class of temple).
Bhadrakālī	d.	I. 134.4 (worshipped in the Mahānavamī-vrata).
Bhadradeva	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadraratha	k. m.	I. 139.72 (l. r.) (son of Haryāṅga).
Bhadraśreṇya	k. m.	I. 139.21 (l. r.) (son of Mahiṣmān).
Bhadrasenaka	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadrā	d. w.	I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy). w. 139.56 (wife of Vasudeva).
Bhadrāśva	m.	I. 54.11 (one of the 9 sons of Agnidhra, ruler of Jambūdvīp); mt. 55.1 (in the east).
Bhanandana	k. m.	I. 131.5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I. 59.9 (Yama as the Devatā of), 59.16 (an Adhovaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
Bharata	m.	54.12 (son of Rāshabha in the line of Agnidhra who stationed at Śalagrāma, was a Vrati); 54.13 (his son was Sumati); k. m. 138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyaṇa story); 143.4; 143.7 (marries

		Māṇḍavi); 143.8 (and Śatruघna going to their uncle Yudhajit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s. r.) (son of);
	k. m.	139.24 (l. r.) (son of Tālajangha);
Bharataśrama (a place)	k. m.	140.5 (s. r.). son of Duṣyanta and Śakuntalā); 145.3 (in the line of Āyu).
	I.	83.40 (at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
Bharadvāja	s.	I. 58.14 (and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
Bharga	w.	I. 58.16 (an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
	k. m.	139.13 (l. r.) (son of Vīthihotra).
Bhargabhūmi	k. m.	I. 139.13 (l. r.) (son of Bharga).
Bhallāṭa	d.	I. 46.7 (one of the 32 Devas assigned in Vāstu).
Bhallāṭaka	gem	I. 71.22 (a type of Marakata).
Bhava (Śiva)	d.	I. 5.26 (married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācinabarhiṣah).
Bhavana		I. 47.24 (a Puṣpaka class of temple).
Bhaviṣṭu	m.	I. 142.10 (Rāma, son of Daśaratha is spoken as).
Bhavēvara	d.	I. 193.16 (Śiva as an interlocutor addressed as).
Bhavya	m.	I. 54.1 (born in the line of Agnidhra); 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I. 2.13 (Viṣṭu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
Bhāga		I. 202.75 (a measure of weight, defined as 20 Palas).
Bhadrapada	star	I. 59.9 (Pūrva, Ājya as lord of); and (Uttara, Ahibṛadhma as lord of).

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Bhānavā	m.	I. 6.27 (born of Bhānu).
Bhānu	w.	I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
Sun	d.	15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59.29 (purifies Dvadasi); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class). k. m. 139.63 (l. r.) (son of Bhārga).
Bhānumati	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Bhānumān	k. m.	I. 138.50 (s. r.) (son of Śiradvaja).
Bhānuratha	k. m.	I. 141.6 (son of Bhadaśva).
Bhāminī	w.	I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at); (epic) 145.1 (narration of).
Bhāratī	d. w.	I. 198.8 (worshipped).
Bhārgava (a constellation)		I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharañi causes Visayoga); 60.2 (Daśa period of); 60.8 (Tula is the place of); k. m. 139.63 (l. r.) (son of Vahni); s. (Paraśurāma); 215.20 (an Upapurāṇa spoken by).
Bhāvyā	d.	I. 87.23 (one of the Ganas, clans).
Bhāsa	d.	I. 6.63 (one of the 49 Marut devatas).
Bhāsah	d.	I. 6.51 (were born of Bhāsi).
Bhāsi	d. w.	I. 6.50 (born of Tamrā); 6.51 (Bhāsas were born of). I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 (,, in Māgha)
Bhāskara (Sun)		

		59.26 (Aṣṭamī auspicious on the day of); 137.17 (gives wealth in Saptamī); 205.123 (merits of bathing in); 205.135 (worshipped).
Bhitti	wall	I. 47.2 (in a temple should be 48); 47.7 (built on 12 divisions); (height made equal to 4 parts of); 47.8 (height of Śikhara, double that of); 47.11 (twice the breadths of Garbha).
Bhīma	m.	I. 127.1 (his observance of Dvādaśī Vrata in Māgha); 139.53 (son of Pṛthā, got by Vāyu); 145.9; 145.33-145.34 (Duryodhana, killed by); 145.38 (consoling Yudhiṣṭhīra, after the war).
	k. m. (l. r.)	139.3 (son of Amāvasu); 139.32 (son of Vikṛti).
Bhīmadvādaśī	vr.	I. 127.2 (origin of).
Bhīmaratha	k. m.	I. 139.10 (l. r.) (son of Ketumān);
	k. m.	I. 139.32 (l. r.) (son of Vikṛti).
Bhīmarathā	r.	I. 55.8 (flowing the central region).
Bhīmarathāḥ	m.	87.16 (enemy of Śibi); (killed by Hari).
Bhīmasena	k. m.	I. 140.30 (l. r.) (one of the sons of Somāpi).
	k. m.	140.33 (l. r.) (son of Rkṣa).
Bhīṣapā	d. w.	I. 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā).
Bhīṣma	k. m.	I. 83.26 (^tarpaṇa, at particular place in Gayā, its merits); 140.35 (born to Śantanu and Gāṅga); 145.4 (endowed with all qualities); 145.14 (permitting Pāṇḍavas to be invited and given half the kingdom); 145.25 (was the commander in the Bhārata war on the side of Duryodhana on the opening day); 145.27 (laid on the bed of 100 arrows by Arjuna & Śikhaṇḍī, awaited Uttarāyapa, meditating on Gadādhara and left his body).
Bhīṣmaka	gem	I. 73.1 (its test); 76.1 (^ratna); 76.2 (^pāṣāṇa, resembling); 76.3 (^maṇi, worn in the neck set in 'gold' gets all Saṁpat);

- 76.5 (^omaṇi, if endowed with good qualities, adorning the finger, good effects of);
 76.6-7 (effects of good & bad kinds of);
 76.8 (its value depends on its place of origin).
- Bhiṣmapañcaka** vr. I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
- Bhujiṣyā** w. I. 145.7 (through whom Vyāsa begot Vidura).
- Bhuvana** (a world) II. 5.2 (16 in no. in Yamaloka).
- Bhūtapa** d. I. 185.25 (Śiva addressed as an interlocutor).
- Bhūtayajña** I. 205.140 (offering Bali is).
- Bhūtasantāpana** m. I. 6.42 (one of the sons of Hiranyaśākṣa).
- Bhūti** d. I. 89.43 (one of the 9 class of Pitṛs).
- Bhūtikṛt** d. I. 89.43 (one of the 9 clas of Pitṛs).
- Bhūtida** d. I. 89.43 (one of the 9 clans of Pitṛs).
- d. I. 89.47 (one of the 4 other clans of Pitṛs).
- Bhūteśa** d. I. 2.16 (as an epithet of Viṣṇu);
 d. 6.54 (Śiva addressed as an interlocutor);
 58.28 ("); 177.27 ("); 185.28 ("); 189.
 16 (").
- Bhūteśvara** a place II. 28.20 (merits of dying at).
- Bhūdhara** I. 47.26 (a Mālaka type of temple).
- Bhūpa** k. m. I. 138.6 (s. r.) (son of Khanitra).
- Bhūmisuta** (Mars) I. 58.25 (Ratha of); 59.25 (Trtiyā good on the day of); See Kuja.
- I. 47.26 (a Mālaka type of temple).
- Bhūmukha** k. m. I. 140.34 (l. r.) (son of Somadatta);
 k. m. 141.10 (son of Senajit).
- Bhūridyumna** m. I. 87.39 (son of 10th Manu, Dharmaputra).
- Bhūriśravas** k. m. I. 140.34 (l. r.) (son of Bhūri).
- Bhūriśreṇī** m. I. 87.38 (son of 10th Manu, Dharmaputra).
- Bhūrvarāha** d. I. 12.4 (saluted).
- Bhṛgu** s. I. 2.7 (reference to his visit to Brahmaloka and requesting Brahmā to divulge the essence of Garudapurāṇa); 5.2 (creation of); 5.7 (married Khyati, daughter of Dakṣa); (Dhātā and Vidhātā born to

Khyāti and); 5.26 (''); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).

Bhrgukṣetra (a place) II. 28.19 (mertis of death at).

Bhr̄agiśa d. I. 5.34 (an epithet of Śiva).

Bhairava d. I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).

Bhoja k. m. I. 139.38 (l. r.) (son of Mahābhoja).

Bhauma (Mars) d. I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhaniṣṭhās causes Mṛtyu, roga etc.); 59.42 (in Uttarāśāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).

Bhauvana m. I. 54.16 (son of Dhīmān of Jambūdvīpa).

Bhr̄ajins d. I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).

Bhr̄ajiṣṇu d. I. 157.8 (epithet of Viṣṇu).

Makaradhvaja d. I. 196.9 (requested to protect).
(god of love)

Makarakṣa m. I. 143.44 (killed by Rāma).

Magha star I. 59.3 (of Pitṛdevatā); 59.16 (are Adhovaktras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).

Maṅgala d. I. 2.46 (Hari identifying Himself with); 7.3 (saluted); 23.10 (saluted); 59.26 (Saṁsthī good on the day of); 59.41 (in Aśvini causes Siddhayoga).

APPENDIX 7—INDEX OF THE NAMES IN GP. 315

Maṅgala	d. w.	I. 38.2 (etc. one worshipped in order commencing from Tr̥tiyā in Mārgaśīrṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
Maṇi	gem	I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 (^ratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 (^vidhi told for fixing the value).
Maṇḍapa		I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
Maṇḍaleśvara	m.	I. 87.5 (son of Svārocīṣa Manu).
Ma(a)taṅga (elephant)		I. 68.17 (Vajras of); 68.18 (quality of Vajra from); 69.6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83.31 (^vāpi of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 (^vāpi, merits of bathing in) 84.15 (^").
Matsya	fish	I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pra-lambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyapuṭa		I. 69.36 (vessel used in cleaning Mauktikas).
Mathurā (a place)		I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

Madanatratā-	vr.	I. 137.1 (Kāmadeva to be worshipped with Damanaka etc. in).
yodaśī		
Madanātūrā	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Madāmoha	d. w.	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w.	I. 139.50 (wife of Vasudeva).
Madgura (a kind of fish)		I. 217.25 (stealing whose flesh one shall be born as a crow).
Madhu (honey)		I. 48.35; 75.2 (quality of Karketana of the colour of).
	k. m.	139.23 (l. r.) (one of the 5 sons of Arjuna).
	k. m.	139.24 (l. r.) (son of Vṛṣaśeṇa) (the origin of Vṛṣṇivāṁśa).
	k. m.	139.34 (l. r.) (son of Devakṣatra).
Madhucchanda	k. m.	I. 139.7 (l. r.) (son of Viśvāmitra).
Madhuratha	k. m.	I. 139.33 (l. r.) (son of Bhīmaratha).
Madhuvana	f.	I. 143.37 (Hanumān burning fruit (trees) at).
Madhuśrī	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Madhusūdana	d.	I. 50.58 (saluted); 81.15 (in Mandāra mentioned in the list of Tīrthas); 87.8 (assuming the form of elephant, killed Purukutsara); (at the time of Svārocīṣa Manu); 131.10 (saluted); 194.12 (requested to destroy all enemies); 222.12 (benefits of meditating on); 222.32 (efficacy of contemplation on).
Viṣṇu		a Śālagrāma I. 45.4 (saluted).
Manasyu	k. m.	I. 140.1 (l. r.) (son of Janamejaya).
Manu	m.	I. 5.12 (creation of Svāyambhuva ⁰); 5.2 (2 daughters of); 5.18; 5.19 (,); 5.21 (daughters of); 87.1 (14 in number); (first is Svāyambhuva ⁰) (his sons were Agnidhra etc); 91.1 (Svāyambhuva etc.); (propitiated Hari). 6.65 (etc. worshipping Hari).
the second		87.5 (Svārocīṣa, his son was Maṇḍaleśvara).
the third		87.9 (sons of Auttama ⁰).
the fourth		87.13 (sons of Tāmasa ⁰).
the fifth		87.17 (sons of Raivata ⁰).
the sixth		87.21 (sons of Cākṣuṣa ⁰).

	6.4 (birth of Cākṣuṣa Manu, as son of Rīpu).
the seventh	138.2 (Vaivasvata Manu, his birth and his sons etc).
	138.3 (father of Ilā); 87.25 (sons of Vaivasvata ⁰ , were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣyāku from).
the eighth	87.31 (sons of Sāvarṇya ⁰ , the Bhaviṣya). 87.35 (son of Dakṣasāvarṇi, the ninth ⁰) 87.38 (sons of Dharmaputra, the 10th ⁰). 87.42 (sons of Rudraputra, the 11th). 87.46 (sons of Dakṣaputra, the 12th). 87.51 (sons of Raucya, the 13th). 87.55 (sons of Bhautya, the 14th ⁰). 93.14 (as a Law-maker); 73.17 (according to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (smṛti, quotation from).
Manudeva	k. m. I. 141.6 (son of Pratītaka).
Manojava	d. I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).
Manonmanī	d. w. I. 40.5 (saluted); a knot I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).
Manoramā	w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Manoharā	w. I. 6.31 (sons of).
Manda	(Saturn) I. 61.13 (good in 4); 61.14 (good in 6).
Mandaga	m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
Mandara	47.22 (a Vairāja class of temple); mt. 1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).
Mandira	I. 47.24 (a Puṣpaka class of temple).
Mandehā (a group of demons)	I. 205.61 (their number); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140.6 (l. r.) (son of Vitatha)
Mayanadī	r.	I. 83.40 (at Gaya; Brahmāranya situated to the west of).
Marakata	gem.	I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Maricasaptamī vr.		I. 130.1 (worship of Kārtikeya in Bhādrapada).
Marīci	s.	I. 5.3 (created by Brahmā); 5.10 (married Sambhūti); 5.26 (''); 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvarṇi Manu); 89.52 (etc. said to be led by Pitrīs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
Maru	k. m.	I. 138.44 (s. r.) (son of Śighra);
Marut	k. m.	138.47 (s. r.) (son of Haryāśva).
Marutta	d.	I. 6.58 (49 in no.); 87.28 ('').
Marudvatī	k. m.	I. 139.64 (l. r.) (son of Karandhama).
Marudvanta	k. m.	I. 138.8 (s. r.) (son of Avikṣita).
Malaya	mt.	I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
Maśivaka	m.	I. 56.14 (one of the 7 sons of Bhāvya; lord of Śakadvipa).
Mahākala	d.	I. 18.17 (worshipped); 23.14 (worshipped); 23.27 (,,); 40.4 (saluted).

APPENDIX 7—INDEX OF THE NAMES IN GP. 319

	a place	66.7 (merits of the place); 81.10 (at Ujjayini, one of the Tirthas);
m.	87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).	
Mahākālī	d. w.	I. 38.5 (Durgā).
Mahācandī	d. w.	I. 83.15 (at Mundapṛṣṭha, in Gayā) (merits of worshipping).
Mahātala		I. 57.2 (one of the 7 regions).
Mahātmā	d.	I. 89.46 (one of the clans of Pitṛs).
Mahādeva (Śiva)	d.	I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Mundapṛṣṭha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
Mahādaitya	m.	I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
Mahādruma	m.	I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa).
Mahādhṛti	k. m.	I. 138.48 (s. r.) (son of Vibudha).
Mahān	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahānadi	r.	I. 55.8 (flowing in the central region); 81.26 (one of the Tirthas);
	(at Gayā)	82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
Mahānavamī	vr.	I. 133.3 (observed in Śuklaṣṭami, Uttarāśāḍha); 134.6 (merits of Pūja).
Mahānābha	m.	I. 6.42 (one of the sons of Hiranyakṣa).
Mahānila	gem	I. 72.18 (Indranīla is called so when it exits blue rays in milk).

Mahānemī	d.	I. 15.140 (Viṣṇu addressed as).
Mahāpadma (a Serpent)		I. 6.55 (born to Kadru); 58.15 (lord of Mārgasīrṣa);
		I. 47.25 (a Kailāsa type of temple).
Mahāpārīva	m.	I. 143.44 (demon killed by Rāma).
Mahāprāya	m.	I. 87.17 (son of Raivata Manu).
Mahābala	m.	I. 6.44 (one of the sons of Danu wife of Kaśyapa);
	m.	87.21 (son of Cākṣuṣa Manu);
	d.	89.46 (one of the clans of Pitṛs).
Mahābahu	m.	I. 6.42 (one of the sons of Hiranyakṣa);
	m.	6.44 (one of the sons of Danu, wife of Kaśyapa).
Mahābhoja	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Mahāmanā	k. m.	I. 139.67 (l. r.) (son of Mahāśala, better known by the name Uśinara).
Mahāmīna	d.	I. 13.10 (Viṣṇu saluted as).
Mahāromā	k. m.	I. 138.48 (s. r.) (son of Kṛtiṛata).
Mahālakṣmi (consort of Viṣṇu)	d. w.	I. 10.1 (saluted); 10.3 (""); 18.18 (worshipped); 45.32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsyā); 81.27 (the Kṣetra where She is worshipped).
Mahāviṣṇu	d.	I. 15.4 See Viṣṇu.
Mahāvīra	m.	I. 56.16 (son of Puṣkara, Śabaleśa).
Mahāvīrya	k. m.	I. 138.46 (s. r.) (son of Bṛhaduktha).
Mahāśala	k. m.	I. 139.67 (l. r.) (son of Janamejaya).
Mahita	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahimāvān	d.	I. 89.46 (one of the clans of Pitṛs).
Mahiṣāsura	m.	I. 13.13 (killed by Kātyāyani).
Mahiṣmān	k. m.	I. 139.21 (l. r.) (son of Sāhañji).
Mahendra	mt.	I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
Mahendrāṇī	d. w.	I. 198.8 (worshipped in Tripurāpūja).
Maheśāna (Śiva)	d.	I. 14.2 (an interlocutor); 40.3 ("").
Maheśeśa (Śiva)	d.	I. 34.54 (an interlocutor).
Maheśvara (Śiva)	d.	I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-

locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 (''); 190.30 (''); 191.13 (''); 192.45 (''); 196.1 (''); 197.55 (Gāruḍīvidyā as narrated to Gaurī by); II. 4.50.

(Viṣṇu) d. 15.37; 15.38.

Ma(ā)heśvarī	d. w.	I. 24.6 (worshipped in Tripurādipñā); (Consort of Śiva) 27.1; 86.22 (merits of worshipping).
Mahodayapura		II. 17.5 (Babhruvāhana was king at).
Mahodara (a demon)	m.	I. 143.44 (killed by Rāma).
Māgadha	s.	I. 87.57 (at the time of Bhautya Manu); I. 141.8 (princes of).
Māgha	a month	I. 172.31 (a season commences with); 205. 119 (one should bath in the morning in).
Māṇikyagiri	mt.	I. 71.4 (the mythological reference to the biles of Bala dropped by Vāsuki at).
Māṇḍavī	w.	I. 143.7 (daughter of Kuśadhvaja); (married by Bharata).
Māṇḍavya	s.	142.22 (while undergoing painful troubles, was made to swing by Kausika seated on wife's shoulder); 142.23 (his curse).
Mātṛgaṇas	d.	I. 223.1-2 (addressing Śāṅkara, express their desire to devour the world); 223.18 (were formerly created by Śiva to destroy Andhaka).
Mādrī	w.	I. 145.8 (wife of Pāṇḍu, births of sons to).
Mādhava	d.	I. 15.32 (Viṣṇu addressed as); 15.37; 58.8 (in Jyeṣṭhā when Sun is there); 83.7 (merits of propitiating on); 87.55 (killing Iṣṭima taking the form of a peacock); 131.10 (saluted in Aṣṭamīvrata); a Śālagrāma I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śalmala); 58.5; 84.6 (by going to Uttara ^o one shall attain Siddhi); 84.7 (Piṇḍadāna at Dakṣiṇā ^o removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśvrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Māriṣā	w	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Māriča	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Māričī	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mṛkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (^o Iśvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci arrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by ^o).
Malika		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttayata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māṣopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśi Śuklapakṣa in Aśvinī).
Māhiṣmati (a place)		I 81.18.
Māhendri	d. w.	I. 134.3 (worshipped); 198.4 (""); 198.9("").
Māheś or	d. w.	I. 38.5 (saluted); 40.1; 40.2 (""); 40.14 (Pūja); 59.10 (her place or position); 134.3 (worshipped in Mahānavamīvrata); 198.2; 198.9 ("").
Maheśvarī		

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devas).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 (""); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravṛndā	d. w.	I. 28.11 (worshipped).
Mīmāṁsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryāśva); 140.19 (ruled Pāñcāla); (5 sons of).
Mukuli		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Muktā-	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of
phala (maṇi)		gems obtained from Abisīra); 69.22; 71.23 (an unset Vijati of the gem shall shoot up rays).
Muktapāṇiya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamanḍapa		I. 47.10 (its measurement and place of
(Pavilion in front		location).
of a temple)		
Mukhābāṇa	m.	I. 141.2 (son of Nṛcakṣu) (in the line of Śatānika).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
Muṣṭika	s.	87.10 (at the time of Auttama Manu).
	m.	I. 15.80 (wrestler slayed by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭāpa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛṣṇa); 6.27 (Muhūrtjas were born of).
Mōrcchanā	d.	II. 23.31 (has his abode in the Agneya direction of Citragupta's).
Mūla (la)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhovaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mīkāṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkandeya).
Mṛga (Mṛgaśīrsa)	star	I. 59.14 (good for journey); 59.19 (a Pārvamukha star); 59.44 (good for Jātar-karma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādhā	d.	I. 6.36 (one of the 11 Rudras).
Mṛṇala (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch ^u).
Mṛtagaṅgā	r.	I. 55.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśi).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyuvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhatithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plaksadvipeśvara, 7 sons of).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kaṇva).
Medhāvī	m.	I. 141.2 (son of Mukhābāna).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyeṣṭhā when Sun is there).
Menā	w.	I. 5.17 (born to pīṭis and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

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Meru		I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
	mt.	54.6 (in Jambūdvīpa) (its extent); 55.2 (Kīmpuruśavarṣa lying south of).
Merudevī	d.	I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12 (Rṣabha born as son of Nābhi and).
Maithili (Sīta)	w.	I. 143.32 (Hanumān addressing ^o); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).
Mainda	a monkey	I. 143.42 (in the Rāmāyaṇa story).
Mohinī	d. w.	I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 ("').
Mauktika	gem.	I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Muktā, Muktāphala.
Yajurveda		I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).
Yajña	m.	I. 5.22 (born to Āktūti and Ruci); 196.10 (requested to protect).
Yati	k. m.	I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Yadu	k. m.	I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).
Yama	d.	I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).
(The god of death	d.	15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharaṇī); 52.16 (worshipped); 59.9 (lord of Bharaṇī);

84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's request to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitīyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava).

II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men); 8.1 (hears the words of Śravas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata^o is the punishing authority for secret sins); I. 93. 4 (one of the 14 law givers).

self-control I. 229.13 (one of the Aṅgas of Yoga).

Yamaja (town) I. 201.3 (type of horse to be rejected).

Yamalārjuna m. I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).

Yamaloka (place of Yama) II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhatmya, requested to be described); 5.2 (narration of "'); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).

Yamunā r. I. 18.17 (worshipped); 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door); 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.

Yayāti k. m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayāmī); 139.18 (got 3 sons thro' Śarmiṣṭha).

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Yavīnara	k. m.	I. 140.14 (l. r.) (son of Dvimiṣṭa).
		k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
Yaśas	m.	I. 5.30 (born to Dharmā).
Yaśā		II. 22.39 (one of the 10 Nāḍis).
Yaśodā	w.	I. 131.9 (Arghya offered to"; in Aṣṭami-vrata).
Yājñavalkya	s.	I. 92.17 (obtained the favour of Viṣṇu to lay down rules of conduct); 93.1 (Dharma according to); 93.3 (as interlocutor); 94 (as interlocutor); 95 (,); 93.7-13 (Varṇadharma according to); 94.1-32 (,); 95.1-33 (Grhasthadharma-nirṇaya according to); 96.1-72 (Grhasthavidhi according to,); 97.1-10 (Dravyaśuddhi according to); 98.1-19 (Dānavidhi according to); 99.1-39 (Śraddhavidhi according to); 100.1-16 (narrating Vināyakopasṛṣṭa lakṣapa); 101.1-12 (Grahaśānti according to); 102.1-16 (Vānaprasthadharma according to); 103.1-5 (Bhikṣudharma according to); 104.1-4 (description of what happens to a sinner as told by); 105.1-70 (,); 106.1-25 (pollution by death accordig to).
Yādava	a race	I. 15.129 (Viṣṇu addressed as one mindful of the welfare of); 145.39 (annihilation of).
Yādavanandana d. <i>(Balarāma)</i>	d.	I. 194.18 (requested to kill one's enemies with his plough).
Yāmāḥ	d.	I. 87.3 (one of the 4 Somapāyins).
Yāmī	w.	I. 6.24 (one of the 10 daughters of Dakṣa, married by Kṛṣṇa); 6.27 (Nāgavithi born to).
Yāmyapura (the abode of Yama)		II. 5.79 (Preta's way to); 5.80 (the different cities on the way to); 6.3 (reached by Preta on the 18th day).
Yugāntara	k. m.	I. 139.40 (l. r.) (son of Kuli) (a Śaiveya).
Yudhajit	k. m.	I. 143.8 (maternal uncle of Bharata and Śatrughna).
Yudhiṣṭhira	k. m.	I. 139.53 (born to Pṛthī, by God of Virtue); 145.9 (mighty and valiant); 145.

		18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parikṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
Yuvanāśva	k. m.	I. 138.19 (s. r.) (son of Ārdra).
Yuvanāśvaka	k. m.	138.24 (s. r.) (son of Ambariṣa).
Yūthī	k. m.	I. 138.22 (s. r.) (son of Pujaśva). I. 205.48 (one of the trees, used in cleaning the teeth).
Yonistoyā	r.	I. 56.7 (In Plakṣadvipa).
Yaudheyī	k. m.	I. 140.39 (l. r.) (son of Yudhiṣṭhīra).
Raghu	k. m.	I. 139.19 (l. r.) (one of the 3 sons of Yadu).
	k. m.	143.2 (born in the line of Ikṣvāku).
Raja	m.	I. 54.16 (one of the 4 sons of Bhauvana).
Rajogātra	k. m.	138.3 (s. r.) (son of Ilā and Budha).
	s.	I. 5.15 (one of the 7 sons of Vasiṣṭha and Urjā).
Raji	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
Rati	w.	I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
Ratināra	k. m.	I. 140.4 (l. r.) (son of Rteyu).
Ratna	gem	I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Puja to be done); See also Maṇi and other individual names.
Rathinara	k. m.	I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
Rathaujā	s.	I. 87.10 (at the time of Auttama Manu).
Ramāṇa	m.	I. 6.31 (son of Manoharā).
Ramā (consort of Viṣṇu)	d. w.	I. 71.5 (gracing the region beyond Himalayas).

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Rambhaka	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
Rambhā	d. w.	I. 58.10 (dwells in Āśādha when Sun is there); 58.19 (,, in Phālguna).
	w.	132.9 (wife of Vīra, resident of Pāṭaliputra).
Rambhātṛtiyā	vr.	I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pausa to observe fast).
Ramya	m.	I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
Ramyaka	mt.	I. 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d.	I. 42.6 (one of the Tantudevatās of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayuji, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Daksiṇanāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptami); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramana, bathing at night is prescribed); m. 87.5 (one of the sons of Svārocīṣa Manu).
Rasatala	place	I. 89.25 (where Nagas worship the manes).
Rāka	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Rāghava (Rāma)	d.	II. 142.18 (Sīta when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhiṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
Rājavarddhana	k. m.	I. 138.8 (s. r.) (son of Tama).

- Rājasūya (a sacrifice) I. 84.16 (Phala); 145.15 (performed by Pāṇḍavas).
- Rājadhidevi w. I. 139.52 (daughter of Śūra); 139.55 (2 sons of).
- Rāma d. I. 1.31 (as Viṣṇu's 19th Avatāra); 52.25 greatness of wife of); 86.10 (as an Avatāra of Viṣṇu); 86.11 (Daśarathi); 138.36 (one of the 4 sons of Daśaratha); 138.37 (Kuśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Cītrakūṭa etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Taṭṭakā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śrīgaverapura with Sītā & Lakṣmaṇa discarding the kingdom); 143.13 (Bharata's rule of his kingdom); 143.14 (moves to the hermitage of Atri); 143.15 (makes obeisance to Sutikṣṇa and Agastya and reaches Daṇḍakāraṇya); 143.16 (disgraces Śūrpanākhā); 143.18 (kills Khara, Dūṣaṇa etc.); 143.19 (on Sītā's request to get the deer, chased Māriča and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of); 143.22 (returns and finds the Parṇasālā empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at Rṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Dūta of); (and asks for something which Rāma may identify); 143.35 (at the court of Laṅkā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to Laṅkāpuri); 143.39 (confers the wealth of Laṅkā on Vibhiṣaṇa taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

- Rākṣas as); 143.50 (rules for 11000 years);
 s. I. 87.32 (at the time of Sāvaṇi Manu);
 m. I. 139.6 (l. r.) (son of Jamadagni) (ie.
 Paraśurāma).
- Rāmagiryāśrama I. 81.8.
 (a place)
- Rāmatirtha (a I. 83.4 (at Gayā, merits of performing
 place) Śrāddha at); 83.33 and 83.64 (merits of
 bathing at).
- Rāmaratha k. m. I. 138.53 (s. r.) (son of Anenas).
 Rāmahrada a I. 83.24 (at Gayā; merits of performing
 Śrāddha at).
- Rāmāyaṇa I. 143.1 (narration of merits of hearing).
- Rameśvara (a place) I. 81.9 ; 83.14; 86.31.
- Rāvaṇa m. I. 15.91 (Viṣṇu addressed as destroyer of);
 142.14 (killed by Rāma); 143.18 (instigated
 by Śūrpaṇakhā, came to abduct Sītā);
 143.21 (abducted Sītā); (defeated Jaṭayu
 and reached Laṅkā); 143.30 (Hanumān
 saw Sītā scolded by); 143.35 (Hanumān
 addressed); 143.46.
- Rāvanagaṅgā r. I. 70.4 (in Siṁhaladeśa); 70.14 (nature of
 Kuruvindakas obtained from).
- Rāvaṇi (Indrajit) m. I. 143.46 (killed by Lakṣmaṇa).
- Rāhu (a planet) d. I. 7.3 (saluted); 16.16 (saluted); 17.6
 (worshipped); 19.7; 19.8 (its rule over the
 day in the order); 23.11 (worshipped);
 39.13; 39.14 (saluted); 60.2 (Daśā period
 of); 60.5 (effects of Daśā of); 61.15 (good
 in 11th house); 67.2 (etc. are deemed to be
 controlling the right nostril); 205.116
 (bathing in night permitted only when
 one sees).
- Ripu k. m. I. 6.3 (son of Divañjaya in the line of
 Uttānapāda); 6.4 (Śrīmān, son of).
- Rukma k. m. I. 139.28 (l. r.) (one of the 5 sons of
 Rukmakavaca).
- Rukmakavaca k. m. I. 139.28 (l. r.) (son of Śitagū) (5 sons of).
- Rukmāṅgada m. I. 125.7 (obtained Mokṣa, after observing

Ekādaśi Vrata, remaining awake and hearing Purāṇa).

Rukminī (consort d.w. I. 28.10 (worshipped); 139.60 (one of the 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).

Rucaka I. 47.22 (a Vairāja class of temple)

Ruci m. I. 1.20 (Yajñā born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyambhuva Manu); 88.2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkandeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocā's words to); 90.7 (get a son named Raucya thro' Mānini, daughter of Pramlocā).

Rucirāśva k. m. I. 140.11 (l. r.) (son of Senajit).

Rudra I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 ("'); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 ("'); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 ("'); 2.43 ("'); 2.46 ("'); 2.55 ("'); 2.56 ("'); 3.1 (heard the Purāṇa from Viṣṇu); 3.8 ("'); 4.2 (as an interlocutor); 4.8 ("'); 4.11 (Hari becomes⁶ rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Satī, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajñā); 5.34 (gets angry and destroys Dakṣayajñā); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 ("'); 31.4 ("'); 31.16 ("'); 31.26 (Viṣṇu saluted as worthy of worship by); 31.29 (an interlocutor); 32.18 ("'); 33.6 ("'); 34.15 ("');

34.21 ("); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 ("); 34.41 ("); 34.53 ("); 35.2 (Gāyatrī spoken as ^ośikha); 36.1 (an interlocutor); 39.9 (,,); 39.4 (,,); 39.6 (,,); 39.10 (,,); 39.11 (,,); 39.7 (worshipped); 39.2 (,,); 39.4 (,,); 39.10 (,,); 40.3 (,,); 40.14 (,,); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 (,,); 55.5 (,,); 57.9 (,,); 59.1 (,) (star of); 59.43 (an interlocutor); 59.5 (,,); 62.12 (,,); 63.14 (,,); 63.17 (,,); 66.14 (,,); 83.5 (worshiped at Gayātīrtha); 86.9 (Mahā^o as an Avatāra of Viṣṇu); 86.30 (^oīsvara, worshiped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, I, 9, 47, 67, 70, 73, 83 (,,); 178.9 (,,); 178.10 (,,); 178.20 (an interlocutor); 178.22 (,,); 179.2 (,,); 182.19 (,,); 182.21 (,,); 182.26 (,,); 183.4 183.13 (,,); (,,); 183.16 (,,); 184.24 (,,); 185.3 (,,); 185.20 (,,); 185.24 (,,); 185.36 (,,); 186.3 (,,); 186.7 (,,); 186.14 (,,); 187.2 (,,); 187.14 (,,); 188.2 (,,); 189.14 (,,); 190.2 (,,); 190.14 (,,); 190.15 (,,); 190.18 (,,); 191.3 (,,); 192.23 (,,); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).

Rudra	d.	I. 6.36 (11 in number); 8.7.29.
Rudra	k. m.	I. 138.3 (s. r.) (son of Ilā and Budha).
Rudrapāda (a place)		84.20 (at Gayā, merits of doing Śraddha at); 84.23.
Rudraputrāḥ		I. 5.6 (were in many and were valorous);
Rudraloka		I. 86.30 (obtained as a merit of worshipping Rudraeśvara);
		II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)	I. 42.9 (in the sacred thread).
Rudrākṣa	I. 172.19 (is worn while reciting Mantras).
Rudhira	gem 68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m. I. 6.4 (son of Cākṣuṣa Manu) (Śrimān, as son of). d. 24.7 (one of the 8 Bhairavas). k. m. 138.40 (s. r.) (son of Ahīnaka). k. m. I. 138.28 (s. r.) (son of Vijaya).
Ruruka	d. I. 198.2.
Rurubhairava	
Ruṣadratha	k. m. I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Karēṇumatī, Mbh. Ādi. 95.79).
Revata	k. m. I. 138.14 (s. r.) (son of Devaka).
Revatī	star I. 38.5; 59.9 (star of Pauṣa); 59.14 (auspicious for journey); 59.19 (Pārśva-mukha); 59.34 (^traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddhayoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jātakarma etc.); 60.11; 61.11 (good if well situated). II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and). w. 138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śāraṇa etc.).
Revanta	d. I. 86.22 (at Gaya); (merits of worshipping).
Raivata	d. I. 6.36 (one of the 11 Rudras).
Romaka	k. m. I. 138.4 (s. r.) (son of Revata). gem I. 80.2 (said to be one of the best varieties of Vidyuma).
Romapāda	k. m. I. 139.30 (l. r.) (son of Vidarbha). k. m. 139.71 (l. r.) (son of Dharmaratha).
Rohaka	II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitr̄s); 12.43 (had face resembling a mountain).

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Rohini (star)		I. 59.2 (of Brahma); 59.15 (auspicious for wearing garments); 59.22 (Urdhvamukha); 59.35 (causes on the day of Guru, Autpātikayoga); 59.40 (Saturn in ⁰ , causes Siddhayoga); 59.43 (Śukra in ⁰ , causes Viśayayoga); w. 139.56 (wife of Vasudeva); (mother of Balabhadraka).
Rohita	m.	I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
	d.	87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).
Robitākṣa	k. m.	I. 138.27 (s.r.) (son of Hariścandra).
Raucya	m.	I. 89.67 (son of Ruci); 90.7 (birth of).
Raudrāśva	k. m.	I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).
Raurava (a Naraka)		I. 85.10 ; 217.31.
Lakṣmaṇa	m.	I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Latikā with); 143.46 (kills Rāvaṇi).
Lakṣmaṇā	w.	I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).
Lakṣmī	d. w.	I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted); 40.6 (""); 66.21; 86.23 (worshipped at Gaya); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).
Lakṣmīnārāyaṇa	(a Śāla-grāma)	I. 45.26 (requested to protect); 45.27 (,); 66.1.
Laṅkapuri		I. 143.21 (Rāvaṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa); 143.40 (Rāma's arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at ⁰ by Rāma).
Lajīṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
Lambana	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Lambā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛṣṇa); 6.27 (Ghoṣa born to).
Lambodara	d.	I. I29.21 (Viṇāyaka).
Laya	m.	I. 5.29 (Vinaya born to).
Lava	k. m.	I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
Lavaṇya	demon	I. 143.50 (killed by Śatruघna); 6.10 (his daughter Sāmudri was married by Prācīnabharhis in the line of Pṛthu).
Lavalī		I. 72.1 (a flower at Siṁhaladeśa).
Lakṣa		I. 70.8 (Padmarāga resembling in colour).
Lābha	d.	I. 87.40 (one of the 47 Marut devatas).
Lābhaga	s.	I. 6.64 (at the time of 10th Manu).
Liṅga (form of Śiva)		I. 47.11 (measurement of ⁰) (should be equal with Piṭha); 47.13 (construction of a temple based on the measurement of).
Lekhāḥ	d.	I. 87.23 (one of the clans (Gaṇa)).
Lokāntara		I. 69.24 (Muktāphalas obtained from).
Lobha		I. 5.28 (born to Puṣṭi).
Vakra		I. 47.27 (a Trip (v)iṣṭapa type of temple).
Vakratuṇḍa		I. 129.21 (a form of Viṇāyaka worshipped).
Vāṅga	k. m.	I. 139.69 (l. r.) (one of the several sons of Bala).
Vajra		47.27 (a Trip (v)iṣṭapa type of temple).
	gem	68.9; 68.15 (its Parikṣa); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not

to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);

k. m. I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 ("") (succeeded Kṛṣṇa as a king).

Vajranābha	k. m.	I. 138.41 (s. r.) (son of Vuktha).
Vaṭa	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Vaṭukā	d. w.	I. 198.5 (saluted).
Vaṭavāmukha	d.	I. 194.15 (requested to destroy the sins).
Vatsajāti	k. m.	I. 140.2 (l. r.) son of Sañjāti.
Vatsaprīti	k. m.	I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāṁśu and Khanitra).
Vatsara (year)		I. 66.8-13 (names of cycle of years-namely Prabhava etc.).
Vatsavyūha	m.	I. 141.5 (son of Urukṣaya).
Vanabandhu	m.	I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharmā Dākṣyāyaṇa); 5.29 (Vyavasāya born to).
Vapusmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śalmala; and his sons—all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitrīs).
Varada (one who grants boons)	d.	I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varānanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hirapṛyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktāphalas obtained from); 69.8.
Varīṣṭha	m.	I. 87.31 (son of Sāvarṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āśāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak); 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Varṣava	d.	I. 89.45 (one of the clans of Pitrīs).
Varēca	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktāphalas obtained from).
Vāyu-purvatā	int.	I. 54.8 (their names and location in Jambudvīpa).

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Varṣopala	hail	I. 69.9 (a variety of Muktāphalas which resemble).
Valabhi		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavah	d.	I. 6.26 (born of Vasu, wife of Krśāsva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Urja); 5.15 (his 7 sons who were all sages); 15.72 (Viṣṇu addressed as); 58.10 (dwells in Āśāqha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhaśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Krśāsva); 6.26 (Vasavah born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as "priya"); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Māriṣā); 139.56 (referred to as Dundubhi); 139.57 (getting six sons thro' Devaki); 139.58 (his 6 sons killed by Karṣa); 144.1 (birth of Vāsudeva to Devaki and).
Vasumanah	k. m.	I. 138.25 (s. r.) (son of Haryāsva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svaha to); 5.26.

		k. m. 139.63 (l. r.) (a scion of the race of Turvasu).
Vāgiśvara (Brahman)	d.	I. 206.36 (Tarpana offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvarṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vatāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requested to protect); 196.7 (requested to protect).
	a Śala-	I. 45.5 (saluted); 45.20 (Vartula and grāma hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān).
		215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75 ¹ (mythological reference to the nails of the demons carried thrown in Padmavana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasi	a place	I. 52.7 (merits of bathing at); 66.6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vāraha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārahi	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
a Śakti	d. w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruna		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

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- Vāruṇī m. taka and Padmanābha are stationed in);
 I. 215.20 (the 11th Upapurāṇa).
- Vārṣapārvatī w. I. 87.35 (the 9th Manu) (Dakṣa Sāvarṇi).
- Valin the monkey I. 143.25 (killed by Rāma).
- Vāsava (Indra) d. I. 59.8 (lord of Dhaniṣṭhā).
- Vāsuki I. 6.54 (one of the important serpents);
 17.9 (worshipped); 43.2 (his brother's words
 to Hari); 58.7 (dwells in Caitra when Sun
 is there); 71.1 (mythological reference to
 the biles of the demon Bala being carried
 by); 129.23 (to be worshipped on certain
 days in particular months); 129.25 (").
- Vāsudeva d. I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa
 becomes Vāhana of Hari, by the grace
 of); 4.3; 7.6 (saluted); 12.4 (saluted);
 12.9 ("); 12.14 (one of these forming
 Navavyūha); 14.3; 31.23 (saluted); 32.3;
 32.6 (saluted); 32.17 ("); 32.19 (contem-
 plated upon); 32.21 (worshipped); 32.24
 ("); 32.29 ("); 32.40 (worshipped); 45.8
 (saluted); 126.6 (saluted); 131.10 (worship-
 ped in Aṣṭamī); 131.19 (saluted); 136.6
 (saluted); 138.16 (Rathīnara as a devotee
 of); 144.1 (born to Vasudeva); 145.15
 (Arjuna marrying Subhadrā the sister of);
 145.40 (His incarnation again to protect
 Devas and to destroy wicked); 194.5
 (requested to protect); 194.24 (His Cakra
 is requested to destroy sin); 194.29
 (requested to destroy all Jvaras); 195.1
 (requested to destroy all Mantra saluting); 222.11 (the importance
 of contemplation on); 222.17 (His Mantra
 is always purifying); 222.22 (importance
 of contemplating upon); 222.25 (benefit
 of having one's mind firm on); 222.31
 (compared with shade of a tree); 222.47 (no
 greater Tīrtha than).

	a Śalagrāma I. 45.14 (worshipped); 45.28 (''); 47.43 (worshipped); 66.2.
Vīṁśah	k. m. I. 138.6 (s. r.) (son of Kṣupa).
Vikaṭah	d. I. 129.21 (as a form of Gaṇapati).
Vīkuksī	k. m. I. 138.17 (s. r.) (son of Ikṣvāku (known as Śāśada) (had a son Purañjaya).
Vikṛti	k. m. I. 139.32 (l. r.) (son of Jīmūta).
Vīksipa	d. I. 6.63 (one of the 49 Marut devatas).
Vighnarāja, Gaṇapati	d. I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
Vicitra	m. I. 87.51 (son of Raucya Manu). k. m. 140.35 (l. r.) (son of Śantanu and Satyavati); 140.36 (married Ambikā and Ambalikā); 145.6 (married daughter of Kaśirāja); (after his death, sons were born to them thro' Vyāsa). k. m. II. 6.20 (of Citranagara).
Vijaya	I. 47.27 (a Tripiṭapa type of temple). m. 87.31 (son of Sāvarṇi Manu). k. m. 138.27 (s. r.) (son of Gañcu). k. m. 138.56 (s. r.) (son of Jaya). k. m. 139.15 (l. r.) (son of Sañjaya). k. m. 139.73 (l. r.) (son of Jayadratha).
Vijayasaptamī	vr. I. 130.7 (one desirous of victory advised to observe).
Vijayā	d. w. I 17.9 (worshipped); 38.2 (worshipped in order from Mārga ṭṛṭīyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to); w. 132.9 (daughter of Vira, a Brahmin of Pāṭaliputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

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		Budhaṣṭamīvrata, to liberate her mother from the pangs of hell).
Vijayī	w.	I. 140.39 (wife of one of the Pāṇḍavas).
Vitatha	d.	I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m.	140.6 (l. r.) (son of Bharata).
Vitala		II. 57.2 (one of the 7 Lokas).
Vitṛṣṇā	r.	I. 56.7 (in the Śālmaladvīpa).
Vidarbha	k. m.	I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
Vidarbha	r.	I. 55.9 (flowing in the central region).
Vidura	k. m.	I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
	k. m.	145.7 (son of Bhujīṣyā)
Viduratha	m.	I. 187.46 'son of Dakṣaputra Mnau).
	k. m.	139.48 (l. r.) (son of Bhajamāna).
	k. m.	139.49 (l. r.) (son Śūra).
	k. m.	140.16 (l. r.) (son of Purāñjaya).
	k. m.	140.31 (l. r.) (son of Suratha).
Vidyā	d.	I. 86.23(at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
Vidyādhara	d.	I. 86.29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
Vidyujjhva	m.	I. 143.43 (killed by Rāma).
	d.	223.6 (an attribute of Viṣṇu).
Vidyuta	m.	I. 87.5 (one of the sons of Svārocīṣa Manu).
Vidyudambā	r.	I. 56.10 (in Kuśadvīpa).
Vidruma	mt.	I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I. 68.10; 80.1 (obtained from Kerala); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhītā	m.	I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Gopālapūjā); 30.6 (saluted in Śrīdhara-rācana); 31.14 (saluted in Viṣṇvaracana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (,,).
Vidhāraṇa	d.	I. 6.62 (one of the 49 Marut devas).
Vidhīti	r.	I. 56.7 (in Śalmaladvīpa).
Vinata	m.	I. 87.5 (one of the sons of Svārocīsa Manu).
	k. m.	138.3 (s. r.) (son of Sudyumna).
Vinatā	w.	I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 (,,); 2.53 (Garuḍa addressed as son of).
Vinaya		I. 5.29 (born to Laya).
Vināyak		I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati); 81.8 (Vaināyaka).
a tirtha		
Vinita	m.	I. 87.9 (one of the sons of Auttama Manu).
Vindhya (ka)	mt.	I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
Vipṛthu	k. m.	I. 139.43 (l. r.) (son of Citraka).
Vipracitti	m.	I. 6.44 (son of Danu and Simhikā); 6.48.
Vibudha	k. m.	I. 138.48 (s. r.) (son of Devamīḍha).
Vibhīṣaṇa	m.	I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpuri).
Vibhu	m.	I. 54.14 (son of Prastara).
	k. m.	I. 87.20 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
Vibhūti	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhraja	k. m.	I. 138.7 (s. r.) (son of Khanīnetra).
	k. m.	I. 140.13 (l. r.) (son of Sukṛti).

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Vimalā	d. w.	I. 30.6 (saluted in Śrīdhārārcana); 31.14 (saluted in Viṣṇvarcana).
Vimāna		I. 47.22 (a Vairāja class of temple). 47.24 (a Puṣpaka class of temple).
Vimukta	d.	I. 6.63 (one of the 49 Marut devatas).
Vimocanī	r.	I. 56.7 (in Śālmaladvīpa).
Viraja	m.	I. 5.10 (one of the sons of Paurṇamāsa); s. 87.22.
Virajā		54.16 (one of the children of Bhauvana); (a place) 81.16; 81.19; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
Virāṭ	d.	I. 6.64 (one of the 49 Marut devatas).
Virāṭa		I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
Virūpa	k. m.	I. 138.16 (s. r.) (son of Ambariṣa).
Virocana	m.	I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvarṇi Manu).
Vilomā	k. m.	I. 139.44 (l. r.) (son of Kapotaromaka).
Vivasvān	d.	I. 6.38 (one of the Suns); 17.8 (''); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādrapada).
Vivimśaka	m.	138.2 (birth of) (birth of Manu). k. m. I. 138.6 (s. r.) (son of Viṁśa).
Vivikṣipa	m.	I. 87.13 (one of the sons of Tāmasa Manu).
Viśākha		I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
Viśākhā	star	59.5 (Indragni as lord of); 59.16 (Adhavaktrah); 59.34 (Mṛtyuyoga caused by Sun in); 59.45 (causes death in journey).
Viśala	w.	I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra). m. 84.34 (benefited by Piṇḍadāna at Gaya); 84.35 (was told by Brahmins how he will

		get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).
	k. m.	138.11 (l. r.) (son of Trīpabindu and Alambusa).
		a country 139.13 (its rulers known as Vaiśalakas).
Viśva	m.	I. 87.43 (one of the sons of Rudraputra Manu).
Viśvakarmā	d.	89.43 (one of the 9 clans of Pitrīs).
Viśvaksena	m.	I. 6.34 (son of Prabhāsa).
Viśvajit	d.	I. 126.9 (worshipped).
Viśvapāṭā	k. m.	I. 140.11 (l. r.) (son of Jayadratha).
Viśvavahuk	d.	I. 141.11 (son of Satyajit).
Viśvarāṭa	m.	I. 89.45 (one of the clans of Pitrīs).
Viśvarūpa	d.	I. 89.43 (one of the nine clans of Pitrīs).
Viśvasaha	k. m.	I. 138.19 (s. r.) (son of Pṛthu).
Viśvā	m.	I. 6.35 (son of Tvaṣṭṛ).
Viśvāci	k. m.	I. 138.35 (s. r.) (son of Ailavila).
Viśvāmitra	w.	I. 138.42 (s. r.) (son of Uṣitāśva).
Viśvāvasu	d.	I. 6.24 (one of the wives of Kṛśṇa); 6.26 (Viśvedevās were born to).
Viśṭi	s.	I. 58.14 (one of those who rule in Kārttika).
Viṣṇu	d.	139.5 (son of Gādhi); 58.19 (resides in Phalguna); 87.27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of; from Subahu and others); 145.42 (as father of Suśruta).
	m.	I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).
	m.	I. 139.2 (one of the 6 sons of Purūravas and Urvāśi).
	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
	d.	I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 (''); 13.6 (''); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is⁰); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Storra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamandala); 58.20 (,,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurnamasyā); 81.15 (at Mohadāṇḍa, a Tīrtha); 81.21 (the

rivers originating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Baśkali killed by); 87.12 (killing Pralamba, assuming the form of a fish); 87.20 (as killer of Asura Śāntāśatru,); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 (,,); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of^o); 193.17 (if remembered when taking auṣadha, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all siddhis); 194.29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanyā fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with amalaka in Ekadaśi); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Samsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 (''); 224.15 ("'); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worshipped always); 224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śalagrama 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

Viṣṇuuloka		I. 14.12 (obtained as a result of reading of this ch.); 31.30 (one who hears, reads etc. Viṣṇu) the Viṣṇvarcana described here shall reach); 32.41 (,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by/ reading which one reaches); 33.16 (,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārohaṇa which conveys one to); 83.55 (one who visits Koṭitīrtha shall make Pitrs reach); 121.8; 213.22 (by doing certain deeds one goes to); II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhās, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
Viṣvakjyoti	m.	I. 54.16 (son of Śatajit).
Viṣvaksena	d.	I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
Vistara	k. m.	140.13 (l. r.) (son of Brahmadatta).
	s.	I. 87.43 (during the time of Rudraputra Manu).
Vihāhgama (birds)		I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
Vihartā	d.	I. 6.61 (one of the 49 Marut devas).
Vitahavya	k. m.	I. 138.57 (s. r.) (son of Sunaya).
Vitihotra	m.	I. 139.13 (son of Dhṛṣṭaketu).
Vīra	m.	I. 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
Vīraṇa	m.	I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr.	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Dakṣaputra Manu).
Vuktha	k. m.	I. 138.41 (s. r.) (son of Chala).
Vṛkadeva	k. m.	I. 139.46 (l. r.) (son of Devaka).
Vṛkṣa		47.25 (a Kailāsa type of temple).
Vṛṣa	d.	I. 87.45 (Indra at the time of Rudraputra Manu).
Vṛṣṇa	k. m.	I. 139.23 (l.r.) (one of the 5 sons of Arjuna).
Vṛṣadarbha	k. m.	I. 139.68 (l. r.) (son of Sivi (Śibi?)).
Vṛṣadhana	k. m.	I. 139.16 (l. r.) (son of Kratu).
Vṛṣa (bha)	d.	I. 6.41 (as an interlocutor) ; 7.7 (''); 9.6 (''); I3.12 (''); 15.3 (''); 15.159 (''); 16.16 (''); 31.2 (''); 31.12 (''); 31.20 (''); 32.6 (''); 32.20 (''); 33.2 (''); 34.5 (''); 34.6 (''); 34.16 (''); 34.22 (''); 34.32 (''); 34.44 (''); 34.47 (''); 34.48 (''); 39.19 (''); 40.2 (''); 40.7 (''); 40.8 (''); 40.10 (''); 42.13 (''); 43.3 (''); 45.31 (''); 54.6 (''); 55.1 (''); 55.11 (''); 57.1 (''); 58.2 (''); 58.4 (''); 59.5 (''); 59.18 (''); 59.42 (''); 62.11 (''); 176.7 (''); 177.18 (''); 177.38 (i'); 177.54 (''); 177.57 (''); 177.65 (''); 181.4 (''); 182.25 (''); 182.28 (''); 185.22 (''); 186.10 (''); 186.13 (''); 187.2 (''); 187.9 (''); 190.16 (''); 190.21 ('');
Vṛṣaparvā	m.	I. 6.44 (one of the sons of Danu).
Vṛṣabha		I. 47.26 (a Mālaka type of temple).
Vṛṣasena	m	I. 87.39 (son of Dharmaputra Manu).
Vṛṣakapi	d.	I. 6.36 (one of 11 Rudras).
Vṛṣṇimān	m.	I. 141.2 (son of Śucidratha) (in the line of kings).
Vṛṣṇī (pi)		I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Varmī of); 139.31 (son of Kunti, son of Caidya).
	k. m.	139.36 (l. r.) (one of the 8 sons of Sāttvata)

	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Vegavatī	k. m.	139.41 (l. r.) (in the line of Anamītra).
Vegavān	d. w.	I. 198.1 (Tripurā addressed as).
Vēṇa	k. m.	I. 138.10 (s. r.) (son of Dhundhumān).
Vēṇī	k. m.	I. 6.5 (who was unrighteous and was killed by sages).
Vēṇīratna	r.	I. 81.21.
Vēṇukā	a trea	I. 143.33 (given by Sītā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
Vēṇumān	m.	I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
Vēṇvātaṭa		I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
Vedabāhu	s.	I. 87.18 (at the time of Raivata Manu).
Vedasmṛti	r.	I. 55.7 (flowing in the central region).
Vaikuṇṭha		I. 45.24 (description of one of the Śāla-grāmas).
Vaitarāṇī	d.	87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
	w.	I. 5.17 (born to Pitara and Svadhā) (Brahmavādini).
	r.	83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
Vaitūḍya	m.	I. 6.30 (son of Āpa, in the line of Uttānapāda).
Vaidiśa	a place	II. 17.22.
Vaidūrya	gem	I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranīla); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good

		one brings the wearer good luck and vice-versa); 73.9 (Vijātis of); 73.11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of).
Vainateya	d.	I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
Vaibhṛaja	m.	I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
Vairāja		I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
Vairāpi	w.	I. 6.15 (married by Prajāpati and birth of 1000 sons to).
Vaivasvata	d.	I. 52.16 (worshipped on Kṛṣṇacaturdaśi to get rid off one's sins).
Vaivasvatapura		II. 9.3-4 (Dānas pleasing the people of).
Vaivasvata (Manu)	m.	I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
Vaiśampayana	s.	I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
Vaiśvānara	d.	I. 6.46 (whose 2 daughters were married by Mārica); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulence if worshipped in Kṛṣṇapakaśa Pratipat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
Vaiśnavī	d. w.	I. 24.6 (worshipped in Tripurāpūja); 59.13 (in south-east quarter in Ekādaśi or Trītyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīya); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūja); 198.9 (worshipped outside in Tripurāpūja).

Vyāṁśa	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhika).
Vyavasāya		I. 5.30 (born to Ātmaja).
Vyādi	m.	I. 69.37 purifying Mauktika as told by).
Vyāsa	s.	I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 (""); 2.1 (""); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 (""); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 (""); 83.63 (""); 84.21 (""); 87.32 (at the time of Śāvarṇi Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had <i>niyoga</i> with the wives of Vicitravīrya'; 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
Vyūhakṣetra	k. m.	I. 140.8 (l. r.) (son of Maṇyu).
Vyomā	k. m.	I. 139.32 (l. r.) (son of Daśarha).
Śakaṭa	m.	I. 144.3 (killed by Kṛṣṇa).
Śakuni	m.	I. 6.42 (one of the sons of Hiranyākṣa).
Sakuntalā	m.	139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Śakra	w.	I. 140.5 (wife of Duṣyanta).
Śāṅkara (Śiva)	d.	I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Raji).
		I. 2.11 (addressed as an interlocutor); 4.13 (""); 6.19 (""); 13.12 (""); 14.12 (""); 30.4 (""); 31.13 (""); 31.28 (""); 32.2 (""); 32.8 (""); 32.21 (""); 32.25 (""); 32.26 (""); 32.27 (,,); 32.28 (,,); 32.40 (,,); 34.3 (,,) 34.14 (,,); 34.27 (,,); 34.33 (,,); 34.34 (,,); 34.55 (,,); 39.5 (,,); 39.14 (,,); 39.15 (,,); 40.12 (,,); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 (,,); 66.7 (,,); 87.50 (,,); 133.4

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		(Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,); 177.10 (,); 177.26 (,); 177.57 (,); 177.62 (,); 177.69 (,); 180.4 (,); 182.4 (,); 184.16 (,); 184.22 (,); 185.14 (,); 185.24 (,); 185.28 (,); 186.2 (,); 188.2 (,); 188.8 (,); 191.15 (,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).
	m.	6.43 (one of the sons of Danu).
	d.	15.85 (as an attribute of Viṣṇu).
Śaṅku	s.	I. 87.10 (at the time of Auttama Manu).
Śaṅkuśirah	m.	I. 6.43 (one of the sons of Danu).
Śaṅkha	gem	I. 47.25 (a Kailāsa type of temple). 69.1 (Muktaphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).
Śaṅkhapāla	a ser.	I. 58.12 (dwells in Bhādrapada when Sun pant is there); 197.12 (assigned to Pārthivamāndala in the way of worship called Gāruḍividya).
Śaṅkhaliṁhita	m.	I. 93.6 (one of the law-givers).
Śaci (consort of Indra)	w.	I. 206.36 (worshipped).
Śacipati (Indra)	d.	I. 222.32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one' heart).
Śaṭha	m.	I. 139.57 (one of the sons of Revati and Balabhadra).
Śatajīt	m.	I. 54.16 (son of Rajas); 139.19 (l. r.) (son of Sahasrajīt).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Śatadrū	r.	I. 55.9 (flowing in the central region).
Śatadyumna	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).

	k. m.	138.50 (l. r.) (son of Bhānumān).
Śatabhiṣak	I.	59.8 (of Varuṇa); 59.43 (Visayoga caused by Jupiter in); 59.44 (auspicious for Jāta-karma etc.).
Śatarūpā	w.	I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughters of).
Śatānanda	m.	I. 140.20 (son of Divodāsa, the 2nd).
Śatānīka	m.	I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
	k. m.	140.38 (l. r.) (son of Nakula and Draupadī).
	m.	141.3 (son of Bṛhadhratha).
Śatāyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūrvas).
Śatrājit	m.	I. 139.39 (son of Nighna).
Śatrughna	m.	I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,,); 143.4; 143.7 (married Kīrtimati); 138.38 (sons of); 143.50 (killed Lavanya).
Śanaiścara (saturn)	I.	7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Saṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Nairṛti); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Caturdaśī); 59.35 (Uttarāphalgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revati causes bad Yoga); 60.2 (Daśā period of); 60.5 (Daśā destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
Śantanu	k. m.	I. 140.34 (l. r.) (one of the sons of Pratipa); 140.35 (births of sons to ⁰ thro' Gaṅgā and Satyavati); 145.3 (born in the line of Āyu); 145.4 (Bhiṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavati).

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Śabala	m.	I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
Śabalāśva	m.	I. 6.17 (names of 1000 sons born to Dakṣa and Asikṇī).
Śambara	m.	I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144.8 (killed by Pradyumna, son of Kṛṣṇa).
Śambalagrāma (a place)		I. 81.6.
Śambhu (Śiva) d.		I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
Śaranya	m.	I. 5.15 (one of the 7 sons of Urja and Vaśiṣṭha).
	s.	87.10 (at the time of Auttama Manu).
Śarmiṣṭhā	w.	I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
Śaryāti	m.	I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanya was married by Cyavana).
Śarva		I. 6.36 (one of the 11 Rudras).
Śalya	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	145.32 (his fight with Dharmaputra).
Śaśabindu	k. m.	I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons, among whom Pṛthukirti and others were the best).
Śaśāṅka (moon) d.		I. 61.8 (in 12th Avastha, causes death); 61.13 (good in 4 to house).
Śaśāṅkakṛtaśekara (Śiva)	d.	I. 183.1 (as an interlocutor); 191.20 (,,); 192.19 (,,).

Śaśī (moon)	d.	I. 51.19 (one who wishes strength should adorn); 59.29 (<i>ekādaśi</i> is good in the association of); 59.34 (the Pūrvāśadhbhā three good in); 61.1 (is looked upon by people as Guru, on Dvitiyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
Sakya	m.	I. 141.7 (son of Sañjaya).
Sākha	m.	I. 6.33 (son of Kumāra).
Śatātapa	m.	I. 93.5 (one of the law-givers).
Saṇa		I. 73.18 (as a measure of weight) (4 Māṣas).
Śantabhatta	m.	I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
Śantaśatru	m.	I. 87.20 (a daitya) killed by Viṣṇu).
Śanti	w.	I. 5.24 (one of the 13 married by Dharmā Dāksayāṇa); 5.30 (Kṣema born to ^o); 40.8 (saluted); 206.37 (Tarpaṇa offered to ^o and other Rśipatnīs); 140.17 (son of Nīla).
Śantidevi	w.	I. 139.47 (daughter of Devaka)
Śantirindra	m.	I. 87.39 (as one of the sons of Dharmaputra Manu).
Śāringadhāri	d.	I. 81.19 (at Śukratīrtha).
Śala	k. m.	I. 140.35 (l. r.) (father of Śantanu).
Śalagrama	(stone)	I. 45.1 (Lakṣaṇa of); 45.14 (description of different kinds of).
	a place	54.12 (where Bharata, son of Rśabha ruled); 66.5 (the place where ^o stones are found, is said to be sacred); 66.6 (a place which yield <i>mukti</i>); 81.14 (,, yields all things).
Śalagṛha		I. 47.24 (a Puṣpaka class of temple).
Śalmala		I. 54.4 (one of the Dvīpas); 56.5 (Vapus-mān as ruler of).
Śikhanḍin		I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arujuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
Śikhivratā	vr.	I. 129.1 (merits of observing).

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- Śitagu
Śini (nī) k. m. I. 139.28 (l. r.) (son of Uśana),
k. m. I. 139.38 (l. r.) (son of Svadhājit); 140.7
(l. r.) (son of Amanyu).
- Śibi m. I. 6.41 (one of the sons of Saṁhlāda);
87.16 (at the time of Tāmasa Manu
whose enemy Bhīmarathāḥ were killed by
Hari).
k. m. 139.39 (l. r.) (son of Anamitra).
k. m. 139.68 (son of Uśinara).
- Śibikāveśma I. 47.24 (a Puṣpaka class of temple).
- Śiva d. I. 2.39 (as an interlocutor); 2.43 (,,);
2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one
of 1000 names of Viṣṇu); 17.3 (as an inter-
locutor); 18.18 (worshipped); 19.1 (Prāne-
śvara rite as told by); 20.1 (collection of
antras Muttered by); 22.1 (Arcana for);
22.2; 23.1(Arcana of °);23.13(worshipped);
(,,) 23.17 23.24 (^pada); 23.25; 23.26
(as an interlocutor); 23.27 (pūjā); 23.31;
23.32; 23.33 (by doing Bhūtaśuddhi one
shall become°); 23.49 (one has to contem-
plate an); 25.10 (saluted); 32.17 (saluted);
33.12 (saluted); 42.1 (investiture of sacred
thread for); 42.4 (as an interlocutor); 42.6
(one of those who govern the threads of
sacred thread); 42.19 (^tattva saluted);
42.20 (saluted); 43.6 (as an interlocutor);
43.9 (as residing in Tantus);
59.8 (as an interlocutor); 59.35 (,,);
66.20 (saluted); 81.12 (and others have
place in Jambūsara, a Tirtha); 82.3; 82.4;
86.30 (worshipping Somanātha, one shall
attain Śivaloka); 86.32 (“Kedāra”); 129.5
(to be worshipped in Kṛṣṇatṛtya, along
with Umā); 131.1 (to be propitiated in
Bhādrapada Aṣṭami); 148.16 (the Dosa
compared to weapon of); 177.23 (as an
interlocutor); 177.28 (as an interlocutor);
177.30 (as an interlocutor); 177.41 (^);

- 177.46 ("'); 177.77 ("'); 177.81 ("'); 182.23 ("'); 184.6 ("'); 184.25 ("'); 184.32 ("'); 185.21 ("'); 185.27 ("'); 185.37 ("'); 186.11 ("'); 187.1 ("'); 188.7 ("'); 188.10 ("'); 188.11 ("'); 190.11 ("'); 191.16 ("'); 192.32 ("'); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsiṁha);
- m. 26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).
- Śivadūti d. w. I. 38.5 (Durgā addressed as).
- Śivadharma I. 215.18 (4th Upapurāṇa; narrated by Nandiśvara).
- Śivarātri vr. I 124.1 (on the story of).
- Śīvā w. 6.32 (wife of Anila).
- d. I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Māheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Trītyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).
- r. I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).
- Śīśira m. I 6.31 (son of Manoharā).
- m. 56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).
- Śīśupāla I.73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).
- k. m. 139.55 (son of Damaghoṣa and Śrutiśrava); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222.54; 227.45 (attained Siddhi).

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Śighra	k. m.	I 138.44 (s.r.) (son of Padmavarṇa).
Śighraga		II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was bogged by a Brahmin); 12.44 (had a cow's face).
Śuka		I. 87.1 (etc. as son of Manu).
Śukāḥ		I. 6.51 (born of Śukī).
Śukāṅghri		I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Piṭha and Garbha); 47.16.
Śukī		I. 6.50 (born of Tāmrā); 6.51 (Śukas born to).
Śuktī		I. 202.72 (a measure of weight defined).
Śuktīmān	mt.	I. 55.6.
Śukra	s.	I. 5.15 (one of the 7 sons of Urjā and Vaśiṣṭha). a planet 7.3 (saluted); 15.28 (Viṣṇu addressed as Lord). 16.16 (saluted in Viṣṇudhyāna); 58.10 (dwells in Āśadha); 58.24 (description of the chariot of); 59.26 (Śaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga); 59.37 (in Pūrvaphālgunī causes Amṛtayoga); 59.41 (in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things). 66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions). 87.3 (one of the Somapāyins). 87.12 (at the time of Auttama Manu).

	s.	87.57 (at the time of Bhautya Manu).
Śukratīrtha		I. 81.18 (one of the Tīrthas).
Śukrā	r.	I. 56.7.
Śuci	d.	I. 2.15 (an attribute of Viṣṇu).
	m.	5.16 (one of the 3 sons of Svāhā and Vahni).
	m.	87.9 (one of the sons of Auttamaputra).
	m.	87.17 (one of the sons of Raivata Manu).
	's	87.57 (at the time of Bhautya Manu).
	d.	87.59 (Indra at the time of Bhautya Manu).
	k.m.	138.50 (s.r.) (son of Antaka).
	m.	141.10 (son of Bhūri).
Śucigrdhrikā	w.	I. 6. 50 (one of the daughters of Tāmirā).
Śucidratha	m.	I. 141.2 (son of Citraratha).
Śucipada	d.	I. 2.15 (attribute of Viṣṇu).
Śuddhodana	m.	I. 141.8 (son of Śākyā).
Śubhānana	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Śūkara (boar) (a form of Viṣṇu)		I. 13.6 (requested to protect in the agneya direction); a place 66.6 (as one of the Tīrthas).
Sūra	k. m.	I. 139.23 (l. r.) (one of the sons of Arjuna), k. m. 139.48 (l. r.) (son of Vidūratha); 139.50 (3 sons of); 139.51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of).
Śurasena	k. m.	I. 138.38 (s. r.) (son of Śatrughna).
	k. m.	139.23 (l. r.) (one of the sons of Arjuna).
Śurpaṇakhā (demoness sister of Rāvaṇa)	w.	I. 143.15 (at Daṇḍakāranya, came to devour Rāma and others); 142.13 (whose nose was cut by Rāma).
Śrṅgavera (a place)		I. 142.12 (Rāma going to); 143.10 (Rāma going so).
Śrṅgi	mt.	I. 54.8 (in the north).
Śeṣa		I. 6.54 (one of the chief serpents among the 1000 born to Kadrū); 17.9 ('the serpent worshipped).
Śailagama		II. 6.16 (at the end of the 3rd month after death Preta entering).

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Śailūṣa (an actor)	I. 143.50 (Bharata ref. to as).
Śaivya w.	I. 139.29 (wife of Vidarbha, gave birth to 3 sons).
Śopā	I. 81.11 (one of the Tīrthas).
Śaunaka s.	I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 (""); 47.1 (""); 47.11 (,,); 47.12 (,,); 80.3 (,,); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasiṁhastuti narrated to).
Śauri k. m.	I. 139.9 (son of Ghṛtsamada).
Śniṣṭi d.	I. 131.10 (worshipped in Aṣṭamīpuṣṭa).
Śmaśruma m.	I. 6.2 (son of Dhruva, valiant and powerful).
Śyāmalā m.	I. 141.10 (son of Dharma).
Śyenā d.	I. 48.13 (one of those assigned and worshipped in one of the directions).
Śyenī I.	6.51 (born of Śyenī).
Śyena d.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.51 (Śyenā born to).
Śraddha w.	I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to).
Śramā m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa I.	59.7 (star of Viṣṇu); 59.22 (one of the ūrdhvamukha star); 59.36 (amṛtayoga caused by Candra is); 136.1 (Śravaṇadvādaśi to be observed when Śravaṇa occurs on Ekādaśi etc.); 59.44 (good for Jātakarma etc.).
Śravaṇāḥ d.	II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuda's question as to whose sons they are etc.); 7.4 (details about ^o); 7.13 (their creation; 12 in no.); 7.15 (why they are called as ^o); 8.1 (hearing whom Yama acts).
Śravaṇadvādaśi vr.	I. 136.1 (narration of when to be observed etc. of ^o).

Śrānta	m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa a (month)		I. 129.4 (Śridhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
Śravasta	m.	I. 138.19 (son of Yuvanāśva).
Śrī	d. w.	I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭami); 137.16 (worshipped).
Śrijaya		I. 47.26 (a Mālaka type of temple).
Śridevi	w.	I. 139.47 (daughter of Devaka).
Śridhara (name d. of Viṣṇu)		I. 8.14; 8.16; 29.1 (Pūjā and Mantras known as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śravaṇa); 131.4 (worshipped in aṣṭami); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śalagrāma of the form of) (saluted).
Śrinivasa	d.	I. 30.13 (saluted in a Stotra).
Śripati	d.	I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
Śripūrṇaka		I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
Śripala	a place	II. 28.19 (merit of dying at).
Śrimān	s.	I. 87.22 (at the time of Cākṣusa Manu).
Śrīraṅga	(a place)	I. 81.26.
Śrivatsa		I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāja class of temple).
Śrivatsagāika	d.	I. 131.14 (worshipped).
Śrivallabha	d.	I. 30.14 (Śridhara saluted as).

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Śrīvṛkṣa	I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d. I.131.17 (Kṛṣṇa addressed as).
Śrīśaila	I. 81.8 (one of the Tīrthas).
Śruta	m. I. 5.29 (born to Medhā).
	m. 138.31 (son of Bhagīratha).
Śrutakarmā	k. m. I. 140.38 (l. r.) (son of the Sahadeva and Draupadi).
Śrutakīrti	w. I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc to and Kaikaya).
	m. 140.38 (son of Arjuna and Draupadi).
Śrutasijaya	m. I. 141.10 (son of Bahukarmaka).
Śrutadevī	w. I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m. I. 140.29 (one of the sons of Somāpi).
Śrutasravā	w. I. 139.51 (one of the daughters of Śūra); 139.55 (Śisupāla born to Damaghosa and); 141.9 (son of Somāpi)
Śutasena	m. I. 140.30 (one of the sons of Somāpi).
Śutasoma	m. I. 140.38 (son of Bhīma and Draupadi).
Śrutātmaka	m. I. 139.2 (a son of Urvaśi and Pururavas).
Śrutāyu	k. m. I. 138.52 (s. r.) (son of Adhinemika).
Śvaphalka	m. I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta	I. 6.55 (one of the serpents).
	I. 47.27 (a Tripiṣṭapa type of temple).
	mt. I. 54.8 (in the north).
	m. I. 56.5 (one of the sons of Vapuṣmān, ruler of Śalmala, their names being that of mountains).
Śvetadvīpa	81.7 (one of the Tīrthas).
Śaṃmukha	d. I. 45.33 (installation & worship of; at temples).
Śaṃyāti	m. I. 139.17 (one of the 5 sons of Nahuṣa).
Śaṃvaraṇa	k. m. I. 140.25 (l. r.) (son of Rkṣa).
Śaṃvartta	m. I. 93.5 (one of the 14 law-givers).
Samhlāda	m. I. 6.40 (one of the 4 sons of Hiranya-

		kaśipu).
Sagara	k. m.	I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to 'thro' Sumati); (Asamañjas as son of Keśinī and).
Saṅkarṣapa	d.	I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32.5 (Viṣṇu is spoken of as existing in 5 forms like ^o etc.); 32.6 (Saluted); 32.16 (is contem- plated); 32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66.2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
		I. 45.15 saluted); 45.28 (description of).
		(a form of Śalagrāma)
Saṅkalpa	m.	I. 6.28 (born to Saṅkalpā).
Saṅkalpā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛṣṇa).
Saṅkṛti	k. m.	I. 139.17 (l. r.) (son of Jayatsena).
	m.	140.6 (son of Nava).
Saṅkrandana	m.	I. 87.56 (one of the sons of Bhautya Manu).
Saṅgati	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Sañjaya	k. m.	I. 139.15 (son of Pratikṣaya).
	m.	139.40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Sañjati	m.	I. 140.2 (son of Bahugati).
Sati	w.	I. 5.25 (one of the girls created by Dakṣa; married by Bhava).
		I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satyā	d.	I. 205.66 (Kumāra is spoken to be ^o).
Satyaka	m.	140.27 (l. r.) (a son of Vasu).
Satyakarmā	k. m.	I. 139.40 (l. r.) (son of Śibi).
Satyaketu	d.	I. 2.18 (attribute of Viṣṇu).
Satyajit	k. m.	I. 139.12 (l. r.) (son of Sunīta).
	d.	I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

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Satyadharma	k. m.	I. 139.74 (l. r.) (son of Dhṛtavrata).
Satyadṛhti	k. m.	I. 140.14 (l. r.) (son of Dhṛtimān).
	m.	140.20 (son of Śatānanda); 140.21 (was attracted by Urvaśī).
Satyānāmā	s.	I. 87.18 (at the time of Raivata Manu).
Satyabāhu	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
Satyabhāmā	w.	I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
Satyarata	k. m.	I. 138.26 (l. r.) (son of Trayyārūpa) (later known as Triśanku).
Satyaratha	m.	I. 138.54 (son of Rāmaratha).
Satyaloka		II. 1.4 (referred to by Garuḍa as seen).
Satyavatī	w.	I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
	w.	139.6 (daughter of Gādhi, married by Ruci).
	w.	145.5 (wife of Śantanu).
Satyavāk	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Satyahita	k. m.	I. 140.28 (l. r.) (son of Puṣpavān).
Satyā (Satyabhāmā)	w.	I. 15.144 (Viṣṇu addressed as dear to ^o).
	d.	87.11 (one of the 5 Devagāṇas at the time of Auttama Manu).
Satvaśruta	m.	I. 139.35 (son of Arīśu).
Sadaśiva		I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
Sadrīk (Sadrīkṣa)	d.	I. 6.59 (one of the 49 Marut devas); 6.62 (,).
Sanaka	s.	I. 5.2 (creation of); 205.131 (is requested to purify).
Sanatkumāra	s.	5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
Sanadvāja	k. m.	I. 138.51 (s. r.) (son of Urjanāmā) (son of).
Sanātana	s.	I. 5.2 (creation of).
Santateyu	m.	I. 140.3 (one of the 6 sons of Raudrāśva).
Santoṣa	m.	I. 5.28 (Tuṣṭi born to ^o).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapindikarapa (rite performed after death)	I.	212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitṛs feel happy); 16.21-22 (by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śalmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvarpi Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samita	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidyuratha).
Samīrapa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇya ^o , Prācīnabarhi married the daughter of ^o).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śakadvīpa).
Sampāti (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Sambhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted); 7.7 (worshipped); 7.8 (saluted); 7.9 (different energies of); 7.11; 10.4 (saluted); 18.18 (worshipped in

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		Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioned as black in colour); 37.4 (saluted along with Gāyatri); 38.2 (worshipped respectively from Mārgatṛtiyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshiping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga trtiyā).
r.		52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
Saryāti	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Sarva	d.	I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
Sarvakāma	m.	I. 138.32 (son of Rātuparna).
Sarvaga	d.	I. 2.12 (an attribute of Viṣṇu).
	m.	5.10 (one of the sons of Paurṇamāsa).
	m.	140.40 (son of Subhadrikā).
Sarvatobhadra		I. 47.22 (a Vairāja class of temple).
Sarvatraga	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Sarvada	d.	I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
Sarvaduḥkhani- vāraṇa	d.	I. 194.3 (an attribute of Viṣṇu).
Sarvadeva	d.	I. 2.43 (attribute of Viṣṇu); 194.22.
Sarvapa	d.	I. 15.14 (an attribute of Viṣṇu).
Sarvapraṇihṛ- disthita	d.	I. 2.12 (an attribute of Viṣṇu).
Sarvabhūta- bhavodbhava	d.	I. 223.6 (an attribute of Viṣṇu).
Sarvabhūta- hṛdisthita	d.	I. 15.13 (a name of Viṣṇu).
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhī-	d.	I. 12.4 (an attribute of Viṣṇu).
pati		
Sarvalokeśvara-	d.	I. 2.37 (an attribute of Viṣṇu).
śvara		
Sarvavyāpī	d	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 (,,)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 (,,); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshiped in the Maṇḍala of ^o); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Srñjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 ('ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrajit).
Sahasrakṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasrāṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sahya, Sahyadri mit.		I. 55.6; 81.27.
Saṅkhyā		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sattvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of)
Satyaki	k. m.	I. 139.40 (l. r.) (son of Satyaka).

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Sādhyā	w.	I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛṣṇa); 6.26 (Sādhyās born to).
Sādhyāḥ		I. 6.26 (born to Sādhyā).
Sāntapana (an atnnement)		I. 214.10 (observance of); 214.13; 214.48.
Sāndipanī	m.	I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
Sāmaveda		I. 215.12 (taught by Vyāsa to Jaimini).
Sāmba	k. m.	I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
Sāraṇa		I. 139.57 (son of Revati and Balabhadra).
Sāvitra		I. 46.8; 59.4 (lord of star Hasta).
Sāvitri		I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Hariṇa becomes pure by); 83.10 (worshipping in midday is fruitful); 205.67 (worshipped while doing Homa); 205.68 (no fear for one who worships); 206.37 (offering of water to).
Sahañji	k. m.	I. 139.21 (l. r.) (son of Kunti)
Simha	d.	I. 11.35 (as an attribute of Viṣṇu);
	archit.	47.26 (a Mālaka type of temple).
Simhala		I. 55.4 (one of the Dvīpas); 69.24 (<i>muktas</i> obtained from); 69.38 (the people of ; their method of testing Muktaka); 69.38 (the method of wearing Mauktika, as followed by people of); 70.3 (mythological reference to fall of Ratnabija in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eyes of the demon falling at).
Simhikā	w.	I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
Siddheśa (śvara)		I. 83.17 (at Gayā; merits of worshipping); 86.32 (,,).

Sinīvalī	w.	I. 5.11 (one of the daughters of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Śradhvaja); 52.25 (greatness of); 142.17 (did not think any- one but Rāma while at Rāvaṇa's abode); 142.18 (a Pativrata like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativrata dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅgurīya to); 143.33 (gave the vepīratna to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with ^o).
Śradhvaja	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvaja).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukalīna	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpe- vara, Bhavya).
Sukumāri	k. m.	139.12 (l. r.) (^o ka) (son of Suvibhu).
Sukṛti	r.	I. 56.15 (in Śākadvīpa).
Suketu	s.	I. 87.40 (at the time of Dharmaputra Manu).
Suketu	k. m.	140.12 (l. r.) (son of Pṛthu); 140.13 (Vibhrāja, as son of).
Sukṣetra	m.	I. 87.9 (one of the sons of Auttama Mauu);
Sukha	k. m.	138.45 (s. r.) (son of Nandivarddhana).
Sukhada	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sugrīva	I.	5.30 (born to Rddhi).
Sugrīva	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugrīva	m.	143.24 (Rāghavaś friendship with); 143.26 (send monkeys in search of Sītā); 143.38 (Rāma goes to Laṅkapurī with); 142.14 (Rāma returns to Ayodhyā with).

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Sugrīvī	w.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.52 (Pakṣigāṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāḥ	m	I. 5.15 (one of the sons of Vasiṣṭha and Ěrjā). s. 87.10 (at the time of Auttama Manu). d. 87.33 (people of heaven at the time of Sāvarṇi Manu). s. 87.48 (at the time of Dakṣaputra Manu). m. 139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called ^o in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutikṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (%cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted); k. m. 138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śalagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śatānika).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayantī thro' Kalmāṣapāda).
Sudeva	m.	140.22 (son of Cyavana). m. II. 17.24 (a vaiśya in the city of Vaidiśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protection).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu). m.
		87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Sudhīra	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m. I. 138.9 (s. r.) (son of Rājavardhana). k. m. 138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m. I. 141.6 (son of Manudeva).
Sunadā	w. I. 28.10 (worshipped).
Sunaya	k. m. I. 138.56 (s. r.) (son of R̥taḥ).
	m. 141.3 (son of Pāriplava).
Sunāmā	k. m. I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w. I. 6.1 (birth of Dhruva to Uttānapada and ^o).
	k. m. 139.11 (l. r.) (son of Sannati).
Sunīthaka	m. I. 141.2 (son of Suṣepa).
Sunīlaka	I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m. I. 87.52 (one of the sons of Raucya Manu)
Sundarasena	k. m. I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śivarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m. I. 141.7 (son of Antarikṣa).
Supārśva	k. m. I. 138.52 (s. r.) (son of Śrutayuh).
	k. m. 138.55 (s. r.) (son of Suvarcas).
Suprajā	k. m. 140.15 (l. r.) (son of Dṛḍhanemi)
	w. I. 6.23 (one of the daughters of Dakṣa married by Kṛṣṇa).
Suprathā	w. I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
	w. 6.45 (one of the daughters of Svarbhānu).
Subala	m. I. 87.9 (one of the sons of Auttama Manu).
	m. 141.11 (son of Sumati).
Subahu	k. m. I. 138.8 (s. r.) (son of Śatruघna); m. 143.6 (demon killed by Rāma, while guarding Viśvamitra's sacrifice).
Subrahmaṇya	I. 12.5 (saluted).
Subhadra	d. I. 28.2 (one of the Dakṣas)
Subhadra	w. (sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 (,,).
	w. 139.62 (wife of Aniruddha).

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Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Balakhilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dr̥ḍhasenaka, who were called Bārhadrathas).
Sumati	w.	I. 138.29 (birth of 60000 sons to Sagara and ^o).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣpi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interlocutor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣitā	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati (Indra)	d.	I. 12.4 (saluted).
Surāri	d.	I. 87.49 (Gāṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayuji when Sun is there).
Sureśvara		I. 45.20 (a type of Śalagrāma).
Sureśvari	d. w.	I. 81.27 (at Sahyadri).

Suvarcā	m.	I. 87.39 (one of the sons of Dharmaputra Manu).
	k. m.	138.55 (s. r.) (son of Svanara).
Suvarpa		73.17 -(as a measure of weight equal to 16 Māsas).
Suvibhu	k. m.	I. 139.12 (l. r.) (son of Vibhu).
Suvistārā	d. w.	I. 197.8 (contemplated upon).
Surata	m.	I. 141.10 (son of Kṣemya).
Suśarma	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Suśanti	k. m.	I. 140.17 (l. r.) (son of Śanti).
Suśīlā	d. w.	I. 28.11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k. m.	I. 138.55 (s. r.) (son of Supārśvata).
	s.	142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
	m.	I. 145.42 (son of Viśvāmitra).
Suśepa	d.	I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayuji when sun is there).
	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
	m.	I. 141.2 (son of Vṛṣṇimān).
Suhotra	k. m.	I. 139.3 (l. r.) (son of Kañcana).
	k. m.	I. 139.8 (l. r.) (son of Kṣatravṛddha) (3 sons of).
	k. m.	I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
	k. m.	I. 140.26 (l. r.) (son of Sudhanu).
	k. m.	I. 140.40 (l. r.) (son of Vijayi).
Sucaka	m.	II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hence known as); 12.44 (etc, one of the forms of

the Pretas, which they got as a result of their past actions).

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| Sūrya | d. | I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for <i>namasakāra</i> etc.); 7.11 (Pavitrārohaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 (,,); 11.41 (,,); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaiścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryārcana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (^mandala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsanā); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 (,,); 39.5 (^Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas assigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by <i>āpsaras</i> etc.); 60.8 (<i>sitīha</i> , his Kṣetra); 81.12 (at Jambūsāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 (,,); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of); |
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		142.23; 142.24; (eager to devour the rising); 205.61 (reference to demons named Mandeha; 205.62 (destroys those who do not perform Sandhyopāsanā); 206.32; (mode of doing Japa of Mantras on); 47.2 (as denoting the number twelve); 67.33 (one of the Nāgīs).
Sṛñjaya	k. m.	I. 138.12 (l. r.) (son of Dhūmrāśva). k. m. 138.53 (s. r.) (son of Supārśva). k. m. 139.66 (l. r.) (son of Kalañjaya). k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
Setu	k. m.	I. 139.64 (l. r.) (son of Druhya).
Setubandha		a place I. 52.7 (merits of bathiag at).
Senajit	d. k. m. m. m.	I. 6.60 (one of the 49 Marut devas); 58.14 (is the master in Kārttika). 140.11 (l. r.) (son of Viśvajit). 141.8 (son of Bāhula). 141.10 (son Śrutāñjaya).
Saimhalika		I. 69.23 (one of the 8 types of muktas).
Soma (moon)	d.	I. 5.12 (one of the sons of Atri and Anasūyā); 6.29 (one of the Vasus); 6.30 (Varccā was son of); 6.37 (27 wives of); 7.3 (saluted); 11.17; 17.5; 23.10 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.44 (worshipped); 39.10 (worshipped); 39.14 (saluted); 40.11 (saluted); 43.9 (one of the Devatas who reside in the threads of the Pavitra); 46.7 (one of the Devas assigned outside in Vāstu); 58.22 (his horses and chariot); 59.2 (Ilvalā as star of); 59.40 (in Citrā causes Viśayoga); 60.1 (Daśa periods of); 60.3 (Daśa confers Sukha); 60.7 (Kar- kaṭa as is Kṣerta); 62.14 (merits of the day of); 62.15; 67.9 (the Vāmanāḍī is said to be controlled by); 84.11 (requested to protect); 89.31 (the manes said to float

		in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 ('Vaiṁśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of').
Somaka	r.	I. 56.3 (at Plakṣadvīpa).
	m.	140.23 (son of Sahadeva) (2 son of).
Somakunḍa		I. 83.68 (at Gayā; benefits of bathing at).
Somatīrtha (at Gayā)		I. 83.24 (merits of performing Śrāddha at).
Somadatta	m.	I. 138.13 (son of Kṛśńva);
	m.	140.34 (son of Vāhlīka).
Somanātha	d.	(a form of Śiva) I. 81.4 (at Prabhāsa, a Tīrtha); 86.30 (merits of worshipping).
Somapada		I. 83.51 (merits of bathing at).
Somapāḥ	d.	I. 89.40 (one of the clans of manes).
Somānaka		I. 74.3 (description of; a type of Puṣparāga).
Somāpi	k. m.	I. 140.29 (son of Sahadeva); 141.9; 140.30 (sons of').
Saugandhika (a place)		I. 70.6; 70.12 (Padmarāgas from nature of).
Saudāsa	k. m.	I. 140.22 (l. r.) (son of Sudāsa)
Saubhari	s.	I. 138.23 (married the 50 daughters of Bindumahya).
Saumya (Budha)	d.	I. 59.40 (in Rohiṇī causes Siddhayoga); 62.13; 67.3 (in Vāmanāḍī; good for action); 197.9 (resembles Indranīla in colour).
Saurabha	s.	I. 87.40 (at the time of Dharmaputra Manu).
Saurāṣṭra		I. 64.17 (Vajras at); 68.18 (quality of Vajras at).
Saurāṣṭrika		I. 69.23 (one of the 8 types of Muktāphalas).
Sauri	d.	II. 6.21 (brother of Yama; ruler of Citrana-gara).
Sauripura		II. 6.10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45.33 (worshipped in I. 31.14 (saluted); 45.33 (worshipped in Vāstupūja); 134.3 (the rice-paste image of Vāstupūja); 134.3 (the rice-paste image of

		the enemy to be cut and offered to); 198.2 (saluted).
wk.	215.18	(said to be the 3rd Upapurāṇa uttered by Kumāra).
Stanibhini	d. w.	I. 198.10 (worshipped in Tripurāpūjā).
Sthañdileyu	k. m.	I. 140.3 (l. r) (one of the 6 sons of Raudrāśva).
Sthavisṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Snāna (bathing)		I. 205. 105-110 (description of 8 kinds- Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarṣaṇa, Mārjana, Ācāmana and Avagāha).
Spha(ā)tika	gem.	I. 68.10; 68.44 (experts make imitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmaragas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73.9 (a Viśati of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
Sphurja	d.	I. 58.16 (dwells in solar region in Pauṣamāsa).
Smṛti	w.	I. 5.11 (wife of Angirasa; their children).
Syonāka (a kind of pulse)		I. 76.2 (Vaidūrya resembles).
Svakarmāṇḍah	d.	I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
Svakṣetra	m.	I. 141.9 (son of Nirmitra).
Svadharmāṇḍah	d.	I. 87.37 (were enemies of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like ^o); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

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Svadhā	w.	I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
Svadhājīt	k. m.	I. 139.38 (l.r.) (son of Sumitraka).
Svadhāma	s.	I. 87.18 (at the time of Raivata Manu).
Svadhāmānah	d.	I. 87.11 (one of the Devagaṇas at the time of Auttama Manu).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Svanara	k. m.	I. 138.55 (s. r.) (son of Svāgata).
Svabhānara	k. m.	I. 139.66 (l. r.) (son of Anu).
Svayambhoja	k. m.	I. 139.49 (l. r.) (son of Pratikṣatra).
Svaromāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
Svarga heaven		I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarparomā	k. m.	I. 131.49 (s. r.) (son of Mahāromā).
Svarbhānu	m.	I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
Svastika		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Svāgata	k. m.	I. 138.54 (s.r.) (son of Upagupta).
Svāti (a star)		I. 59.5 (of Vāyudevatā); 59.19 (is a Pārśva-mukha star); 59.37 (Amṛtayoga caused by Śanaiścara in ^o).
Svāyambhuva	m.	I. 5.18 ("Manu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
	d. Brahmā	89.56 (saluted by Ruci).
Svāhā	w.	I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
Harmṣa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śantaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of all sins); 47.26 (a Mālaka type of temple).
Hanumant		143.29 (crosses the ocean after hearing the words of Sampati); 143.33 (receives the

- Veṇīratna from Sītā); 143.34 (destroys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laṅkā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
- | | | |
|---------------|----|--|
| Haya | m. | I. 139.19 (son of Śatajit). |
| Hayagrīva | d. | I 13.8 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon ; 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvahana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (^o pūjā); 45.23 (description of). |
| (a Śalagrāma) | | |
| Hayaśīrā | w. | I. 6.45 (one of the daughters of Svarbhānu). |
| Hara (Śiva) | d. | I. 2.40 (as an interlocutor); 5.16 (,,); 5.18 (,,); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 (,,); 33.5 (,,); 34.26 (,,); 39.9 (,,); 39.12 (,,); 39.13 (,,); 39.17 (,,); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 (,,); 42.1 (,,); 42.11 (,,); 43.5 (,,); 43.33 (,,); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 (,,); 56.11 (,,); 59.42 (,,); 62.1 (,,); 66.20 (,,); 67.1 (,,); 175.1; 177.21; 177.57 (,,); 177.72 (,,); 177.73 (,,); 182.2 (,,); 183.14 (,,); 185.37 (,,); 187.1 (,,); 187.12 (,,); 189.5 (,,); 189.10 (,,); 192.11 (,,); 192.18 (,,); II. 4.43. See also Śiva. |
| Hari (Viṣṇu) | d. | 6.35 (one of the Rudras). |
| | d. | I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehicle of); 3.6; 3.7; 3.8; 4.10 (as destroyer |

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 (,,); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 (,,); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Sañkarṣaṇa etc.); 33.2 (Puja to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahakāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 (,,); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incarnation)

nation, protects the races, destroying the Daityas, and propagates Vedadharma); 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇavatāra); 144.6 (8 wives of Satyabhāmā etc.); 144.9 (fight between Śāmkara and^o); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 (,,); 178 (,,); 178.2; 179 (as an interlocutor), 180(''); 181 (''); 182 (''); 183 (''); 184 (''); 185 (''); 186 (''); 187 (''); 187.12 (is saluted daily); 188 (as an interlocutor); 189 (''); 190 (''); 191 (''); 192 (''); 193 (''); 194 (''); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras*); 195 (as an interlocutor); 196 (''); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all^o); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222.5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).

m. I. 139.28 (one of the 5 sons of Rukmaka-vaca); 139.59 (marries 16000 wives).

m. I. 141.3 (son of Nṛpañjaya).

mt. I. 55.2 (in the south & west); 56.9 (in Kuśadvīpa).

I. 45.13

*(a form of
Śalagrāma)*

Harita

mt. I. 56.5 (at Śalmaladvīpa).

APPENDIX 7—INDEX OF THE NAMES IN GP. 385

	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
	k. m.	I. 138.24 (s. r.) (son of Yuvanāśva).
	k. m.	I. 138.27 (s. r.) (son of Rohitāśva).
Haridvāra	a place	I. 81.2 (river Gaṅgā at).
Harivarṣa	m.	I. 54.10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa).
Hariścandra	m.	I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
Hareśvara	d.	I. 185.14 (Śiva addressed as an interlocutor).
Haryaṅga	k. m.	I. 139.72 (l. r.) (son of Campa).
Haryaśva	k. m.	I. 138.21 (s. r.) (son of Dhṛdhāśva).
	k. m.	I. 138.25 (s. r.) (son of Anaraṇya).
	k. m.	I. 138.46 (s. r.) (son of Dhṛtaketu).
	m.	I. 140.18 (son of Arka).
Havirdhāna	m.	I. 6.9 (son of Antardhāna in the line of Uttānapāda)
Haviṣmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	s.	I. 87.40 (at the time of Dharmaputra Manu).
	s.	I. 87.43 (at the time of Rudraputra Manu).
Haviṣya	s.	I. 87.43 (at the time of Rudraputra Manu).
Havi (Laji)-ṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
Havuṣkadhi	m.	I. 87.14 (one of the sons of Tamasa Manu).
Havyakavya	s.	I. 87.36 (at the time of Dakṣa Sāvṛti Manu).
Hasta (tā) a star		I. 59.4 (star of Sāvitṛ); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a <i>pūrṇa-mukha</i> star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for <i>jātakarma</i> etc.).
Hastimukha	d.	I. 129.22 (one of the Names of Gaṇapati worshipped).
Hasti	m.	I. 140.8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I. 69.23 (one of the 8 kinds of Muktaghāṭas).
Hārīta	m.	I. 93.6 (one of the law-givers); 147.48 (critical days in <i>sannipīta</i> fever according to).

Hāha (A gandha-	d.	I. 58.9 (dwells in <i>Bhāskaramaṇḍala</i> , in rva) <i>jyeṣṭha</i>).
Hidimbā	w.	I. 140.39 (wife of Bhīma).
Hitāśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabit- ing the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiranyakaśipu	m.	I. 6.39 (born to Diti); 6.40 (4 sons of); 142.7 (Viṣṇu in the form of Narasiṁha, kills).
Hiraṇyagarbha		I. 194.11 (Viṣṇu addressed as).
Hiranyanābha	m.	I. 138.42 (son of Viśvasaha).
Hiraṇyaromū	s.	I. 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (Viṣṇu assumed the form of boar and killed).
Hiraṇyāvān	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambudvīpa).
	mt.	55.1 (situated in south east).
Hutabhuṅk	d.	I. 78.1. See Hutaśana below. (Fire-good)
Hutahavyavaha	m.	I. 6.31 (son of Druhiṇa, in the line of Uttānapāda).
Hutaśana (Agni)	d.	I. 51.18 (one wishing for wealth to propi- tiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of Svayambhoja).
Hṛṣikeśa	d.	34.1 (addressed by Rudra as an inter- locutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold	I. 69.38 (used in wearing <i>mauktika</i>);
	m.	139.69 (son of Ruṣadratha).
Hemaka		I. 69.23 (one of the 8 kinds of Mukta- phalas).

APPENDIX 7—INDEX OF THE NAMES IN GP. 387

- Hemakuṭa mt. I. 54.8 (in the south); Cf. Hemaśaila below.
- Hemacandra k. m. I. 138.11 (s. r.) (son of Viśāla).
- Hemaśaila mt. I. 56.9 (in Kuśadvīpa).
- Haihaya k. m. I. 139.19 (l. r.) (son of Śatajīt).
- Hrasvaroman m. I. 139.49 (son of Svarṇaroman).
- Hrada m. I. 6.40 (one of the 4 sons of Hiranyaśipu).
- Hṛi I. 28.8 (worshipped).
-

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[1729]

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[सर्वभारतीयकाशिराजनगासस्य कार्यविरणम्]

महेश्वरकृता देवीस्तुतिः

(वराहपुराण, वेङ्कटे, संस्क., अ. २८)

[हते वृत्तामुरे भीमे तदा सर्वे दिवीकासः ॥२९
प्रणोमुर्जय *युद्धे त्वमित्थमीशः स्तुति जगौ ।]

महेश्वर उचाव ॥

जगस्व देवि गायत्रिः^१ महामाये महाप्रभे ॥३०
गाहादेवि महाभागे महासत्त्वे महोत्त्वे ।
दिव्यगन्धानुलिप्ताङ्गि दिव्यस्त्रगदामभूषिते ॥३१
वेदमातनमस्तुभ्यमक्षरस्थे^२ महेश्वरि ।
त्रिलोकस्थे त्रितत्त्वस्थे त्रिवक्त्रिस्थे^३ त्रिशूलिनि ॥३२
त्रिनेत्रे^४ भीमवत्रे च^५ भीमनेत्रे^६ भयानके ।
कमलामनजे देवि सरस्वति नमोऽस्तु ते ॥३३
नमः पङ्कजपत्राक्षि महामायेऽमृतस्त्वे^७ ।
गर्वमे^८ मर्वभूतेणि स्वाहाकारे^९ स्वधेऽमिवके^{१०} ॥३४
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महाविद्ये महाविद्ये^{१२} महादैत्यविनाशिनि ॥३५
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त्वं नीतिस्त्वं महाभागे गीष्टवं^{१४} त्वं गौस्त्रमक्षरम् ॥३६
त्वं धीस्त्वं श्रीस्त्रमोऽङ्गारस्तत्त्वे चापि परिस्थिता ।
गर्वमन्त्वहिते देवि नमस्ते परमेश्वरि ॥३७

(Var.-P. 28.30-37)

विशिष्टपाठात्मराणि

(Important variant readings from collated MSS.)

- * युक्ते (v. 1. कृत्ये, कृष्णे) ति स्वयमीशः (Mss.; also Bibl. edn.).
- १. (Sl. 30c)—गायत्रे (Majority of the MSS., also Biblioth. edn.).
- २. (32 b)—द्यक्षरे त्वं; अक्षरस्थे. ३. (32 d)—त्रिवाचिनि; त्रिलोकते. ४. (33 a)—भीमनेत्रे. ५. (33 a)—भीमवक्त्रस्थे. ६. (33 b)—भीष्मद्देव. ७. (34 b)—नमो महाऽमृतस्त्वे. ८. (34 c)—सर्वाङ्गि. ९. (34 d)—स्वये भ्रुवे; स्वातिके; सुधातिके. १०. (35 b)—भास्वरामे. ११. (35 c)—महाविद्ये (Beng. MSS.). १२. (36 b)—किरातिनि; पुरातनि; वरप्रदे. १३. (36 d)—वै गीस्. १४. (37 b) तत्त्वेनि परिकोरिता.

NOTE ON THE DEVĪ-STUTI

The brief context in which this *stuti* of the Goddess occurs in the *Varāha-Purāṇa* is as follows :—

King Sindhudvīpa, who in his previous birth was the son of Tvaṣṭṛ and was killed by Indra by means of sea-foam, performed severe penances for procuring a son who might be able to kill Indra. During the time of his penances the presiding Goddess of the river Vetravatī approached him in human form for begetting a son from him. A son was consequently born to them, who was known as Vṛtrāsura. He became the king of Pragjyotiṣa country and vanquished Indra and other gods. The gods resorted to Lord Śiva for help ; God Śiva took them to Brahmā, who at that time was engaged in reciting the *Gāyatrī*, standing in the waters produced from Viṣṇu's feet. The gods cried to Brahmā for help. Brahmā then pondered over the matter, when a divine girl with eight hands and wearing white garments, garland and diadem rose from the waters and riding on a lion came out. She fought with the demon Vṛtrāsura for a thousand divine years and killed him. The gods were overjoyed and bowed to her and God Śiva (Maheśvara) praised her with the above *stuti* ("स्वयमोरा॒ दत्तुंति॑ जग॑").

From this context it appears that this Goddess might be Gāyatrī, the presiding deity of the *gāyatrī* verse which Brahma had been muttering. But in the beginning of the Adh. (28.1) the interlocutor King Prajāpāla puts the question to sage Mahātapas how the formless Goddess Māyā called also as Durgā or Kātyāyanī was born in a form :—

कर्णं माया समुत्पन्ना दुर्गा कात्यायनी शुभा ।
आदिक्षेत्रे स्थिता सूक्ष्मा पृथग् सूर्या व्यजायत ॥

From this question it is clear that this *stuti* relates to Goddess Durgā ; such epithets in this *stuti* as त्रिशूलिनि, शिखेन्द्रे etc. also confirm it. According to the Purāṇic conception, however, the different Goddesses—Savitrī, Gāyatrī, Sarasvatī, Kamalā, Pārvatī, Durgā etc.—are the female divine manifestations of the same Absolute Reality which is devoid of all names and forms, yet all

the conceivable names and forms including those of Gods and Goddesses may also be said to belong to this Highest Absolute Reality, which has been called in the *Var.-P.* (17.73f.) as Viṣṇu, Vedānta-puruṣa, Nārāyaṇa and Janārdana, from which all Gods and Goddesses originate (17.23-25) and are also identical with It (17.59-61) :—

त्वमग्निस्त्वं तथा प्राणस्त्वमपानः सरस्वती ।
 त्वमाकाशं धनाध्यक्षस्त्वं गरीरस्य धातवः ॥
 अहंकारो भवान् देव त्वमादित्योऽष्टको गणः ।
 त्वं माया पृथिवी दुर्गा त्वं दिशस्त्वं महतपतिः ॥
 त्वं विष्णुस्त्वं तथा धर्मस्त्वं विष्णुस्त्वं पराजितः ।
 अक्षरार्थस्वरूपेण परमेश्वरसंज्ञितः ॥

Thus, being the manifestations of the same Reality, different Gods and Goddesses are also often treated and described as identical with each other, and hence in the Purāṇas the same epithets are often found used for the different Gods and Goddesses

In Śl. 30 in the *stuti* the epithet Gāyatrī is used for Durgā. The *Devi-Purāṇa* (Adh. 45) explains this epithet of Goddess Durgā or Devī as—“गायत्राद् गमतादपि गायत्री त्रिदशाचिता”. In the *Devi-Bhāgavata* (VIII 30.81) and also in the *Matsya-Purāṇa* (13.51) we have ‘गायत्री वेदवने पार्वती शिवसन्निधौ’. The epithet Mahāmaya (Śl. 30d) is generally used for Durgā, as in the *Devi-Mahātmya* of the *Mūrkandeya-Purāṇa*.

The epithet *Veda-mātṛ* (वेदमाता) (Śl. 32a), though generally used for Goddess Gāyatrī (cf. *Kūrma-P.*, cr. edn., II. 14.55; *Padma-P.*, Sr.-Kh., 17.309; etc.), is also cited as one of the 1008 names of Pārvatī or Durgā in the *Kūrma-P.* (I. 11. 149). The epithets *gīr.*, *gau*, *dhi*, *akṣara* and *Omkāra* (Śl. 33) are also generally used for Gāyatrī, Savitṛī or Sarasvatī, but here in this *stuti* and also elsewhere these epithets have also been used for Goddess Durgā. The epithet *Sarasvatī* (33d) is used here for Durgā, as in the *Durgā-stotra* by Arjuna in the *Bhīṣma-Parvan* (23.12) of the *Mahābhārata* :—

स्वाहाकारः स्वधा चैव कला काषṭा सरस्वती ।
 सावित्री वेदमाता च तथा वेदान्तं उच्यते ॥

The epithets *Svīha* and *Svadhī* (Śl. 34 d) in this *stuti* of the *Varāha-P.* for Goddess Durgā also occur in the above quoted Śl. of the *Bhīṣma-Parvan*.

Not only the epithet *Sarasvatī* is used here (Śl. 33 d) for Goddess Durgā, but she has been eulogised in the same tone of the metaphysical and philosophical description as Goddess Sarasvatī in the *Sarasvatī-stotra* of the *Markaṇḍeya-Purāṇa* (23.30-47) and the *Vāmana-P.* (cr. edn., c. m. 11.6-22). Thus the description of Goddess Durgā in our *stuti* as लित्योक्तये, त्रितत्त्वये, अक्षरस्ये (v. 1. व्यक्तरे, अक्षरस्ये, त्रिविहितस्ये) is to be compared with the following description of Goddess Sarasvatī in the *Sarasvatī-stotra* referred to above :—

अंकाराक्षरसंस्थानं यत्र देवि स्थिरास्थिरम् ।
तत्र मात्रात्रयं सर्वं, अस्ति यद् देवि नास्ति च ॥
त्रयो लोकास्त्रयो वैदास्त्रैवद्यं पावकत्रयम् ।
त्रीणि ज्योतीषिं वगशिं त्रयो धर्मादियस्तथा ॥
त्रयो गुणास्त्रयो वगास्त्रयो देवास्तथा क्रमात् ।
एतन्मात्रात्रयं देवि तव रूपं सरस्वति ॥

(Mārk.-P., Śls 34-37;
Vām. P. Śls. 10-12).

The epithet *Mahāvidyā* (Śl. 35c) may mean here Durgā or a form of Durgā. In the Tantra-works ten Mahāvidyā-s ('a class of personifications of the Śakti or female energy of Śiva') are mentioned, and they are also mentioned as identical with the ten Avatāra-s of Viṣṇu, for Viṣṇu has been identified with *Prakṛti* and Śiva with *Puruṣa* :—

प्रकृतिविष्णुरूपा च पुंरुपश्च महेश्वरः ।
एवं प्रकृतिभेदेन भेदास्तु प्रकृतेदेवं ॥
कृष्णरूपा कालिका स्यात् रामरूपा च तारिणी ।
वगला कूर्मसूत्तिः स्यान्मीनो धूमावती भवेत् ॥
छिप्तमस्ता नृसिंहः स्याद्वराहशचैव भैरवी ।
मुन्दरी जामदन्यः स्याद्वामनो भुवनेश्वरी ॥
कमला वौद्धरूपा स्याद्दुर्गा स्यात् कलिकरुपिणी ।

—(मुख्यमालात्म, as q. in शब्दकल्पद्रुम)

Thus, Durgā as one of the ten Mahāvidyā-s has been identified with Kalki, a would-be avatāra of Viṣṇu in Kaliyuga.

Kirāti(-a-)ni (Śl. 36b) is also an epithet of Goddess Durgā (Umā or Pārvati), for Goddess Umā also assumed the form of a Kirāti (a female mountaineer belonging to a Kirāta tribe)

when she accompanied Śiva, who had already assumed the form of a Kīrāta, at the time of his fight with Arjuna ; cf. *Mbh*, *Vana-Parvan*, Chitrasala Press edn. 39.1-4 :—

पिनकपाणिभंगवान् सर्वपापहरो हरः ।
कैरातं वेषमास्थाय काञ्चनद्रुमसन्धिभम् ॥
तिष्पपात महावेगो दहनो देहवानिव ।
देव्या सहोमया श्रीमान् समानवेषया ॥

Variant readings

Some of the variant readings given in footnotes above deserve our notice—

2. The v. 1. अवरस्थे for अक्षरस्थे connotes the same sense, for the *Akṣara Omkāra* is also said to be consisting of three *akṣara-s*—अ, उ, म.
7. The v. 1. नमो महाऽदृतस्वरे for महामातृऽदृतस्वरे is a good reading, for the epithet महामातृ has already been used in §1. 30.
8. The v. 1. सर्वाङ्गि for सर्वगे—Both these readings bring out the cosmic aspect of the Goddess; the v. 1. सर्वाङ्गि (having all the created beings and elements as Her limbs) denotes a concrete or physical conception of Durgā, while the reading सर्वं (pervading everywhere) stands for the mental or subtle conception of the Goddess.
12. The v. 1. पुरातनि and बरपै for किरातिनी might have been the results of an effort for substituting an easier reading for the original किरातिनि. The reading किरातिनि might be due to metrical exigency, the correct reading is किराति (Vocative of किराती). The epithet *Kirāti* for Durgā has already been explained above.
- I4. The v. 1. तत्त्वति परिकीर्तिः for तत्त्वे चापि परिक्षितः makes the Goddess as identified with the *Tattva* or *Reality*, and not merely as residing in the *Reality*, as the reading in the text would mean.
- Śl. 36c. The reading महाभागे is uniformly given in all the collated MSS., and also in the Bib. edn. But महाभागा perhaps would have been a better or correct reading here; or, still better the word त्वं preceding the word महाभागे may be taken as redundant.

—Anand Swarup Gupta

SOCIETY AND SOCIO-ECONOMIC LIFE IN THE BRAHMAVAIVARTAPURĀNA

By

Anantray J. Rawal

SOCIETY

I. SOCIAL ORGANIZATION

[अस्मिन् निवन्धे विदुषा लेखकेन ब्रह्मवैवर्तपुराणे वर्णितस्य सामाजिक-आर्थिक-विवरणस्य साङ्गोपाङ्गं विस्तृतं विवेचनं कृतम् । ब्रह्मवैवर्तपुराणे वर्णित्रिमविवरणे काषां जातीयां वर्णनं तासामृत्यतिश्च कथं जाता तद्विषये साम्प्रतिक विदुषां कानि मतानीत्यादिविषया विस्तारणेणोपनिबद्धाः । आश्रमव्यवस्थायाश्च का स्थितिरित्यपि विस्तरेण विवेचितम् । तत्रसङ्गे ब्रह्मचारिण्यवानप्रस्यसंन्यासात्माणां विस्तृतं विवरणं च प्रदत्तम् । विवाहविषये विवाहस्य के के भेदाः कथं च प्रथेकं भवति इत्यपि विवेचितम् । एवं हिन्दूजीवनपद्धतेऽविविधसंस्काराणां विविधरपि प्रदर्शितः । आर्थिकजीवनस्य का स्थितिः तदासीत् इत्यस्यापि साङ्गोपाङ्गं विवरणमस्ति । संक्षेपेण तात्कालिकजीवनपद्धतेः ये ये विषया ब्रह्मवैवर्तपुराणे आगताः सन्ति तेषां संक्षेपेण सप्रमाणम् तत्र विवरणं प्रस्तुतम् ।]

Introduction

In the study of cultural history, social structure is important and for it, one studies the caste-system, the behaviour of the different units of the society in their inter-relationship, their belief, superstitions, customs, conventions, systems of marriage, family etc.

In the study of the Indian social structure, the study of the caste is very important.¹ The terms used to denote the caste are generally Varṇa, Jāti and Jñāti. The word Varṇa occurs as early as the RV, where in most of the passages² it means³ ‘colour’ or ‘complexion’ or ‘light’. The four Varṇas viz. Brāhmaṇa, Rājanya, Vaiśya and Śūdra are mentioned in the Puruṣasūkta,⁴ but the word Varṇa does not occur therein.

It is significant to note that the word Varṇa does not occur in the BVP, to denote a Varṇa system. It, however, occurs in the word Varnasamākārāḥ (1.10.14). The word used in the BVP (1.10.16) to denote the main four castes viz. Vṛṇas—is ‘Jāti’. The word Jāti in the sense of caste can be traced back at least to the time of Nirukta (12.13), but it hardly occurs in the sense of caste in the Vedic literature⁶.

The word Jāti implies the heridity connotatione, while the word Varṇa implies the colour connotation, which was so strong that when the classes came to be regularly described as Varṇas, four different colours were assigned to the four classes, viz. white to the Brahmin, red to the Kṣatriya, yellow to the Vaiśya and black to the Śudra by which their members were supposed to be distinguished.⁶ The BVP does not refer to the idea of the ascription of colour to the castes.

Theory of the Origin of the Four Social Orders

Various theories have been propounded by the scholars regarding the origin of the caste-system, viz. Risley's Racial Theory,⁷ Nesfield's Occupational Theory,⁸ etc.

According to the Indian tradition⁹ the oldest reference about the origin of the four Varṇas, as noted above, is found in the Puruṣasūkta, which is regarded on the ground of language and matter to be one of the late hymns of the RV.¹⁰ It states that “the Brāhmaṇa was his mouth, his arms were made into the Rājanya, his thighs were the Vaiśya, from his feet the Śudra was born”. The same account is repeated in later works with slight modifications. The BVP uses the word Jāti instead of the word Varṇa.

Varṇa-System

Brahmins :

The Brāhmins formed the first and the foremost order of the Hindu society. They not only claim almost divine honour as their birth-right, but also in general the other three classes submit readily to their authority, and hence the Brāhmins claim superiority over all.¹¹ It is states that the four Jātis proceeded from the limbs of Brāhma that is to say from Brāhma's mouth Brāhmaṇa, from his arms Kṣatriya, from his thighs Vaiśya

and from his feet Śūdra was born, and the intermingling of these four main Jatis led to the formation of the Varṇasāṃkara jātis (1.10.14-16).

The early Hindu literature dwells much on the pre-eminence of the Brāhmaṇins.¹²

On the earth all holy-places are said to dwell in the feet of the Brāhmaṇins (1.11.26). The BVP directs that not only among all the Varṇas but also among all the gods the Brāhmaṇin should be considered as the highly respectable man (1.11.10-15, 2.26.24, 4.21.54, 4.83.33, 4.85.210) and hence a Brāhmaṇin whether literate or illiterate is respected as Viṣṇu (1.11.30). The Brāhmaṇins are further glorified by observing that the Brāhmaṇins are the very life breath of Kṛṣṇa (4.83.40). The Brāhmaṇins are said to have a birth in the divine family. The BVP states that they were born in the family of Brahmā and his sons (1.11.36). The duties and privileges of the Varṇas are dealt with at length in the works on Dharmaśāstras. The study of the Vedas, performing sacrifices, are enjoined on all the first three Varṇas,¹³ whereas teaching of the Vedas, officiating as priests at sacrifice and receiving the gifts are the special privileges of the Brāhmaṇins.

The BVP emphasises the importance of not only the Vedic studies but also of Snāna, Tarpaṇa, Śrāddha, worship of gods, Āhnika and saṃdhyā (2.41.4-6).

The Brāhmaṇin lost his social status under certain circumstances. In this connection the comparison of Brāhmaṇin with a poisonless serpent is very significant, because nobody fears it and hence it gets no recognition from the people; the same applies to a Brāhmaṇin if he follows the following mode of life :—if he does not perform saṃdhyā, takes dinner from a washerman and Śūdra, cooks for Śūdra, is asijivī or masijivī, is Kanyāvikrayin¹⁴ or Vidyāvikrayin, eats fish and takes dinner at the time of rising the sun (1.11.40, 2.23.23-36). The Brāhmaṇins also observe some vratas like Ekādaśī, Janmāśṭamī, Śivarātri and Rāmanavamī (4.59.71-72).

The BVP states that the Brāhmaṇins should not eat fish and meat in their food (4.85.25). They should take haviṣyānna (4.43.53). They should not use milk, curd, ghee and navanīta got from buffalo (4.85.20). If one Brāhmaṇin takes pādodoka of

another one he gets religious merit of Rājasūya sacrifice (1.11.32). A Brāhmaṇī may accept gift from a Kṣatriya, but he can not give it to a Kṣatriya (3.24.43). A Brāhmaṇī who acts badly and eats the food of Śūdra becomes a Śūdra (1.26.4) and also if he marries with a Śūdra woman, he becomes a Cāṇḍala (1.20.28).

Kṣatriyas

They form the next order of society. The BVP provides the following information regarding the Kṣatriyas. A Kṣatriya should give a gift to the Brāhmaṇins and should worship Nārāyaṇa. He should take care of the people of his state like his own son. He should not return from the battle field and should either win or die (4.83.68-73, 4.59.54). The BVP defines the concept of king as follows :—if a Kṣatriya performs his duty with ‘rāga’ (affection) he is called a rāja (King). The BVP directs the king that he should look upon women of his state as his mother (4.59.75). This ideology is in consonance with that of the MS (7.35). The BVP gives the definitions of the rājan, maṇḍaleśvara and rājendra as follows :

A king is who has a kingdom having an extent of four yojanas. A king who possesses a kingdom hundredfold more in extent than that of a king is called a maṇḍaleśvara (4.46.18). The king Caitra was a maṇḍaleśvara (2.61.94). A man who has a kingdom tenfold more in extent than that of a maṇḍaleśvara is called a rājendra. In the assembly of Kedāra who was a son of Nandasāvarṇi who was the grand son’s grandson of Brahmā, there were five lacs of such rājendras (4.16.18-2).

Army is necessary for the king to protect the state from enemies. The BVP mentions that the Kṣatriyas should maintain elephant army, cavalry, chariots and foot soldiers (4.83.72). Śaukhṛṣṭha had three lacs of horses, five lacs of Elephants, one crore of chariots and three crores of foot soldiers in his army (2.17.10-14).

Vaiśyas

The BVP mentions only the functions of the Vaiśyas who constitute the third order of the society. It states that trade, agriculture, worship of the Brāhmaṇins and god and observing of the vows are the functions of Vaiśyas (4.83.74). This is in accordance with the rules of Dharmasāstras.¹⁵ The BVP permits a

co dinner of a Kṣatriya and a Vaiśya, and this reflects upon the flexibility in the caste-rules about the joint dinner (4.115.85).

Śūdras

They form the fourth order of the society and their special duty is the service of the Brāhmins (3.35.73, 3.35.87, 4.59.66, 4.83.75). This is also in accordance with the rules of the Dharmasāstras.¹⁶

Sub-castes

There were other professions and crafts even in the times of the Saṃhitās. MM. Dr. P. V. Kane observes that owing to the cultural development, division of labour arose and numerous arts and crafts came to be developed and they were in process of contributing to the complexity of the system by creating numerous sub-castes based upon such occupations and in the times of the Saṃhitās and Brāhmaṇas there were groups founded on occupations that had become castes or were in the process of developing into castes.¹⁷ The BVP gives a list of such groups based on the occupations and moreover, sometimes, it also throws light upon their evolution.

As numberous professions developed and as it became difficult to assign any particular origin for such groups of people, Manu¹⁸ and the Mbh. (13.148.29) laid down that men's sub-caste was to be known from their actions and occupations. This shows, as MM. Dr. P. V. Kane observes, that according to writers, castes in the times of the Smṛtis were predominantly occupational.¹⁹

Some of the occupational castes as noted in the BVP are the progeny of Viśvakarman and a Śūdra-woman, whereas the other castes owe their origin to inter-caste relations. The names of the castes mentioned in the BVP are as follows in alphabetical order :—

1. Amba-
śṭha —He is the offspring of a Vaiśya from a Śūdra woman (1.10.48). In the MS (1.108) and YS (1.90) it is said that Ambaśṭha is an *anuloma* child sprung from the marriage of a Brāhmin with a Vaiśya woman. Manu²⁰ prescribes the profession of medicine for him.

2. Asijīvī —They followed the occupation of sword-making. He could sanctify himself by seeing Kṛṣṇa's devotee (2.6.97).
3. Aṭṭalikā—He is the offspring of a Citrakāra from a Śūdra kāra harlot. He is degraded due to his parentage (1.10.96). According to John Wilson, he is an architect.²¹
4. Āgari —He is the offspring of a Karaṇa from a Rājaputra woman (1.10.110). John Wilson explains him as a maker of salt.²² In the census report of India of 1951, it is mentioned that their claim is to be returned as Kṣatriya or Ugrakṣatriya.²³
5. Bhanḍa —He is the offspring of a Leṭa from a Tivara woman (10.10.101).
6. Bhaṭa —He is the offspring of a Sūta man and a Vaiśya woman (1.10.136).
7. Bhilla —It is a hybrid caste and considered as a Sat-Śūdra (1.10.17-18) but according to Dharma-śāstras²⁴ he is one of the Antyajas.
8. Garma-kāra —He is the offspring of a Tivara man and a Cāṇḍala woman (1.10 ; 103). According to several Smṛtis he is one of the Antyajas.²⁵
9. Cāṇḍala —In accordance with the Dharma-śāstras and several Smṛtis,²⁶ the BVP states that he is the offspring of a Śūdra from a Brāhmaṇa woman and he is considered as low and impure (1.10.102). He is classed with dogs.²⁷
10. Citrakāra—He is a painter. He is the offspring of Viśvakarman and a Śūdra woman. He is said to be degraded by the curse of a Brāhmaṇa for drawing Brāhmaṇin's caricatures (1.10.21).
11. Dasyu —He is the offspring of a Tivara man and a Taila-kāra woman (1.10.100, 114).
12. Dhanur—It is a mixed caste by the union of a Kṣatriya man dhara and a Vaiśya woman on the first day of menstruation (1.10.117).

13. Dhīvara —He is the offspring of a Tīvara man and a Vaiśya woman (1.10.111). According to MM. Dr. P. V. Kane he is same as Kaivarta and Dāsa.²⁸
14. Gaṇaka —A man who takes wealth belonging to a god or to a Brāhmaṇa is known as Gaṇaka—after having his births in animal and bird-creation (2.31.56). He is a Brāhmaṇa reborn as a Gaṇaka because of his counting the money (1.10.132).
15. Gaṅgā-putra —A son born on the bank of the river Gaṅgā by a Leṭa man and a Tīvara woman is known as a Gaṅgāputra (1.10.107).
16. Gopa —He is a hybrid caste known as Sat-śūdra (1.10.107). It is one of the castes of Bengal and the claim of the Gopa is to be returned as Yādava.²⁹
17. Haḍḍi —He is a sweeper. He is the offspring of a Leṭa man from a Cāṇḍāla woman (1.10.105). The claim of the Haḍḍi is to be returned as Haihaya-Kṣatriya.³⁰
18. Jolā —He is a weaver. He is the offspring of a Mlechcha and a Kuvindaka woman (1.10.121). In Bengal he is returned as a scheduled caste.³¹ According to Pt. Baladeo Upadhyay the word Jolā is Bengali form of the word Julāḥā.³²
19. Kaivarta—He is a fisherman. He is the offspring of a Kṣatriya man from a Vaiśya woman (1.10.111). According to Śaṅkara the Dāsas and Kaivartas are the same.³³
20. Kalandara—He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).
21. Karapa —He is the offspring of a Vaiśya man from a Śūdra woman. He denotes a group of officers like Kāyasthas and Adhyakṣas.³⁴
22. Karma—He is the offspring of Viśvakrman from a Śūdra kāra woman (1.10.20). He is a blacksmith.³⁵

23. Kartāra —He is the offspring of a Kaivarta man from a Koñca woman (1.10.104). It may be noted that John Wilson³⁶ reads Kāndāra instead of Kartāra as a lection of the BVP but no edition of the BVP has this reading.
24. Kāṁsyā- —(V.1. Kāṁsakāra-Ga). He is the offspring of kāra Viśvakarman from a Śūdra woman (1.10.20). John Wilson explains him as a braizer.³⁷
25. Kum- —He is the offspring of Viśvakarman from a Śūdra bhakāra woman (1.10.20). Uśanas³⁸ says that he is the offspring of the clandestine union of a Brāhmaṇ man with a Vaiśya woman.
26. Kuvin- —He is a weaver. He is the offspring of Viśvakarman from a Śūdra woman (1.10.20).
27. Kubara —It is a Hybrid caste and designated as Satsūdra (1.10.17).
28. Kūdara —He was born of Ṛṣi from a Brāhmaṇ woman, as a result of the sexual relation on the first day of the menstrual period (1.12.115).
29. Kola —He is the offspring of a Leṭa man from a Tīvara woman (1.10.101). According to Monier Williams, this is a mixed caste, a barbarian, a tribe inhabiting the hills.³⁹ It is an aboriginal race.⁴⁰
30. Koñca —He is the offspring of a fisherman and a flesher woman (1.10.104). John Wilson reads it as Koca.⁴¹ They are found mostly in Northern Bengal.⁴²
31. Koyālī —He is a coarse weaver. He is the offspring of a Tīvara man and a Rajaka woman (1.1.112).
32. Koṭaka —He is a house-builder.⁴³ He is the offspring of an Aṭṭalikākāra and a Kumbhakāra woman (1.10.97).
33. Leṭa —It is a hybrid caste by the union of a Tīvara man and a Tailakāra woman (1.10.100). John Wilson reads Leṭa as Naṭa.⁴⁴ MM. Dr. P.V. Kane⁴⁵ mentions as Naṭa and states that he is a scheduled caste in Bengal, but he does not note Leṭa.

34. **Malla** —He is a wrestler. He is the offspring of a Leṭa man from a Tīvara woman (1.10.101). It is another name of Jhalla.⁴⁷
35. **Mantra** —He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).
36. **Mālakāra**—He is a gardener. He is the offspring of Viśvakaraman from a Śūdra woman (1.10.20).
37. **Māmsa-**—He is a flesher. It is a mixed caste by the union ccheda of a Cāṇḍāla man and a Carmakāra woman (1.10.103).
38. **Mātara** —He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).
39. **Mleccha** —He is the offspring of a Kṣatriya man from a Śūdra woman. The BVP informs that Mlechhas have unbored ears, are fearless invincible in fight and do not observe the rules of purification and religious observances (1.10.119-120). According to the Rāmāyaṇa (1.55.3) he is the offspring of the clandestine union of a Brāhmaṇ woman and a Vaiśya man.
40. **Napita** —He is a barber. It is a hybrid caste and considered as Sat-Śūdra (1.10.17-18). Uśanas⁴⁸ says that he is the offspring of a clandestine affair between a Brāhmaṇ male and a Vaiśya female. Further Uśanas remarks that he is so called because he shaves the body above the navel of a person. The claim of the Napita is to be returned as—"Nā-ibrahmin."⁴⁹
41. **Pauṇḍraka** —He is the offspring of a Vaiśya man from a Śunḍi woman (1.10.109).
42. **Rajaka** —He is a washerman. He is the offspring of a Dhīvara man and a Tīvara woman (1.10.112). Dhobi is a scheduled caste in Bengal, called Dhobā.⁵⁰
43. **Rājaputra**--He is the offspring of a Kṣatriya man and a Karanya woman (1.10.110).

44. Sarvasti —He is the offspring of a Nāpita man and a Gopa woman (1.10.113).
45. Svarṣa- —He is a gold-smith. He is the offspring of kāra Viśvakarman and a Śudra woman and is said to be degraded for stealing Brāhmins' gold (1.10.19-20). The claim of the Svarṇakāra is to be returned as Viśvakarmā-brāhmin.⁵¹
46. Śabara —The BVP mentions them (2.31.55). It is an aboriginal jungle tribe like the Bhilla.⁵² In the Mbh (13.53.17) the Śabarās are mentioned.
47. Śaṅkha- —(V.l. raṅgakāra—ka). He is a shell-dresser. kāra He is the offspring of Viśvakarman from a Śudra woman (1.10.19-20).
48. Śarāṇika —He is the offspring of a Jolā man from a Kuvin-daka woman (1.10.122).
49. Sūtra- —(v. l. Sūtrakāra-kha). He is a carpenter. He is the offspring of Viśvakar man from a Śudra woman (1.10.19-20). The claim of the Sūtradhāra is to be returned as a Viśvakarmā-brāhmin.⁵³
50. Sūta —The BVP mentions that he was born from a Yajña (1.10.134) Kauṭilya is careful to add that the Sūta who figures in the Purāṇas as the reciter is different from this.⁵⁴
51. Śunḍi —He is the offspring of a Vaiśya man and a Tīvara woman (1.10.109).
52. Tailakāra —He is an oil man. He is the offspring of a Kum-bhakāra man and a Koṭaka woman (1.10.98).
53. Tāmbuli —It is a hybrid caste and considered as a baniya caste (1.10.17).
54. Tīvara —He is a fisherman. He is the offspring of a Kṣatriya man and a Rājaputra woman (1.10.99).
55. Yūṇī —He is the offspring of a Veṣadhbārī man from a Gaṅgāputra woman (1.10.108). John Wilson⁵⁵ reads it as Yogi. Sri N. K. Dutta remarks that "a peculiar caste is the Yogi, which is neither functional nor tribal. It is sectarian caste. They

are believed to be the degraded descendants of a class of Buddhist ascetics, followers of Gorakhanath; many of their local customs, their divergence from Brahmanical rites, their adoption of priests from their own caste, their worship of the Buddhist deity Dharma confirm this view.”⁵⁶

- 56. Vanacara—He is the offspring of a Cāndala man and a Haḍḍi woman (1.10.106).
- 57. Vaidya —He is the offspring of Aśvinīkumāra from a Brāhmaṇī woman (1.10.123). N. K. Dutta remarks that “it is difficult to say when Vaidya which was at first a functional name became the name of a caste, but it is certain that the caste was not formed in the same way and at the same time in different parts of India. Even now a Vaidya caste as we find it in Bengal does not exist in Upper India, but the tendency towards the formation of a medical caste, can be traced as early as the time of the Mbh (13.49.9). There is a mention of a caste by name Vaidya, which is said to be formed by the union of a Śūdra male and a Vaiśya female”.⁵⁷ Dr. Baladeva Upadhyay informs that the Vaidya caste is believed to be socially some-what lower than the Brahmins in Bengal.⁵⁸
- 58. Vaiṣṇava —The BVP states that there is one independent and separate caste on this earth named Vaiṣṇava over and above the main four Vaṇṇas viz. Brāhmaṇī, Kṣatriya, Vaiśya, and Śūdra (1.11.43). The claim of the Vaiṣṇavas is to be returned as Sātvata Brahmins.⁵⁹
- 59. Vāgatīta —He is the offspring of a Kṣatriya man and a Vaiśya woman “begotten without the consent of the mother and forbidden by the voice.”⁶⁰
- 60. Vyādha —He is a hunter. He is the offspring of a Kṣatriya man and a Sarvavī woman (1.10.113).
- 61. Vyāla—
grāhi —He is a serpent-seizer. He is the offspring of a Vaidya man and a Śūdra woman (1.10.124).

The above mentioned description regarding the origin of castes and sub-castes can be shown in a tabular form as below :—

<i>Resultant's</i>	<i>Father's</i>	<i>Mother's</i>
<i>Caste</i>	<i>Caste</i>	<i>Caste</i>
1. Ambaṣṭha	Vaiśya	Śūdra
2. Asijīvi	—	—
3. Aṭṭalikākāra	Citrakāra	Śūdra
4. Ātari	Karaṇa	Rājaputra
5. Bhaṇḍa	Leṭa	Tīvara
6. Bhaṭa	Sūta	Vaiśya
7. Bhilla	—	—
8. Carmakāra	Tīvara	Cāṇḍala
9. Cāṇḍala	Śūdra	Brāhmaṇin
10. Citrakāra	Viśvakarman	Śūdra
11. Dasyu	Tīvara	Tailakāra
12. Dhanurdhara	Kṣatriya	Vaiśya
13. Dhīvara	Tīvara	Vaiśya
14. Gaṇaka	—	—
15. Gaṅgāputra	Leṭa	Tīvara
16. Gopa	—	—
17. Haddi	Leṭa	Cāṇḍala
18. Jolā	Mleccha	Kuvindaka
19. Kaivarta	Kṣatriya	Vaiśya
20. Kalandara	Leṭa	Tīvara
21. Karaṇa	Vaiśya	Śūdra
22. Karūnakāra	Viśvakarman	Śūdra
23. Kartāra	Kaivarta	Koñca
24. Kāṁsyakāra	Viśvakarman	Śūdra
25. Kumbhakāra	Viśvakarmīn	Śūdra
26. Kuvindaka	Viśvakarman	Śūdra
27. Kūbara	—	—
28. Kudara	Rishi	Brāhmaṇin
29. Kola	Leṭa	Tīvara
30. Koñca	Dhīvara	Māṁsaccheda
31. Koyāti	Tīvara	Rajaka
32. Koṭaka	Aṭṭalikākāra	Kumbhakāra
33. Leṭa	Tīvara	Tailakāra
34. Malla	Leṭa	Tīvara
35. Mantra	Leṭa	Tīvara

<i>Resultant's Caste</i>	<i>Father's Caste</i>	<i>Mother's Caste</i>
36. Malākāra	Viśvakarman	Śūdra
37. Māṁsaccheda	Cāṇḍāla	Carmakāra
38. Mātarā	Leṭa	Tīvara
39. Mleccha	Kṣatriya	Śūdra
40. Nāpita	—	—
41. Paunḍraka	Vaiśya	Śunḍi
42. Rajaka	Dhīvara	Tīvara
43. Rājaputra	Kṣatriya	Karaṇa
44. Sarvasvī	Nāpita	Gopa
45. Svarṇakāra	Viśvakarman	Śūdra
46. Śabara	—	—
47. Śāṅkhakāra	Viśvakarman	Śūdra
48. Śārāṇika	Jolā	Kuvindaka
49. Sūtradhāra	Viśvakarman	Śūdra
50. Sūta	—	—
51. Śunḍi	Vaiśya	Tīvara
52. Tailakāra	Kumbhakāra	Koṭaka
53. Tāmbūlī	—	—
54. Tīvara	Kṣatriya	Rājaputra
55. Yungī	Veśadhbāri	Gaṅgāputra
56. Vanacara	Cāṇḍāla	Haddī
57. Vaidya	Aśvinikumāra	Brāhmaṇ
58. Vaiśnava	—	—
59. Vāgātīta	Kṣatriya	Vaiśya
60. Vyādhā	Kṣatriya	Sarvasvī
61. Vyālagrāhi	Vaidya	Śūdra

Āśrama-system

Varṇa as well as āśrama systems are also the important features of Indian social organization. The word āśrama is derived from the root *śram* to exert oneself and therefore it may mean a place where exertions are performed and the action of performing such exertion.⁴¹ Literally an āśrama is a halting or a resting place; the word, therefore, denotes a halt, a stoppage or a stage in the journey of life, just for the sake of rest, just for preparing oneself for further journey. The Mbh (12.234.15) says that the four stages of life form a ladder or a flight of four steps.

Such a scheme of āśrama organization helps towards the realisation of Brahman. The āśramas are four in number, and each of the āśramas constitutes a stage of life in which the individual has to train himself for a certain period, and exert himself within the circuit of the same to qualify himself for the next.⁶²

Different views have been held regarding the number of āśramas in the initial stages of its development. Dr. P. M. Modi quoting the CHU (2.23.1) and the MS (2.230, 7.78) says that in the beginning there were three āśramas⁶³ MM. Dr. P.V. Kane⁶⁴ finds a somewhat obscure reference to the four āśramas in the AB (33.11) and Prof. Deussen⁶⁵ states that the oldest passage which names all the four āśramas in their correct order is Jābāla-upaniṣad (4). Prof. Altekar concludes that "the system of the four āśramas, Brahmācarya, Gṛhastha, Vānaprastha and Saṁnyāsa, is no doubt now regarded as very early and ancient feature of Hinduism but its early history is shrouded in mystery. It is extremely doubtful whether the system was developed in the Vedic age."⁶⁶ According to Dr. N. N. Law who substantiated Dr. Jacobi's view, 'the four stages of life were well developed at the time of the older Upaniṣadas and the mutual relations between them had been fixed before that period.'⁶⁷

Like the dharmaśāstra writers, the BVP also mentions the four-fold system of the āśramas. The nomenclature as found in the BVP to denote the persons in the different stages of life is as follows :—

- | | |
|----------------------|------------------|
| 1. Brahmācārin | —A student. |
| 2. Gṛhastha | —A householder. |
| 3. Vānaprastha | —A forest hermit |
| 4. Saṁnyāsin or Yati | —An ascetic. |

The Stage of Student

The Performance of the upanayana ceremony provides an entrance to the first stage of life. The upanayana ceremony marked the beginning of his vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing and wandering about for alms and always eating food after informing his teacher and obtaining his permission⁶⁸

The BVP does not mention in detail the rules and regulations governing the life of a bramacārin. It is interesting to note that according to the BVP Kṛṣṇa's Vedic studies were started before the performance of his Upanayana ceremony by his teacher Sāndipani (1.24.7, 4.101.3-5).⁶⁹

The BVP states that first of all a student should get Viṣṇumantra from his teacher and then he should serve his teacher to gain knowledge (4.83.9), and he should obey his teacher's order (1.23.6). The bramacārin should observe the purificatory rules for four-times more than those observed by the Gṛhasīha (1.26.32).

It is in the brahmācaryāśrama especially and in—general, that a teacher plays a great role in the life of a pupil and the BVP has some eulogistic stanzas in honour of a teacher.

Since the earliest times, India has attached great importance to the teacher. Before starting any work one should pray to his teacher, because the teacher is more respectable than any deity. The teacher symbolises in him Brahma, Viṣṇu, Maheśa, Prakṛti, Chandra, Ravi and Anala (1.26.6-12). If anyone worships any deity without worshiping his teacher, he incurs a sin of hundred brahmanicide (1.26.16) because the teacher is respected a hundred times more than one's own mother (2.30.193, 3.40.88).

The worship of a teacher is capable of destroying sin, removing disease and giving good things and joy (2.61.25). If the teacher is satisfied, all deities are satisfied (2.61.26, 3.40.88).

In case of one's own deity becomes angry with one, one's teacher can save one, but if a teacher becomes angry with one, none can save one (1.26.14-15, 4.35.62, 4.59.153). The teacher on his part was under the sacred obligation to fulfil his duties towards pupils. He was to love his students as his own son and should not withhold any part of the teaching of the sacred lore from him.⁷⁰

The teacher should impart knowledge to the student whether he is asked or not, and such a teacher is styled in the BVP as a "Sadguru" (1.1.39).

A teacher who shows a right path to his son, daughter, student and servant obtains a permanent *Sadgati*. If he shows

a wrong path to them he goes to a hell called Kumbhipāka (1.8.59-60).

The stage of a House Holder

After completing the period of studentship and giving fees to his teacher, the man entered upon the stage of a house-holder (1.24.8-9). The BVP states that among four āśramas, the Gṛhasthaśrama is the best, because, a wife, a son or a grandson are the fruit of penance (1.23.8). All the manes and deities remain at the home of a householder (1.23.9).

A householder should marry a good girl and he should procreate a son from her and then should go to forest for practising penance (1.21.14). A man should be first a householder and then a forest hermit (1.24.20), because a householder gets fame, wealth and religious merit (1.23.11). Pleasure and happiness of intercourse with a woman are equivalent with those of heaven so the Gṛhasthaśrama is the best (1.24.25).

Thus the importance of the Gṛhasthaśrama is emphasised with an accent on sex by the BVP. in the scheme of the āśrama organization. Incidentally it may be mentioned that the Mbh (13.11.2, 21) also states the superiority of the Gṛhasthaśrama over all. The Smṛtis also bestow the highest praise upon this āśrama and states that all the āśramas subsist by receiving support from the householder and since men in the three other āśramas are daily supported by the householder with sacred knowledge and food, this is the leading āśrama.⁷¹

Some rules are laid down in Smṛtis for the householder, among these the concept of the Pañcamahāyajñas is very important. According to the MS (3.70) these five Mahāyajñas were offered to sages, manes, gods, beings and men, and sages were satisfied by the Vedic studies, manes by offering Tarpaṇa or Śrāddha, gods by the burnt oblations, beings by Bali offerings and men by reception of guests. This concept of the Pañcamahāyajñas widened the field of social duties by reorienting the purpose of Yajña and incorporating new Yajñas to men and to the beings in the older concept of three debts viz. that to sages, gods and manes⁷²

The BVP does not mention these Pañchamahāyajñas but it states some duties for a householder. In response to Nanda's

query as to the rules and regulations governing the life of a householder Kṛṣṇa informed him as detailed below :—

One should take one's bath in early morning, after the bath one should observe sañdhya and then one should worship Śālagrāma-maṇi, Yantra and image of devaśatka and then one can do one's daily routine work (4.75.5-19). A household should take his meals after his dependents have taken it (4.84.9).

The BVP also states the duties of a householder's wife as follows :—

She should get up in early morning, after doing her obeisance to her husband, she should take a bath. She should worship the domestic deities. She should take her meals after her husband and guests have taken it (4.84.15-17).

The Stage of a Forest Hermit

The man enters upon the stage of a forest hermit for securing the liberation of the soul after having seen the offspring of his sons and the decaying of his body. In this stage of life, as the name itself suggests he has to go to the forest and live on wild fruits.⁷³ In accordance with the Dharmāśāstra rules⁷⁴ the BVP states that a person should go to the forest after he has a son to whom he should hand over his wife (2.53.26) for looking after her by him.

The Stage of an Ascetic

The person entered upon the last stage, viz that of an ascetic casting of all attachments to the world.⁷⁵

He had to lead a celibate life and practise abstinence from anger and pleasures of the senses.⁷⁶ He should have an equal mental attitude towards dust and gold etc. He should carry with him a staff and a water-pot, and wear red clothes. He should pray to Nārāyaṇa and not touch any woman. He should not long for a life of longer period and abandon all the actions.⁷⁷ He should not sit on any vehicle and not possess a house. He should recite merely the name of Nārāyaṇa (2.36.116-124, 4.41.18, 4.59.78-82, 4.83.91-92). If anybody offers food to an ascetic he achieves the fruit of the Aśvamedha Sacrifice (4.83.85).

Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and many other nations of Europe.⁷⁴

The word 'dāsa' which is of Rgvedic antiquity, is met with in the BVP. The Rgvedic passages⁷⁵ make it clear that the dāsas or dasyus formed the opposite camp against the Aryans. The CHU (5.13.2) and the Brup (6.2.7) and other Vedic passages refer to dāsas and on these passages MM. Dr. P. V. Kane comments that 'these passages show that in the Vedic period men and women had become the subjects of gifts and so were in the conditions of slaves.'⁷⁶

The Mbh frequently refers to the gifts of dāsas and dāsīs.⁷⁷ In the BVP the male and female slaves are referred to. Drumila gave one lal of dāsas and dāsīs to the Brahmins as gift (1.20.54)

At the time of the marriage of Vasudeva and Devakī, Sīva and Pārvatī, Baladeva and Revatī and Kṛṣṇa and Rukmini. Devaka, Himalaya, Kakudmī and Bhīṣmaka gave elephants, horses, chariots, cows, camels, many male and female slaves, clothes, ornaments and other vessels in their dowry. This suggests that male and female slaves were also items of gifts. (1.10.51-54, 4.7.10, 4.44.59-60, 4.106.5, 4.109.39)

II MARRIAGE.

Introduction

The institution of marriage is very important for the study of society. Married life covers one of the important periods of one's life and it has significant influence on the society. Hence the study of the institution of marriage and married life enables one to understand and appreciate the spirit of its culture and civilization in as much as repercussions and percolations of it are very felt on the various facets of the social organization.⁷⁸

Westermarck defines marriage as "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rites and duties both in the case of the parties entering the union and in the case of the child born of it."⁷⁹

The following terms are used in the BVP to denote the idea of marriage viz. vivāha, var and gr̥b. (4.105.12, 4.44.55, 2.12.18, 2.16.113, 2.61.93) out of several terms like Udvāha, Vivāha, pariṇaya, parinayana, pāṇigrahaṇa etc.⁸⁴

Purpose of Marriage

From the Vedic times marriage was considered as obligatory for man as it enables him to become a householder, to perform sacrifices in honour of the gods and to procreate sons. According to Smṛtis and Digests, dharmasampatti, prajā and rati are the aims of marriage.

The importance and necessity of the marriage in one's life is beautifully pointed out in the BVP by bringing out the importance and the need of a son as follows :—

The house is bereft of its beauty without a son, in short, it is no house without a son. The penance of an ascetic who has no son is futile like the water in trinkling out from the sieve. Briefly, the childlessness is indeed a great misery (3.2.23, 3.5.5, 2.46.58). Thus the BVP brings out the prajā aspect connected with marriage.

The rati-aspect is pointed out when it is said that the pleasures of sexual intercourse with a rasikā (lustful woman) are difficult to be had (4.30.75). The Dharmashastra also supports the rati—aspect of marriage.⁸⁵

Qualifications of the Bride and the Bridegroom.

The ancient law-givers enumerated the following necessary qualifications of a bridegroom, viz. good family, good character bodily appearance, fame, learning wealth, support of relatives and friends caste, youth, strength, health, and ambition.⁸⁷

One should marry one's daughter with a man having a peaceful mind, who is virtuous, young, learned, wealthy, vaiṣṇava, jolly, beautiful and amicable (2.16.95, 3.20.40, 4.23.57-60). He should not marry his daughter with a man having a bad character, who is vicious, old, weak, diseased, illiterate, poor, stupid, deaf, blind, dumb, lame, sinful, undiscerning blameworthy, devoid of good qualities, short tempered, extremely ugly, defective in limb, dull, impotent and miserly (2.16.93-94, 3.20.41.48.50).

Himālaya denied to marry his daughter Pārvatī with Śiva, because Śiva was unwealthy, brotherless and friendless. A person who married his daughter with a man, devoid of the above mentioned qualifications, goes to hell (4.41.48).

The BVP states that one should marry a girl coming from a noble family (1.24.14). The Bp (167.25) also supports the above view of the BVP.

Marriageable Age

According to VSD (S.1), GDS (4.1), and Ys (1.52) the bride should be younger than the bridegroom. As stated in the Bp (1.07,47) a young maiden for an old man is as dangerous as poison and a younger man for an old woman is as beautiful as nectar.

The BVP gives some glimpses of the marriageable ages by some cases. Buddha married, Kubera's daughter, Retasā who was sixteen years old (2.61.93), Rādhā married at the age of twelve with Rāyaṇa (2.49.37), Sāvitrī also married at the age of twelve (2.26.2). As stated at another place, one gets Durgādānaphala by giving one's eight years old daughter to a Brāhmaṇin (4.76.54, 4.77.58).

Thus according to the BVP the age limit for marriage in the case of a girl was from eight years to sixteen years. But the BVP does not throw any light on the age limit of the bridegroom.

Types of Marriage

There are various types of marriage based on a humaric variation in the partners, while others the traditional eight ones are distinguished from each other from the point of view of ritual and mode.⁸⁸

Monogamy

"Monogamy is not only the most important form of marriage not only that which predominates in most communities, and which occurs, statistically speaking in an overwhelming majority of instances, but it is also the pattern and photo type of marriage."⁸⁹

The BVP provides the following instances of monogamy.

1. Upabarhaṇa—Mālāvatī; (2) Maṅgala—Medhā; (3) Kubera—Manoramā; (4) Kāma—Rati; (5) Agni—Śvāhā; (6) Vāyu—Vāyavi; (7) Satyavāna—Sāvitrī;—(8) Manu—Śatarūpā, (9) Ākūti—Ruci; (10) Dakṣa—Prasūti; (11) Kardama—Devahūti; (12) Śiva—Satī.

Polygamy⁹⁰

"Monogamy has been the cherished ideal and also the legalised form of the Indian institute of marriage and this form also seems to have been the ideal and was probably the rule, in the vedic period but the vedic literature is full of references to polygamy."⁹¹

The following is the list of polygamists as mentioned in the BVP.

<i>Name of the polygamists</i>	<i>Name/Number of the consorts,</i>
1. Kṛṣṇa	—(1) Rādhā; (2) Rukmiṇī; (3) Kalindī; (4) Lakṣmaṇā; (5) Nagnajiti; (6) Satyabhāma; (7) Śai- byā; (8) Mitravindā; (9) Ratnamālā; (10) Suśīlā; (11) Jambavatī; and sixteen thousand one hundred daughters of Mura. (4.122.33-35).
2. Nanda	—(1) Yaśodā; (2) Rohinī; (4.14.27).
3. Nārāyaṇa	—(1) Lakṣmī; (2) Gaṅgā; (3) Tulasi; (4) Sarsvatī; (2.12.1).
4. Dharmा	—(1) Śānti; (2) Puṣṭi; (3) Dhṛti; (4) Tuṣṭi; (5) Kṣamā; (6) Śraddhā; (7) Matī; (8) Smṛti; (9) Mūrti; (1.9.9.-10).
5. Kaśyapa	—(1) Aditi; (2) Diti; (3) Kadru; (4) Vinatā, (5) Surabhi; (6) Saramā; (7) Danu, (1.9.16-18).
6. Candra	—27 Nakṣatras (1.9.48).
7. Upabar- haṇa	—50 Women (4.130.3).

These are the examples of several polygamy i.e. marriage with two or more sisters.

Polyandry⁹²

There is a difference of opinion regarding the existence of polyandry in vedic times. MM. Dr. P.V. Kane⁹³ and Dr. A. S.

Altekar⁹⁴ deny the existence of polyandry in the Vedic Society while Dr B. S. Upadhyaya⁹⁵ mentions that it existed in the Vedic Society.

The most glaring example of polyandry in Sanskrit literature is that of Draupadi as the wife of five Pāṇḍavas. In the BVP there is also a reference to the Polyandarous marriage of Draupadi (2.14.60). The BVP also mentions one more instance of polyandry. It is the instance of Svadhā who was the wife of manes (2.1.103). It may be noted that these are the instances from the mythological domain.

Thus it is clear that the BVP favours monogamy and disapproves polygamy. It has nothing to say about polyandry. Nārāyaṇa said to Gaṅgā, Lakṣmī and Sarasvatī that the monogamists are happy and polygamists are never happy. The BVP further also observes that many co-wives cannot have dignified life together. (2.6.56, 2.6.54).

Forms of Marriage

From the times of GS, DS, and Smṛtis the ancient Indian law recognised the eight forms of marriage which differ in ritual and mode.⁹⁶

1. Brāhma —In this form, the father gives his daughter decked with ornaments and jewels to a learned man of good conduct invited by him.
2. Daiva —In this, the father gives his daughter with ornaments to a priest who duly officiates at a sacrifice during the course of its performance.
3. Ārṣa —In this form, the father gives his daughter after receiving from the bridegroom a cow or a bull or a pair.
4. Prājapatya —In this the father gives his daughter after addressing the couple with the text-Sahobhau caratām.
5. Āsura —In this the bridegroom receives a maiden after having given as much wealth, as he can afford to give to the kinsmen and the bride herself.
6. Gāndharva —In this form, the union of the girl and the bridegroom is by mutual consent.

7. Rākṣasa —This form of marriage involves the forcible abduction of a maiden from her home, while she cries out and weeps after her kinsmen have been slain and wounded and their houses and fortresses have been broken upon.
8. Paiśāca —In this a man by stealth seduces a girl who is sleeping, intoxicated or intellectually disordered.⁷⁷

As regards the first four forms all the law-givers approve of them and agree also to the fact that the last is the worst but opinion is divided as to which of these are the approved ones for the members of the different Varyas.⁷⁸

The BVP has the following instances of the Brāhma-vivāha as well as the Gāndharva-vivāha.

Brāhma-vivāha

Vasudeva	—Devakī (1.7.9).
Vṛṣabhbhanu	—Kalavatī (4.17.141).
Śiva	—Pārvatī (4.44.57).
Baladeva	—Revatī (4.106.4).
Kṛṣṇa	—Rukmiṇī (4.109.38).

Gāndharva-vivāha

Hari	—Gaṅgā (2.16.113).
Budha	—Retasā (2.61.93).
Kṛṣṇa	—Rādhā (4.15.118).
Aniruddha	—Uṣā (4.114.90).

It may be noted that the marriage of Aniruddha and Uṣā shows the features of the Rākṣasa and Gāndharva forms of marriage. It has the feature of the Rākṣasa type of marriage to the extent that the sleeping Aniruddha was kidnapped and taken to the abode of Uṣā. The condition of the Rākṣasavivāha is reversely fulfilled here that the bridegroom is kidnapped and not the bride (4.114.79-80).

The BVP does not mention any case of either an intercaste marriage or a Svayambhava form of marriage. It is silent on the question of the limitations of marriage.

Art of Sexual Life

"As the practical side of life is never rigidly excluded in the glory of spiritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind".¹⁰⁰ The knowledge of sex-psychology was considered as an important science in ancient India.¹⁰¹ The Kāmasūtra of Vātsyayana is the best and an authentic work on the sex-psychology¹⁰² and the BVP also throws a flood of light on this problem.

The Kāmasūtra describes various techniques for sexual pleasure, e.g. kissing, embracing, nail-marking and teeth-marking etc.¹⁰³, but the BVP mentions kissing, embracing, nail-marking and teeth-marking.

Kṛṣṇa gave four types of kisses to Rādhā in their Śringārakṛīḍā (4.15.149) and he gave eight types of kisses to Gopīs (4.28.111). Nalakūbara, the son of Kubera saw Rambhā and he gave to her six types of kisses (4.14.33). Thus the BVP states some number of kisses that were given, but it does not name them. Vātsyayana mentions seven types of kisses, amongst them the first four are main¹⁰⁴. The four types of the kisses mentioned here in the BVP may probably refer to its four main varieties as given in the Vātsyayana's Kāmasūtra. Kokkoka, the author of the Rati-rahasya mentions thirteen types of kisses, amongst them the seven types mentioned by Vātsyayana are included therein.¹⁰⁵ Likewise kissing is also important in Kāmakṛīḍā.¹⁰⁶ Kṛṣṇa had embraced in nine different ways the Gopīs in his kṛīḍā (4.28.111). Nalakūbara gave three types of embracing to Rambhā (4.14.33). The twelve types of embracing mentioned here in the BVP may probably refer to those twelve types mentioned in the Rati-rahasya.¹⁰⁷

Over and above kissing and embracing, nail-marking and teeth-marking are included in the Kāmakṛīḍā.¹⁰⁸ The BVP refers to the nail-marks and teeth-marks also (4.14.33-34, 4.28.111-112) in the context of Rādhā, Gopīs and Kṛṣṇa. Generally in copulation posture the man is more active than the woman. Vātsyayana states that to achieve sexual pleasure a woman should also take part as the man and it is for this

reason, he mentioned “Viparīta-rati” and this technique is necessary to achieve highest pleasure from intercourse.¹⁰⁹ Jayadeva also, in his Ratimañjari mentions the Viparīta-rati.¹¹⁰ He has described the Viparīta-rati Śringāra between Kṛṣṇa and Rādhā in his Gītagovinda.¹¹¹

The BVP also notes the following instances of Viparītarati between—

- | | |
|---------------|--------------------|
| 1. Śiva | —Pārvatī (3.1.16). |
| 2. Indra | —Rambhā (3.20.46). |
| 3. Kṛṣṇa | —Virajā (4.3.16). |
| 4. Kṛṣṇa | —Rādhā (4.21.73). |
| 5. Nalakūbara | —Rambhā (4.14.33). |

Kanyāvikraya

The practice of the Kanyāvikraya is a very ancient one, going back to the Vedic period.¹¹² Such pieces of evidence show that in ancient times girls were purchased for marriage as was the case in many other countries.¹¹³

Gradually the public feeling changed and the sale of daughter by the father or brother was not only severally condemned but even taking of a present by them was looked down.

But, inspite of such an unfavourable attitude towards Kanyāvikraya, the practice has not died out entirely even in modern times.

The BVP has a reference with this practice when it lays down a prescriptive statement that one should not take any sum of money from the husband of one's daughter, and further adds that if anyone takes money from one's daughter's husband, one goes to hell (2.16.96, 4.83.64).

Marriage Ceremony.

“Among all people, savage as well as civilized, the legal marriage is usually accompanied by some form of ceremony which expresses the sanction of the group on the act of the couple concerned. This ceremony is of a magical or religious character, though in a few people it is apparently purely social.¹¹⁴”

The BVP gives in detail the account of the marriage ceremony mainly in the cases of the following ones :—

1. Marriage of Kṛṣṇa with Rādhā (4.15).
2. Marriage of Kṛṣṇa with Rukmiṇī (4.44).
3. Marriage of Śiva with Pārvatī (4.44),

Out of these three, the marriage of Kṛṣṇa and Rādhā is a case of the Gāndharvavivāha and Brahmā only was present at that time as a purohita. The marriage of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī are the cases of the Brāhma-vivāha. At the time of the marriage ceremony of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī all relatives of the concerned were present. The bridegroom goes to the bride's house where the marriage takes place (4.44, 56.4, 108.7).

Agnisthāpana and Homa

It means establishing the fire and offering of ajya oblation in the fire. Brahmā, was a purohita at the time of the marriage of Kṛṣṇa with Rādhā he kindled the sacred fire and then he performed homa (4.15.121). The fire was enkindled according to Vedic injunctions and the sacrifice was performed at the time of marriage of Śiva with Pārvatī (4.45.1-4).

Pāñigrahanā

The BVP states that Kṛṣṇa took Rādhā's hand in his hand and then Kṛṣṇa and Rādhā recited the Vedic mantras (4.15.25-27).

Abhiṣeka

During the marriage ceremony of Kṛṣṇa and Rukmiṇī they both did the abhiṣeka with water on each other's head (4.108.7-8).

Saptapadī

This is the most important rite in the whole Saṃskāra. This is done in north of the sacred fire. There are seven small heaps of rice and the bridegroom makes the bride step on each of these seven with his right foot beginning from the west.¹¹⁵

The BVP states that Kṛṣṇa and Rādhā (4.15.123) and Kṛṣṇa and Rukmiṇī (4.108.7) had this Saptapadī rite performed during this marriage ceremony.

Marriage Celebration

The graphic description of the marriage of Śiva and Pārvatī evidences the fact that the occasion of marriage was then even as now an occasion of great joy and festivity. This description gives an idea of the great pomp with which the ceremony was celebrated.

Himālaya had invited all the gods, demons, and Siddhas for the marriage-ceremony of his daughter. Several dishes were prepared. Pārvatī and other ladies had put new clothes and ornaments. The front portion of the house of Himālaya was decorated with banana trees and pañcasūtras. Śiva was received by Himālaya, his wife Menakā and their other relatives. Himālaya gave many gifts to Śiva after his marriage. Śiva and Pārvati entered the Vāsaghā¹¹⁶ for their honey-moon.

They passed their first night at Himālaya's place and on the next day Śiva and Pārvatī went to Kailasa where both of them were received by Śiva's attendants, and other gods, demons and Siddhas (4.44 & 45). Here, the description pertains to the mythological domain still the human elements are easily discernible.

Promiscuity

The BVP notes the instances of monogamy, polygamy and polyandry as well as the instances in which sexual laxity was taken. They are as follows—

Candra and Tārā

Candra saw Tārā, Bṛhaspati's wife, on the bank of the river Gaṅgā and he raped her. Candra got the shelter of Śukrācarya with Tārā. Brahmā, Bṛhaspati and other demons requested Śukra to give back Tārā. After their request, Śukra returned them Tārā enciente. Brahmā asked her to disclose the name of the impregnator. After much hesitation she declared that Candra was the impregnator and at the same time she gave birth to a son known as Budha (2.61).

Indra and Ahalyā

Once Indra came to take a bath at the bank of the river, where he saw Ahalyā, the wife of Gautama. He raped her.

The sage Gautama came there, saw them and cursed Indra to be a "Sahasra-yoni" who afterwards was converted into "Sahasrakṣa" (4.47.6-31).

Upendra and Vasundharā

Once, the wife of Hari, Vasundharā, attracted Upendra. Upendra had intercourse with her and she gave birth to Maṅgala (1.9.23-24).

Viśvakarman and Ghṛtāci

Viśvakarman saw Ghṛtāci, a Śūdra woman and he carried away her on the bank of the river Sarasvatī where he had intercourse with her and she gave birth to nine sons as follows—

(1) Mālakāra; (2) Karmakāra; (3) Saṅkhakāra; (3) Kum-bhakāra; (5) Sūtrakāra; (6) Svarṇakāra; (7) Citrakāra; (8) Kāṁsyakāra; (9) Kuvindaka. (1.10.18-20).

Kāśyapa and Kalāvatī

The king Drumila and his wife Kalāvatī were living in Kānyakubja. They had no child and Drumila was unable to procreate a child, so he permitted his wife to have sex-relation with the sage Kāśyapa, but Kāśyapa denied. At that time Menakā happened to pass by that way. Kāśyapa saw Menakā and his semen fell down on the earth. Kalāvatī took it and then she was pregnant (1.20.13-46).

III. FAMILY

Introduction

"The family is the backbone of the society. It provides a background and furnishes opportunities for a healthy and all-round development of an individual. It designates that portion of human experience which has resulted from the enlarging, refining and lengthening of the behaviour that among the higher animals gathers about reproduction and care of offspring."¹⁷"

In this section the information of the BVP about the concept of the family, the different members of the family, the status and position of the father and son are examined.

The Concept of the Family

The BVP does not state directly the concept of the family, but it can be reconstructed by placing together various sentiments expressed about it.

It is observed in the BVP that a man or a woman felt miserable and unhappy if he/she had no issue (3.2.23, 3.5.5) and this incidentally reminds one of the sociological concept of family, viz. that even an elementary family is said to be complete, if there is a child.

Kinship Terms

The BVP does not throw more light on the mutual relations amongst the different members of the family, but it notes only the terms of kinship. According to the BVP there are three types of relations. viz. Vidyāja, Yonija, and Pritija (1.10.164).

In the society one has relations with others in different ways and these are designated as—

1. Vidyāja —a relationship by learning or teaching some one.
2. Yonija —a relationship which is obtained by birth. It is the principal relation.
3. Pritija —an ordinary relationship with others.

The BVP also states one more type of relationship, viz. "nāmasainbandha" which denotes a man's sexual relationship with a woman other than his wife or a woman's sexual relationship with a man other than her husband (1.10.166).

The BVP mentions the terms of kinship as follows :—

<i>Term of kinship</i>	<i>Description</i>
1. Pitā, Tāta, Janaka	— Father.
2. Amba, Mātā, Jananī	— Mother.
3. Pitāmaha	— Father's Father.
4. Prapitāmaha	— Grandfather's father.
5. Mātāmaha	— Mother's father.
6. Pramātāmaha	— Mother's Grandfather.
7. Vṛddhapramātāmaha	— Mother's Grandfather's father.
8. Vṛddhapitāmahi	— Father's Grandfather's mother.
9. Pitāmahi	— Father's mother.
10. Prapitāmahi	— Grandfather's mother.
11. Mātāmahi	— Mother's mother.

12.	Pramātāmahi	— Pramātāmaha's wife.
13.	Vṛddhapramātāmahi	— Vrddhapramātāmaha's wife.
14.	Pitṛvya	— Father's brother.
15.	Mātula	— Mother's brother.
16.	Pitṛsvasā	— Father's sister.
17.	Mātṛsvasā	— Mother's sister.
18.	Putra	— Son
19.	Vadhū	— Son's wife.
20.	Jamāta	— Daughter's husband.
21.	Devara	— Husband's brother.
22.	Nanāndṛ	— Husband's sister.
23.	Śvasura	— Husband's/Wife's father.
24.	Śvaśru	— Husband's/wife's mother
25.	Bhāryā, Jāyā, Priyā, Kāntā, Patni	— Wife.
26.	Bhartā, Svāmi, Priya, Kānta, Pati	— Husband.
27.	Śyālaka	— Wife's brother.
28.	Śyālikā	— Wife's sister.
29.	Bhrāta	— Brother.
30.	Bhagini	— Sister.
31.	Bhrāta	— Wife's sister's husband.
32.	Bhrātrja	— Brother's son.
33.	Bhāgineya, Bhaginija	— Sister's son.
34.	Āvutta	— Sister's husband.
35.	Pautra	— Grandson
36.	Prapautra	— Grand son's son.
37.	Kulaja	— Grand son's Grandson.
38.	Dauhitra	— Daughter's son.
39.	Bāndhava	— Daughter's Grandson, Sister's son
40.	Bandhu	Son's/daughter's father-in-law. (1.10 139-160).

The genealogy of kinship can be shown as follows :—

A man as Egoवृद्धप्रपितामहा $\Delta = \circ$ वृद्धप्रपितामहिप्रपितामहा $\Delta = \circ$ प्रपितामहिपितामहा $\Delta = \circ$ पितामहि $= \circ$ पितॄसासा $= \Delta$ पितॄव्या पिता $\Delta = \circ$ मातावृद्धप्राप्तामहा $\Delta = \circ$ वृद्धप्राप्तामहिप्राप्तामहा $\Delta = \circ$ प्राप्तामहिमातामहा $\Delta = \circ$ मातामहिपिता $\Delta = \circ$ माता $= \Delta$ मातॄला $= \circ$ मातॄसासापिता $\Delta = \circ$ माताअवुत्ता $\Delta = \circ$ भगिनी $= \Delta$ भ्राता Δ पति $= \Delta$ भगिनेया $= \Delta$ भ्रातृजाश्वासुरा $\Delta = \circ$ श्वास्रु $= \circ$ पत्नी $= \Delta$ श्यालका $= \circ$ श्यालिका $= \Delta$ भ्राताभर्ता $\Delta = \circ$ भार्यापुत्र $\Delta = \circ$ वधु Δ पुत्री $\circ = \Delta$ जामाता
पौत्र $\Delta =$ $= \Delta$ दाहित्रा
प्रपौत्र $\Delta =$ $= \Delta$ बन्धवा
कुलाजा $\Delta =$ **A woman as Ego**श्वासुरा $\Delta = \circ$ श्वास्रु $= \circ$ ननांद्र $= \Delta$ देवरा पति $\Delta = \circ$ पत्नी**Kinds of Son**

The ancient Indian law recognised thirteen kinds of sonship. viz. (1) Aurasa; (2) Putrikāputrā; (3) Kṣetraja; (4) Datta; (5) Krīta; (6) Kṛtrīma; (7) Gūḍhotpanna; (8) Apaviddha; (9) Kāmina; (10) Sahoḍha; (11) Paunarbhava; (12) Svayam-datta; (13) Śaudra.¹¹⁸

The BVP mentions with the different terminology, following seven kinds of sonship (2.59.70, 3.8.49). (1) Varaja; (2) Viryaja; (3) Kṣetraja; (4) Pālaka; (5) Vidyāja; (6) Mantraja; (7) Gr̥hita,

These may be identified as follows :—

1. Viryaja = Aurasa.
2. Kṣetraja = Kṣetraja.
3. Gr̥hita = Datta.
4. Pālaka = A son who is dependent on some other person who treats him as his own son
5. Vidyāja = A student.
6. Mantraja = A son who can be get by a mantra of any deity. (As stated at another place, a servant, a pupil and a man who comes to shelter were also treated as a son.)
7. Varaja = A son who is obtained by practising penance to please any deity. Br̥haspati was the Varajaputra. (2.59.69).

Status and Position of the Son

The yearning for a son especially the valient ones is as old as the R̥gveda.¹¹⁹ In BVP the yearning for the son is also mentioned, for the sons are said to be saviours from pum hell.¹²⁰

The birth of a son was an event of joy and wel-come in glazing contradiction to that of a daughter which was an event of sorrow and misery. A son is equated to a hundred sacrifices.

One should not go to practise penance without having a son; if he goes his penance becomes fruitless and he goes to hell (2.46.58, 4.113.6).

A son was considered as dear as hundred wives combined (1.24.28). It was considered as an event of joy for the father who desired that his son should surpass him (1.24.29).

Father

The BVP does not throw any special light on the status and position of the father but according to it the following ones; viz Janmadātā, Annadātā, Vidyādātā, Kanyādātā, Bhayatrātā; are to be looked upon as a father. And also one's elder brother is looked upon as one's father (1.10.153, 1.23.4, 3.8.47, 4.35.57).

Thus the word “*pita*” has an extension in meaning from the point of view of the social conditions and the familiar one reflecting thereby the reverential position held by the elder brother in the family.

IV. Position of Women

The attitude of a community to women has a great social significance in any society. Some of the aspects of their position have already been discussed under “marriage” and “family”. Some further aspects are discussed here.

Women and Higher Studies

Women were permitted for higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women’s education suffered a good deal after 300 B. C. when the practice of early marriage came into vogue. Even the Upanayana ceremony was now reduced to a mere formality and then it was dropped altogether putting an end to her education.¹²¹ Lopāmudrā, Viśvavārā, Siktānivāvari and Ghoṣā are the renowned Vedic poetesses ¹²²

The names of Maitreyī and Gārgī of the Upaniṣads are too well known to need any mention. Thd ancient grammarians were also familiar with woman teacher.¹²³

The BVP throws light neither on their education nor on their educational system. It does not record any instance regarding education in their case, but it notes the following instances regarding women and Yogic practice :—

Vedavatī gave up her life by Yoga when Rāvaṇa tried to molest her (2.14.19). Manoramā the wife of Kārtavīrya also gave up her life by Yoga (3.35.5) and the wives of Gandharva also gave up their lives by Yoga (1.13.4). Mahālakṣmī assumed various forms by the power of Yoga (2.35.16).

Woman as wife

The dignity of a woman as a wife which was survived in the mother, the progenitor of the Ārya and a member of unique importance in the Āryan family, was recognised as early as the Rgvedic Society.¹²⁴

She symbolised to him everything i. e. to say she was the friend, philosopher and guide to her husband.¹²⁶ Manu¹²⁸ states that continuation of the family depends on her and for this she was called the Jāyā.¹²⁷ The BVP also expresses the same sentiment when it says the function of the wife is to beget sons (1.24.28).

According to ancient Indian ideals, the wife is the better half (ardhāṅgānā) of man and he completed himself by taking a wife and continued the thread of the family through her.¹²⁸ The BVP expresses the similar feelings when it states the function of a wife is to procreate a child (1.24.28).

The BVP has an eulogy of the husband when it states that to a woman, her husband is her very eyes, path, life, wealth God, religious merit, penance, duties, author, creator, ruler, and protector in short, the husband is every thing to her (1.15.13-15, 1.9.63-65, 2.42.21-23, 4.57.18).

A wife should consider her husband more than a hundred sons (1.9.68, 2.46.82, 3.44.11). A wife should not insult her husband, if she does her penance, religious gifts and vows bear no reward (2.46.33), even if a woman has her husband who is blameworthy, degraded, stupid, poor, imbecile she should consider him as Viṣṇu (3.44.11-13). If the husband was satisfied with her, all the gods were satisfied. For a wife, the husband is Janārdana. The gods even wish to touch a women who eats the remnant of her husband's meal (4.57.20-21).

For a wife, 'Patisevā' is all in all (4.57.10). All the vows, gifts, penance, muttering, worshipping and offerings do not form even one sixteenth part of the 'Patiseva' (4.17.70-73, 4.24.34-36). If a husband is at fault, his wife should tolerate it, if she can not tolerate she should die (4.57.17).

Pativrata

The Mbh. and the Purāṇas contain hyperbolical descriptions of the power of the pativrata.¹²⁹

The BVP has some references bringing out the importance of a pativrata woman. The power of pativrata is the highest among all the powers (1.13.77). To have a pativrata wife is to have the happiness of heaven (2.6.66). The pativrata woman

should not talk to him with anger. All the holy places are said to reside in the feet of the pativrata and the earth is sacred with the feet of the pativrata. Pativrata can burn the three worlds also (4.83.117.130). The pātivratya is the penance for a pativrata woman (4.59.73). Fire and not even the sun can be compared with the pativrata (2.44.14).

Woman as Mother

Motherhood has been the cherished ideal of every Hindu woman and the apotheosis of mother has reached a greater height in India than anywhere else.

The MS (2.145) says that one Ācārya excels ten upādhyāyas in glory, a father excels a hundred ācāryas in glory, but a mother excels even a thousand fathers in glory.

According to the BVP a mother excels a hundred fathers in glory (2.30.193, 4.59.144, 4.72.10). The mother is the form of earth (4.72.11).

The BVP states that the following should be looked upon as one's mother :—

(1) A food-giver's wife; (2) A sister; (3) A wife of one's teacher (4) One's own mother, (5) A step-mother; (6) A daughter; (7) A son's wife; (8) Mother's mother, (9) Fathers mother; (10) Mother-in-law; (11) Father's sister, (12) Uncle's wife, (13) Maternal uncle's wife, (14) Father's wife, (15) A pregnant woman, (16) The female counterpart of one's favourite deity (1.10.154-155, 3.15.41-43, 3.8.48, 4.35.53-56, 4.59.55-57).

Position of the Widow

The attitude towards a widow was very pitiable.¹⁹⁰ The BVP is silent about the remarriage of a widow. It directs that a widow should take her meal only once a day; she should avoid fragrant substances, oil and extremely beautiful clothes, vehicle, pilgrimage, dance, song, cot, tobacco and fried food. She should observe Ekādaśi and Janmāṣṭami Vratas (4.83.93-104) and should do double the purification than that done by any other Brahmin (1.26.31).

The Custom of Suttee

The custom of suttee was widely prevalent in ancient times and the custom existed among the Āryanas in the Indo-European

period. The Vedic period, however, shows that the custom of suttee had died down long ago.

There are stray references to the custom of suttee from about 300 B. C. by about 400 A. D. the custom gradually came into general vogue and began to become popular in Kṣatriya circles and from about 700 A. D. Fiery advocates began to come forward to extol the custom of suttee in increasing numbers¹³¹.

The BVP records an instance of Renukā becoming a suttee. Jamadagni died in battle, fighting with Kārtavīrya. At that time Bhṛgu advised Renukā to become suttee, after her husband, and further added that if a woman became a Suttee after her husband she got religious merit and if her dead husband was a vaiṣṇava, she went to the Vaikunṭha (3.28.15-17).

Paraśurāma, the son of Renukā, enkindled the fire and thereby Renukā went to the Vaikunṭha by becoming suttee after her husband (3.28.42-48). Bhṛgu said that if any one of the following i.e. girl, child, pregnant woman, pre-menstruated woman, unchaste, diseased lady, becomes a suttee, she cannot gain her husband after becoming suttee (3.28.11-62).

Prostitution

From early times prostitution has existed in all the countries¹³². The RV refers to women who were common to many men and in the Mbh it is an established institution.¹³³ In the BVP, while defining a prostitute Kṛṣṇa said to Nanda that a woman who enjoys—goes for intercourse with four men—is a prostitute (4.75.64). Mohini was the prostitute (4.33.17). A prostitute was considered as a good omen (3.16.23).

Attitude Towards Women in General.

"The degree of freedom given to women to move about in society and to take part in public life gives an idea of the nature of its organisation and enables us to know how far it had realised the truth that women too can make a contribution of their own to make to its development and progress."¹³⁴

The BVP states that all the women are the parts of primordial matter (Prakṛti) (2.1.146, 4.84.24). Women have a very soft heart (2.11.44). Manu (9.3) as well as the BVP also state that a woman does not deserve freedom. In her childhood the

father should protect her, in the young age her husband should do it whereas in old age her son should do it (3.4.6, 4.17.81).

The BVP gives three-fold classification based on their moral conduct viz.—Sādhvī, Bhogyā and Kulaṭā (1.23.21). Among these a Sādhvī serves her husband because she gets fame by serving him (1.23.22, 1.24.10), while a bhogyā serves him because of clothes, ornaments, sexual pleasures and sumptuous dinner (1.23.23-24) and a Kulaṭā serves her husband with a fraud and not through genuine devotion. Moreover she destroys her husband's family and she is a burning charcoal to the family (1.23.25-27, 4.84.31-32).

At another place the BVP states that asādhvī women are of three kinds viz :—Mukhaduṣṭā, Yoniduṣṭā and Kalahapriyā (3.2.27). Ladies of these types are said not to make a happy home and the husband is advised to resort to the forest (2.6.68).

Once Krṣṇa told Nanda that none should trust upon women, because they destroy the path of salvation (4.75.2); Brahmā also told Nārada that women should not be trusted, because they destroy men. The girls born in an ignoble family, spoiled because of some paternal fault and immodest in nature are naturally free i. e. uncontrolled in all their actions and hence a man should not marry such a girl but he should marry a girl born in a good family (1.24.11-14).

If a man insults a woman he insults the Prakṛti. If he worships a woman who is having a husband and a son or if he worships a girl eight years old, with clothes and ornaments, he worships the Prakṛti (2.1.143-145).

If a woman approaches her householder husband for intercourse, he should not deny it (4.30.88). BVP also says elsewhere that none can know the character of a woman (4.32.83) and a woman is a basket of all the faults (4.18.109). Women's heart is like an edge of a sword,¹³⁵ her face is like a lotus and her speech like nectar. Women have eight times more sex-urge, double the hunger, four times more cruelty and six times more anger than those of men.¹³⁶ (1.23.29-33).

A man can control a woman so far as he has wealth (1.23.36). So wealth is a controlling factor for woman according to the

BVP. If a woman controls a man, i. e. if he is a henpecked one, he is trustless i. e. miserable. Manes and gods do not accept offering from such a man (2.16.85-89). If a person gives his handsome and serviceable wife with ornament to any Brahmin, he is said to go to Candalokha (2.27.27).

The BVP has some deprecatory stanzas for women, when Nārada points out the superiority of devotion over the married life. Once Śaṅkara said that woman's nature is fidel and wavering and exciter and increaser of passion, obstructive to religious devotion, a Brahmāstra of Kāmadēva, destroyer of indifference to wordly objects, a bunch of fault, a fraud incarnate (1.6.6-9) and a bolt to the gateway to liberation (3.6.54-59).

Elsewhere Gaṇeśa and Durvāsas also express a similar sentiment that marriage is hardship and misery, destroyer of penance, noose of the wordly bondage, a bunch of several faults and destroyer of knowledge and wisdom (3.46.23-26, 4.24.17-18).

SOCIO-ECONOMIC LIFE

A study of social and economic life of the people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, customs and conventions etc.

Food and Drinks

In the BVP. some eatables are mentioned as gifts to Brāhmaṇins (2.4.38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39, 2.39.35, 1.16.61). Eatables which are mentioned for—medicinal purpose are noted in the section on “Science of medicine”.

In the BVP food is classified into four varieties i.e. coṣya, carvya, lehya and peya. The king Suyajña gave these four types of food to six crores of Brāhmaṇins (2.50.4, 2.54.19). Rādhā had also given these four types of food to Gaṇeśa (4.123.38).

The BG. also mentions that Kṛṣṇa, becoming—Vaiśvānara digests four types of food,¹³⁷ i.e. bhojya, bhakṣya, coṣya and lehya.¹³⁸

Fruits

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food.¹³⁹ In religious rites also fruits were used.¹⁴⁰ The roots and fruits were considered as food for Yogins.¹⁴¹ As mentioned in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads :—

Vegetable, cereals, pulses, oil and oilseeds, spices, food-preparation, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.¹⁴²

Vegetables

- Bṛhatī —(Eggplant)¹⁴³. It is prohibited as an article of food to the Brāhmīns, on the second day of a month (1.27.29).
- Jīvaka —(v. 1. Jiraka). It is a plant growing on the Himalayas having a bulbous root and round and long leaves¹⁴⁴. It is one of the spices.¹⁴⁵ It is mentioned as an antidote against phlegm (1.16.70).
- Kalambī —(It is Kadama tree). It is prohibited to Brāhmīns at night. (1.27.26).
- Karkaṭī —(A variety of cucumber). A well-ripened Karkaṭī causes phlegm (1.16.66).
- Kūṣmāṇḍa —(pumpkin gourd). It should not be taken on the first day of a month; if taken one loses wealth (1.27.29).
- Lāngalī —(Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16.77).
- Nimba —(Margosa Tree). Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1.27.31).
- Mūlaka —(Radish). Phlegm is caused by the use of Mūlaka in rainy season (1.16.67). Its use is prohibited in the month of Māgha (1.27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).

Paṭola	—(A kind of snake gourd). It is prohibited to all (1.27.30).
Piṇḍāraka	—(Guj. Ratālu). Phlegm is cured by the use of the unripened Piṇḍāraka (1.16.69).
Pūtikā	—(A kind of herb). If taken one's son dies (1.27.34). According to the Śabdakalpadruma it is a brahmaghātikā on the twelfth day of a month. ¹⁴⁶
Sīndhuvāras	—(V. l. Sīndhuramanā, Vitex negundo). ¹⁴⁷ Phlegma can be cured by its use (1.16.69).
Śimbi	—(It is a plant). It is prohibited on the eleventh day of a month. It is further stated that if it is taken, one's son dies (1.27.34)
Vāningaṇa	—(V. l. Kalingapa). It is prohibited to Brāhmaṇins in the month of Kārtika and it is considered as beef (1.27.26).
Vārtākī	—(An egg plant). It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1.27.34).

Cereals

Akṣata	—(It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies) ¹⁴⁸ It is recommended as an article of gift in certain rites (2.4.39, 2.39.25, 4.123.42).
Śali	—(It is a kind of rice growing in winter which is replanted and called "Jadahana" and it is mentioned by Pāṇini). ¹⁴⁹ It is mentioned as an article of gift (3.6.38, 4.13.154) and ritual (2.39.25, 3.13.25).
Tandula	—(Rice). It is recommended as an article of gift in certain rites and social ceremonies (3.6.38, 4.13.154, 4.44.6).
Pulses	
Caṇaka	—(Guj. Caṇo). It is prescribed as an antidote against bile (1.16.61).

- Māṣa —(Guj-aḍada). It is prohibited on the fourteenth day of a month. It is said that Mahāpāpa is caused by the use of Māṣa (1.27.35).
- Masūra —(Guj-masūra). It is prohibited to Brāhmins (1.27.27, 4.75.61).
- Mudga —(Guj-maga). Bile is cured by its soup (1.16.62).

Oil and Oil Seeds

- Sarṣapa —(Brassica campesbri).¹⁶⁰ It is mentioned as an article of good omen. Paraśurāma saw it on his right side at the time of his pilgrimage (3.33.25).
- Sarṣapataila —(Guj. Sarasiyū). Taking of sarṣapataila on the day of Saṁkrānti, Caturdaśi and Aṣṭamī is praised (1.27.37).
- Tila —(Guj. Tala) It is recommended as an article of gift. One enjoys at Viṣṇumandira who gives Tila to Brāhmins (2.27.25).
- Taila —(Guj. Tela). It figures as an article of gift on certain occasions (4.13.152, 4.44.6, 4.105.53). Rheumatism can be cured by its use (1.16.77).

Spices

- Ādraka —(Guj. Ādu). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.42); It is also mentioned as an antidote against bile and phelgm (1.16.62, 1.16.70) It is prohibited to take on Sunday (4.75.61).
- Dhānyaka —(Guj. Haladara). It is stated as an antidote against phelgm (1.16.68).
- Karpūra —(Guj. Kapūra). It is recommended as an article of ritual in the Durgā Pūjā (2.64.75); and gift on the occasion of Nāmakaranavidhi of Kṛṣṇa (4.13.175).
- Kesara —(Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2.4.42).
- Lavāpa —It is recommended as an article of gift on certain occasion (4.13.159, 4.44.7).

- Marīca —(Guj. Mari). It is mentioned as an antidote against phlegm (1.16.70).
- Pippala —(Guj. Pipara). It is recommended as an antidote against Phlegm (1.16.70).
- Saindhava —(Rock-salt). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.40).
- Vesavāra —There are two varieties of Vesavāra i.e. vegetable and non vegetable condiments.¹⁶¹ The BVP mentions the vegetable condiments only. It is mentioned as an antidote against Phlegm (1.16.69).

Food Preparation

- Apūpa —It is a cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us.¹⁶² It is recommended as an article of gift to Brāhmins (2.61.97, 3.6.40).
- Bhr̥ṣṭadravya —(fired grains). Caraka mentions that parched grains as Mudga, Masūra and Kālāya were in common use.¹⁶³ It is mentioned as an antidote against phlegm (1.16.68).
- Haiyāñ-gavīna —It is butter churned out of the curds prepared from the previous day's milk.¹⁶⁴ The old age does not visit one who takes it (1.16.45). It is also recommended as an article of gift on the occasion of marriage af Pārvatī (4.44.7).
- Lañḍuka-Modaka —(Sweet ball). The BVP mentions Lañḍuka made of Tila. It is recommended as an article of gift in certain rites or ceremonies (3.13.23, 3.24.20, 4.4.39, 2.64.74, 4.9.68, 4.13.155, 4.21.16, 4.44.8, 4.123.40).
- Lāja ——(Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3.6.37, 3.13.23). It was also made by mixing Guḍa and was called Guḍalāja. It symbolized good omen (3.33.21).

- Madhuparka —A mixture of certain delicious substances offered to deities in religious rites or to distinguished guests¹⁵⁶. Generally it is a mixture of five ingredients viz. curd, clarified butter, water, honey and sugar.¹⁵⁸ According to Br. Up. (6.4.46) it is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by Yaśodā and Himālaya (4.13.10, 4.38.29).
- Navanīta —In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general.¹⁵⁷ In the BVP it is recommended as an article of gift on certain occasions and in rites (4.9.69, 4.13.153, 2.4.38).
- Pāyasa —(Rice cooked with milk and mixed with Sugar).¹⁵⁸ It is recommended as an article of gift in certain rites (2.44.17, 2.64.74, 3.6.40, 4.123.43). It is one of the good omen (3.33.20, 4.70.13).
- Piṣṭa —Probably cakes made of powdered rice. It is recommended as an article of gift (2.39.30, 4.105.58). A Piṣṭa made of Tila is mentioned as an antidote against bile (1.6.62).
- Piṣṭaka —A cake made of flour of any grain.¹⁵⁹ The BVP describes it as made of barley and wheat flour. It is recommended as an article of gift in certain rites (2.4.38, 2.39.31, 2.44.17, 2.64.74, 3.6.40, 3.13.25, 4.18.14, 4.123.41). In the BVP piṣṭaka is recommended as a gift in the Śrāddha.¹⁶⁰ It is mentioned as an antidote against rheumatism (1.16.75).
- Pūpa —S. V. Apūpa
- Śaktu —Flour of parched barley or rice grains.¹⁶¹ It is said that a giver of Śaktu to Brahmins in the month of Vaiśākha remains in the Viṣṇumandira (2.27.73).
- Svastika —A kind of cake prepared with barley flour.¹⁶² It figures as an article of gift in certain rites (2.4.39,

2.39.26, 3.13.24). It is one of the good omens (3.33.23).

Takra —It contains three parts of curds with one part of water.¹⁶³ It is recommended as an article of gift in certain rites (3.6.35, 4.8.33, 4.13.15³).

Dairy-Products

Dugdha —(Milk). It is recommended as an article of gift in several rites or ceremonies (2.4.38, 3.6.34, 3.24.19, 4.8.33, 4.9.67, 4.13.152, 4.18.24, 4.105.57).

Dadhi—(Curd) It is recommended as an article of gift in certain rites (2.4.38, 3.13.26, 4.8.25, 4.13.152, 4.123.43). It is one of the good omens (3.33.31). It is prohibited at night (1.16.47).

Ghṛta —(Ghee). It is mentioned as an article of gift in ceremonies (3.6.34, 3.13.27, 4.13.152, 4.44.6, 4.105.57).

Kṣīra —S. V. Dugdha.
Sarpis —S. V. Ghṛta.

Sweets

Madhu —(Honey). It is recommended as an article of gift in certain rites (2.4.38, 3.13.17, 4.9.33, 4.13.151). It is one of the good omens (3.33.23).

Guḍa —(Guj. Gola). It is mentioned as an article of gift in certain ceremonies (3.6.34, 4.13.15³, 4.44.7).

Ikṣu —(Sugarcane). It is recommended as an article in the Sarasvatīpūjā (2.4.38).

Śarkara —(Sugar). It is mentioned as an article of gift in certain rites and ceremonies (2.4.39, 3.6.36, 4.13.153, 4.44.8). It is one of the good omens (3.33.20).

Betels and Nuts

Gūvākaparpaṇa—The negritos used Gūvāka as a betel-nut.¹⁶⁴ cūrṇa According to Rājanighantu and Bhāvaprakāśa it is Puga or Pugiphala.¹⁶⁵ It is recommended as an article of gift in certain rites (2.64.76).

- Tāmbūla —The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Karpūra (3.6.42, 3.24.21). It is recommended as an article of gift in certain rites (2.23.63, 2.64.76, 4.8.36). It is prohibited to the Yatis, widows and Brahmācārins (1.27.19, 4.83.99).
- Pūga —(Guj. Sopāri—S.V. Gūvaka). It is one of the good omens (3.33.23).

Non-Vegetarian food

Meat eating is mentioned as early as the R̄gvedic period. Many animals were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants.¹⁶⁶ The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4.75.51, 4.85.26). The BVP states that it can be taken as an article of food except on the full moon day (1.27.35). The body becomes healthy by the eating of fresh meat (1.16.43). Flesh of deer, rabbits, tortoise, goat, etc. were used as the non-vegetarian articles of food (4.105.60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, cow, horse, man, mosquito, bee, ant, bear, deer monkey, etc. (4.85.14-20).

The MS. (5.11-19) also gives a permission to take flesh of these animals as food :

- Matsya —(Fish.) Fish were also used as an article of food. Generally the eastern people used fish as their food.¹⁶⁷ The BVP permits every one to eat fish except Brahmins and Vaiṣṇavas (1.21.27, 4.75.52). All except Brahmins and Vaiṣṇavas, are permitted to eat fish at the time of Śrāddha (4.85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3.33.20)

Drinks

- Āsava —An extract of Kappitha in spirrated juice of sugar-cane and honey with some spices.¹⁶⁸ It is

mentioned as a drink served at the time of the marriage ceremony of Pārvatī (4.44.6).

Aikṣava —(Juice of Sugar-cane). It figures as an article of gift in certain rites (2.4.38, 2.39.29).

Ikṣurasa —S. V. Aikṣava.

Mādhvika —(An intoxicating drink prepared from Mādhvika flowers.¹⁶⁹ It is mentioned as an article of gift in certain rites (2.46.70, 3.6.35). Kṛṣṇa and Rādhā both had taken Mādhvika together (4.35.49).

Dress and Ornaments

The study of dress and ornaments is very important in cultural evaluation of any country. Position of the sex-division is familiar in society. The sex can be distinguished through dresses and ornaments¹⁷⁰

The religious and social significance of dress is an index to psychological education. Along with the dress, came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

Nudity

In modern times there are primitive tribes who move naked e.g. the Nuer of Nilotic Sudan. Even there are most civilised societies in which persons prefer to remain nude. And they also prefer to attend stripy dances which are absolutely nude. Perhaps people might have preferred to remain nude in ancient India, however such references are not found. Generally nudity is connected with Śiva. In Hindu religion, Śiva is described as 'digvāśas' i.e. having the garments in the form of quarters i.e. nude.¹⁷¹ In the BVP, Śiva is also described as naked.¹⁷² In the BVP Śiva is described as 'digambara', i.e. directions were his garments (1.3.18) Bhairavas are also described as digambaras (1.5.71).

Bark and Skin Garments

Generally bark and skin garments were used as a dress in ancient India. In the Rgvedic period, such dresses were in

vogue.¹⁷³ The BVP also notes the use of bark garments in the Kali age.¹⁷⁴ Bark garments and skin garments are referred to in the BVP. Jamadagni and his colleagues are said as Vṛkṣacarma-paridhānāḥ and Kṛṣṇacarmaparidhānāḥ (3.24.27). Iśānadigpāla wore tiger's hide (1.5.73).

Kinds of Cloth and Garments

- Aṁśuka —It is a type of silk, made from cocoons.¹⁷⁵ Rādhā and Sarasvatī had worn the Aṁśuka (1.3.55, 1.4.28, 1.13.85, 4.3.49).
- Kārpāsaja —The use of cotton clothes is as old as the period of Indus valley civilization.¹⁷⁶ The word Kārpāsa does not occur in the Saṁhitās and the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyana ṣrautasūtra and in the Lātyāya-naśrautasūtra.¹⁷⁷ The Mp. (85.18) and the MKP (15.28) mention Kārpāsa and Kārpāsika respectively in the sense of cotton clothes but in the BVP, by the vocable Kārpāsaja the cotton clothes are referred to and is mentioned as a gift in certain rites (2.23.65, 2.39.36).
- Kṣauma —Linen cloth. It is probably a silken cloth prepared from the fibers of bark of Atasi tree.¹⁷⁸ It was spread on the bed of Nalakubara (4.14.32) Rādhā's ratha was decorated with the various coloured and painted Kṣauṁavastra (2.49.17).
- Nīvi —A cloth worn round a woman's waist or more probably the end of the cloth tied into a knot in front.¹⁷⁹ Gaṅgā and Rādhā wore the clothes along with the nīvi (2.11.14-20).
- Pattasūtra —The patta cloth was made from Paṭṭasūtra. According to the commentary on Ācārāṅga the definition of paṭṭa is given as—cloth made up of paṭṭasūtra.¹⁸⁰ The hair of Pārvati's head were tied with the Paṭṭa-sūtra (4.44.14).
- Yogapaṭṭa —It figures as an article of gift (3.13.7). It is also referred to in the MKP (32.57).

Dyeing and Washing of Clothes

The art of dyeing was known during the period of the later Saṁhitās, the Brāhmaṇas and the Gṛhyasūtras.¹⁸¹ The BVP refers

to the origin of the Rajaka and Raṅgakāra (V. 1. Śāṅkhakāra) permitting thereby one to surmise about the professional occupations viz. washing and dyeing (1.11.112, 2.31.59). Kṛṣṇa, Rādhā, Nārāyaṇa and Lakṣmī are said to have Pitāmbara—a yellow garment (1.2.17, 1.3.6, 1.3.66, 2.11.20). The Pitāmbara, was also considered as a good omen (3.33.26).

Durgā and Kālapuruṣa put on red clothes (1.3.72, 1.15.22). Sanyāsi should were raktavastra 2.36.117). The Gopi's had put on various coloured clothes i. e. yellow, red, white etc. (4.27.53). This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were printed on the clothes, Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4.44.50). One who stole such dabbled clothes was born as peacock thrice (4.85.176). After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in duel e. g. Vasasi—two garments (1.26.49, 2.10.92, 2.18.2, 3.7.3).

Footwear

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.¹⁸²

Foot-wear were of two types. viz. one those made of wood called "Pāduka" and another those made of grass or leather are called "Upānah". One had to wear foot-wears made of leather of a hog at the time of attending Yajña.¹⁸³

In the BVP Pāduka is mentioned as an object of gift (3.28.52). One who gives Pāduka to a Brāhmaṇa enjoys in Vāyuloka (2.27.11). A person should not wear the shoes worn already by others.¹⁸⁴

Chatra (Umbrella)

In the Gupta period, Brāhmaṇins used a Chatra.¹⁸⁵ It figures as an article of gift (3.28.52). One who gives an umbrella in gift, enjoys in Varuṇaloka (2.27.10). The Bhatsaśihitā (72.922-924) and the Kṛtyakalpataru (43.62-67) also devote a chapter on dāna of the umbrella.

Ornaments

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

- Aṅgulīyaka —(A finger ring).¹⁸⁰ It was made of jewel (2.16.34).
 It is recommended as an article of gift (2.16.134)
 (3.13.9). Rādhā wore a ring studded with
 a gem.
- Gajamauktika —(It is a pearl to wear in front of nose). Durgā and Gopīs wore it (2.64.16, 4.4.100).
- Hāra —(Necklace). It was made of gold (1.5.37). It is recommended as an article of gift (3.13.11).
- Kankapa —(A bracelet). The Gopīs and Rādhā wore it made of jewel (1.5.37, 4.4.98).
- Kaṇṭhabhbūṣṭa —(It is a short necklace). It is mentioned as an article of gift (3.13.11).
- Kūkīpiṇī —(A small bell or a tinkling ornament). Virajā and other Gopīs wore it (4.13.14, 4.5.57)
- Kiriṭa —(A crown). Kṛṣṇa wore it made of jewel, on his head. (1.2.19, 2.13.32). It figures as an article of gift (3.13.18).
- Kaustubha —(It is a celebrated gem obtained with 13 other jewels at the churning of the ocean). Nārāyaṇa wore it (1.3.7, 1.28.56). Kṛṣṇa gave it to Rādhā (2.10.148).
- Keyūra —(A bracelet worn on the upper arm or an armlet). Rādhā and Gopīs wore it made of jewel (1.5.37, 4.4.95). It figures as an article of gift (3.13.10).
- Kundala —(An ear-ring). Kṛṣṇa wore it made of jewel, (1.28.58). It is also mentioned as an article of gift. (2.10.149, 3.13.8).
- Māṇikyamāla —(A garland of Māṇikya). It is mentioned as an article of gift (3.13.8).
- Mañjīra —(An anklet). Rādhā and Durgā wore it, made of jewel (1.4.38, 2.64.19). It figures as an article of gift (3.13.10).

- Mukuṭa —(A crown). It is made of jewel. Gods and Goddesses wore it (1.2.19, 2.55.115, 4.4.100).
- Nūpura —(An Anklet). It was made of jewel (4.4.95). A Nūpura made with Maṇi are mentioned as an article of gift. (2.10.151).
- Mayūrapuccha—(A feather of peacock). It is connected with Kṛṣṇa. He always wore it on his head. (1.28.57).
- Pāśaka —(A chain). Rādhā and Gopīs wore it, made of jewel. (1.5.37, 4.4.99).
- Valaya —(An armlet). It is recommended as an article of gift (3.13.10).
- Vanamālā —(A garland of wood flowers). Rādhā and Kṛṣṇa wore it (1.2.20, 1.5.36).

Haircoiffure

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed.¹⁸⁷ Long hair were considered to be a sign of beauty.¹⁸⁸ The BVP mentions the mirror and a comb, as the means of hair coiffure. A mirror was given to Pārvatī in her marriage ceremony (4.4.12).

The flowers were used by the women in their dressing¹⁸⁹ Rādhā, Gopīs and Pārvatī had made hair-coiffure beautifully with the Mālatī flowers (1.5.34, 4.4.104, 4.44.14).

The Parvatastrī had made Pārvatī's hair-coiffure with Mālatī flowers and tied it beautifully with the pattaśūtra. (4.41.14). The Malakāra is also referred to in the BVP (1.10.90).

Śiva states that Kṣaurakarma should not be observed by Brāhmins on the day of Amāvasyā and Kṛttikā. One should not do Tarpaṇa after Kṣaurakarma (1.27.46).

Toileting and Cosmetics

The perfumed substances were used as article of toileting and cosmetics in ancient India¹⁹⁰ and it is matter of common knowledge that puff, powder and lipsticks are in common use in modern times.

A perfumed oil was used to keep body sweet-smelling. An aromatic oil was also used (4.63.25). At the time of bath the per-

med oil was used. Viṣṇu-taila which was made by the Svarvaidyas was in vogue (3.13.19). The women used Candana, Aguru, Kastūrī, Kumkuma and Sindūra to make a tinkling on their forehead (1.4.33.1.20.20, 2.10.100, 2.11.23, 2.16.27, 2.55.17, 4.3.12, 4.4.101, 4.9.28, 4.15.151, 4.28.96).

Śaṅkhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasi's fore-head (2.16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also. Rādhā also made such a tinkling with Sindūra on her fore-head (2.11.23). Widows were prohibited to use the perfumed oil, garlands and Sindūra (4.83.94).

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4.4.107, 4.44.13). Both the checks were pointed with streaks probably with musk and other fragrant substances (2.16.32, 2.16.136, 2.64.19, 4.28.96, 4.44.13, 4.13.16).

The Śimantalekhā was drawn with the streak on the head of women by them.¹⁹¹ (2.16.27, 2.55.18). The Alaktaka was also used for painting feet and nails (1.20.20, 2.16.139, 2.64.21, 4.29.22, 4.44.13, 4.53.24).

Perfumes Incense etc.

The BVP mentions Gorocana, Aguru and Dhūpa as the perfumed substances. The Gorocana and the Aguru were used to made body sweet-smelling. ((4.93.22). The gorocana was used for a tinkling on the fore-head.¹⁹²

Weights and Measurements

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not undertaken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here.

Units of Weights

The BVP mentions two words denoting the units of weight as follows :—

1. Kulyā —The BVP mentions it as a denomination of a weight of food (4.13.152, 4.105.57, 4.123.43). It is equal to eight Dronas¹⁹³, and a Drona is equal to 34 seers.¹⁹⁴

2. Pala — It is a weight equal to four kārṣas = $\frac{1}{100}$ Tulā¹⁰⁸

It is referred in the BVP (4.85.99).

Units of Measurement of Distance

The references to yojana are very common. Several works including Purāṇas e.g. the MP. and the VYP. also refer to Yojana.¹⁰⁹

The BVP mentions the words Yojana, Gavyūti and Hasta. (4.17.167, 4.4.161, 4.17.160, 4.19.9, 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the following table of the various units of measurements of distances as follows :—

8 Paramāṇus	=	1 Trasareṇu.
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Likṣā
8 Likṣas	=	1 Yūkā
8 Yūkās	=	1 Angūla.
6 Aṅgulas	=	1 Pāda
2 Pādas	=	1 Vitasti.
2 Vitastis	=	1 Hasta.
4 Hastas	=	1 Dhanu
2000 Dhanus	=	1 Gavyūti.
4 Gavyūtis	=	1 Yojana.

Units of Measurement of Time

The BVP gives in detail the measurement of time and it is as follows :—

Aṇu — (4.96.49) It is a minute division of time.

Danda — (2.54.27-28, 4.96.52-53). It is a division of time. The BVP mentions this division of time very particularly. To get this division, one should take a pot made of gold weighing six pala and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time

taken by it for being filled up with water, is called Daṇḍa.

Kāṣṭhā.	—(4.96.51). It is a general measure of time.
Kṣaṇa.	—(4.96.51). It is a certain division of time.
Laghu.	—(4.96.151). It is a measure of time.
Lava.	—(4.96.50). It is a minute division of time. According to the MKP (96.50). It is a 60th of nimeṣa, while the BVP states that it is one third of a nimeṣa.
Muhūrta.	—(4.96.53). It is a particular division of time. It is a 30th part of a day. It is a period of 48 minutes. ¹⁹⁷
Nimeṣa.	—(4.96.51). It is a minute division of time. The Bp. (231.4) and the BVP state that 15 nimeṣas=1 kāṣṭhā but the MS (1.64-65) and the NP. (2.5) state that 18 nimeṣas=1 kāṣṭhā.
Pala.	—(2.36.168). It is a particular division of time.
Paramāṇu	—(4.96.49). It is a measure of time. A twinkling of an eye is a paramāṇu
Trasareṇu.	—(4.96.49). It is a minute division of time. The SS ¹⁹⁸ states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.
Truṭi.	—(4.96.50). It is a measure of time.
Vedha.	—(4.96.50). It is a minute division of time.
Vipala.	—(2.36.168). It is a particular division of time.

The above matter can be put in the tabular form as follows :—

2 Paramāṇus	= 1 Trasareṇu.
3 Trasareṇus	= 1 Truṭi.
100 Truṭis	= 1 Vedha.
3 Vedhas	= 1 Lava.
3 Lavas	= 1 Nimeṣa.
3 Nimeṣas	= 1 Kṣaṇa.
5 Kṣaṇas	= 1 Kāṣṭhā.
10 Kāṣṭhas	= 1 Laghu.
15 Laghus	= 1 Daṇḍa.
2 Daṇḍas	= 1 Muhūrta,

60 Dañḍas	= 1 Tithi.
15 Tithis	= 1 Pakṣa.
2 Pakṣas	= 1 Māsa.
2 Māsas	= 1 R̄tu.
6 R̄tus	= 1 Vatsara (4.96.49 57).

At another place —

2 Dañḍas	= 1 Muhūrta.
4 Muhūrtas	= 1 Yama or Prahara.
8 Yamas	= a Vāsara or tithi. (2 54.27).

Again at another place one comes across the following table :—

60 Vipalas	= 1 Pala.
60 Palas	= 1 Dañḍa.
2 Dañḍas	= 1 Muhūrta.
30 Muhūrtas	= 1 Tithi (2.36.67).

The BVP states that there are seven week days, sixteen tithis, and twelve months viz. Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvāna, Bhādra, Āśvina, Kārtika, Mārga, Pauṣa, Māgha, Phālguna and Caitra. The Month of Caitra is the last mouth of the year.

There are six R̄tus.

1. Vasanta covers Caitra and Vaiśākha.
2. Grīṣma covers Jyeṣṭha and Āṣāḍha.
3. Varṣā covers Śrāvāna and Bhādra.
4. Śarad covers Āśvina and Kārtika.
5. Hemanta covers Mārga and Pauṣa.
6. Śiśira covers Māgha and Phālguna (4.95.59-62).

The BVP mentions the name of Nakṣatras, Yogas and Karṇapās. The twenty seven Nakṣatras are metaphorically spoken as the wives of Candra (4.96.72).

The BVP also mentions the name of Yogas and Karṇapās. The system of Yogas is an ancient one.¹⁹⁹ There are 27 Yogas viz.—(1) Viṣkumbha; (2) Pṛiti; (3) Āyuṣmān; (4) Saubhāgya; (5) Śobhana; (6) Atigañḍa; (7) Sukarmā; (8) Dhṛti; (9) Śola; (10) Gañḍa; (11) Vṛddhi; (12) Dhruva; (13) Vyaghāta; (14) (10) Gañḍa; (11) Vṛddhi; (12) Dhruva; (13) Vyaghāta; (14) (15) Vajra; (16) Siddha; (17) Vyatiṣṭapa; (18) Variyāna-Harṣāṇa; (19) Parigha; (20) Śiva; (21) Siddhi; (22) Saḍhya; (23) Śukla;

(24) Śubha; (25) Brahma; (26) Aindra; (27) Vaidhṛti. (4.96
77-79).

The Karaṇa is the fifth item in Pañcāṅga and half of a Tithi is Karaṇa and thus there are two Karaṇas in a Tithi and 60 Karaṇas in a lunar month.²⁰⁰

"The Karaṇas are only of astrological use and must have been named many centuries before 400 A. D.²⁰¹

The BVP states the following Karaṇas :—

(1) Bava; (2) Bālava; (3) Kaulava; (4) Taitila; (5) Gara;
(6) Vanij; (7) Visti; (8) Śakuni; (9) Catuspād; (10) Nāga; (11)
Kīṁstughna. (4.46.79-80).

The BVP mentions the five kinds of year (Vaṭsara) Viz—
(1) Saṁvatsara; (2) Pravatsara; (3) Ilāvatsara; (4) Anuvatsara;
(5) Vatsara. (4.96.57-58).

In the Vedāṅga-Jyotiṣa,²⁰² a Yuga is considered of five Vatsaras.²⁰³

Yuga, Manvantara and Kalpa

The word "Yuga" has probably several meaning viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D R. Mankad assigns as many as ten meanings to the word.²⁰⁴

In the Mbh, MS and Purāṇas, the theory of Yugas, Manvantaras and Kalpas has been elaborated at great length.²⁰⁵ The four Yugas are named Kṛta, Tretā, Dvāpara and Tīṣya or Kali. Pargiter²⁰⁶ thinks that the division into four ages had a historical basis.

The BVP also mentions this system of chronology. It refers to the four Yugas viz.—Satya, Tretā, Dvāpara and Kali. It does not mention the length of each Yuga in form of years. It states that after the end of Kali there would be again Kṛta or Satya Yuga.

In Satayuga each and every member of the society would observe his/her duty and Dharma would be with the four pādas (2.7.63-67).

The Tretā Yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas

while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2.7.68, 4.90.23).

Manvantara

The BVP mentions the following measurements of Chronology.

$$\text{Kṛta} + \text{Treta} + \text{Dvāpara} + \text{Kali yugas} = 1 \text{ Caturyuga.}$$

$$360 \text{ Yugas} = 1 \text{ Divyayuga.}$$

$$71 \text{ Divyayugas} = 1 \text{ Manvantara.}$$

$$14 \text{ Manyantaras} = 1 \text{ day of Brahmā. (1.5.5-9).}$$

The BVP also refers to the names of fourteen Manvantaras as follows :—

(1) Svāyambhuva; (2) Svārocīṣa; (3) Tapasa; (4) Uttama; (5) Raivata; (6) Cākṣusa; (7) Śrāddhadēva; (8) Sāvarṇi (9) Dakṣasāvarṇi; (10) Brahmasāvarṇi; (11) Dharmasāvarṇi; (12) Rudrasāvarṇi; (13) Devasāvarṇi; (14) Indrasāvarṇi; (2.54.57-65, 4.41.104-111).

Kalpa

The word “Kalpa” is traceable to the RV, but it does not occur in the sense of time-computation.²⁰⁷ In the later works e.g. Viṣṇupurāṇa (6.3.11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. The BVP mentions two types of Kalpas. One Kalpa is equal to a day of Brahmā and it is called Samvarta or Kṣudra Kalpa. Mārkandeya lived for a period of seven Kṣudra Kalpas, while the duration of another Kalpa is a full span of life of Brahmā, and its measurement is as follows :—

$$14 \text{ Manvantaras} = 1 \text{ day of Brahmā.}$$

$$\text{Brahmā's 360 days} = 1 \text{ year of Brahmā.}$$

$$\text{Brahmā's 108 years} = 1 \text{ Kalpa (Brahmā's life)}$$

(1.5.7-12).

The BVP mentions three Kalpas viz. :—

1. Brāhmaikalpa 2. Vāraṇakalpa;

3. Padmakalpa. (1.5.4).

In the Brāhmaikalpa the creator created the world from the fat of Madhu and Kaitabha while in the Vāraṇakalpa; Viṣṇu

uplifted the Earth from Rasātala in his Boar-incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's the navel-lotus (1.5.13-15).

Dr. A.S. Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.²⁰⁸

360 human years	=	1 divine year
4000 divine years	=	Kṛta (Satya) Yugā
400 divine years	=	Kṛta-Sandhyā
400 divine years	=	Kṛta-Sandhyāṁśa.
3000 divine years	=	Tretā Yuga.
300 divine years	=	Tretā-Sandhyā.
300 divine years	=	Tretā-Sandhyāṁśa.
2000 divine years	=	Dvāpara Yuga.
200 divine years	=	Dvāpara-Sandhyā.
200 divine years	=	Dvāpara-Sandhyāṁśa.
1000 divine years	=	Kali Yuga.
100 divine years	=	Kali-Sandhyā.
100 divine years	=	Kali-Sandhyāṁśa.
4 Yugas combined	=	1 Mahāyuga, or 1 Divine Yuga
1 Mahāyuga	=	12,000 divine years,
	=	43,20,000 human years.
71 + $\frac{6}{14}$ Mahāyugas	=	1 Manvantara.
14 Manvantaras or		
1000 Mahāyugas	=	1 Day of Brahmā OR The period of a Kalpa
	=	4,320,000,000 human years.

Music and Dancing

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The SāmaVeda is famous for music. Some Purāṇas e. g. Harivāṁśa, Mārkandeyapurāṇa, Vāyupurāṇa and Viṣṇupurāṇa also give some references about music.²⁰⁹

The various rāgas, rāgiṇis and instruments are important in music. The origin of music is considered to be divine. Brahma had sex relations with Sāvitri and she bore six Rāgas, various Tālas and thirty six Rāgiṇis (1.8.3).

They are not mentioned in the BVP but the Sāṅgīta-Darpanā²¹⁰ states six rāgas and their thirty six wives rāginīs were born from Mahādeva and Pārvatī.

Music and dancing were played on the occasions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming ceremony (4.13.167).

The Gandharvas and Apsarās are connected with music and dancing (1.29.4, 2.13.35, 2.16.171, 3.28.35, 4.4.5, 4.4.44).

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4.3.54). Music was also considered as a good omen (3.16.29, 3.33.12). One who dances at the feet of Śiva, goes to the Śivaloka (2.27.79).

Musical Instruments

Music—Vocal and instrumental, and dancing were quite well-known in Vedic times.²¹¹

The various musical instruments and their names are met with in the Vedic literature.²¹²

The BVP also mentions various names of musical instruments as follows :—

- | | |
|-----------|--|
| Ānaka | — It is a large military drum beaten at one end. ²¹³
It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4.70.77). |
| Damaru or | —A sort of small drum shaped like an hour glass. |
| Damaruka | —Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī (4.40.72). |
| Dhakkā | —A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa. (4.13.153). |
| Dundubhi | —It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4.70.77). |
| Ghaṇṭā | —(A bell). The Ghaṇṭānāda is considered a sign of good omen (3.16.29). |
| Kāṁṣya | —(Guj. Kāṁṣijodā). It was played at the time of Kṛṣṇa's naming ceremony (4.13.166). |

- Kāṁsyatāla** —It was played upon at the time of Kārtikeya's consecration ceremony (3.17.2).
- Kartāla** —V. S. Apte Translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with resounding sound. The Kartāla is a musical instrument played upon with the help of fingers and by shaking it. Normally it is a pair.
- Mardala** —A kind of drum. It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4.70.78, 4.13.166).
- Mṛdaṅga** —A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his naming ceremony (4.70.78, 4.13.166).
- Muraja** —A kind of drum. It was played upon by Gopīs to please Rādhā (4.3.53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (5.70.77).
- Muralī** —A flute or pipe. Kṛṣṇa is called "Muralīdhara". (3.42.42).
- Paṇava** —It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.77).
- Paṭaha** —It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.165).
- Śāmṅka** —It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant. A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred.²¹ Śāmṅka dhvani was considered as an article of good omen (3.16.29).
- Sannashantī** —It was played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.78).

Śārayantra	—It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.156).
Śringavādya	—It was in the left hand of Śāṅkara and with playing it he came to Menakā, the mother of Pārvatī (4.40.72).
Svarayantra	—It was played upon in the Rāsakṛīḍā by Gopīs (4.53.45).
Varmśi	—A flute or pipe. "The reed flute, Varmśa of the ancient books or Bānsurī is one of the commonest instruments in the musical tradition of India." ²¹⁵ It was played upon at the time of Kṛṣṇa's naming ceremony. (4.13.156).
Vepu	—A flute. It was played upon by Gopīs to please Rādhā (4.3.51),
Viṇā	—The Viṇā or Indian flute is an instrument of the guiter kind and is supposed to have been invented by Nārada. ²¹⁶ Nārada was expert to play Viṇā (1.8.44). He was having a Viṇā with three wires i. e. Tritantrivinā (1.13.19).
Yantra	—A band. The various types of yantra were played upon at the time of Kārtikeya's consecration (3.17.2).

Reception of Guests

Every householder should perform five Mahāyajñas every day. Among these five daily sacrifices, the Nṛyajña or Manuṣayajña or atithisaṅkāra i. e. reception of the guests is the main and important one.²¹⁷ The worship of the guests gives wealth, fame, long life and heaven.²¹⁸

The BVP also emphasizes on the atithisaṅkāra. All holy places reside in an atithi, so the house-holder should well-come him (3.8.35). One who worships atithi, worships three worlds (3.8.34). If anyone does not worship atithi, he is considered a Mahāpāpi and he goes to Kālasūtra hell (3.44.54, 4.84.2).

One should give a seat to a guest when he comes and also should inquire how he does. Sauti was offered a seat by Śaunaka when the former came to latter in the Naimiṣaranya and requested

for the narration of the BVP. Manes, deities and fire do not go to the place of one who does not worship an atithi (2.51.7). If a guest returns without satisfaction, he takes the religious merit of the host and gives him his sins in return (2.51.10, 4.84.5). Reception of the guest is also praised in the Upaniṣad.²¹⁹

One who does not worship an atithi, gets sin of goghnā, Strighna, Kṛtaghnā, Brahmaghna and Gurutalpaga (2.51.9).

Art and Architecture

There are a number of independent texts on art and architecture and may be of a later period.²²⁰ The BVP supplies the information on art and architecture mainly while describing the Goloka, Kailāsa, Vrajamāṇḍala including the Rāsa māṇḍala, Vṛndāvana and elsewhere also. The information that is obtained here indicates its developed form and consequently its late date.

The BVP gives some technical terms about architecture describing the Goloka, Kailāsa, Dvārakā and Rāsamāṇḍala Elsewhere. These references are as follows :—

- Aṭṭalikā (4.17.8). “A house of two or more storyes, a lofty house, palace.”²²¹
- Āśrama (4.10.150). “A temple, a hermitage, a dwelling. A religious establishment comprising the main temple, its attached tank, kitchen, alms house, guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, and other houses and flower gardens, orchards and the surrounding walls.
- Udyāna (4.17.9) “A pleasure garden”.
- Kakṣā (4.73.30) “The arm-pit”.
- Kapāṭa (4.4.134) “A door, the panel of a door.
- Kṛidāsarovara (4.4.109) “A pleasure-lake.”
- Kuṭīra (4.91.48) “A hall, a cottage.”
- Caturasra (1.28.41.47) “A type of building which is quadrangular in plan and has one storey and five cupolas”.
- Taḍāga (4.17.10). “A tank, a pool”.

Parikhā (4.4.157, 4.13.16,30. 4.92.41). or town". (1.28.46-48, 4.4.94)	"A ditch, a moat, a trench round a fort a surrounding well elevated on a mound of earth".
Prākāra (4.4.157, 4.73.16, 30, 4.92.41. 1.28 46, 48, 4.4.94.)	"A well, an enclosure, a fence, a rempart, a surrounding well elevated on a mound of earth".
Bhoga (4.4.112).	"A class of the single-storyed buildings".
Vajra (4.17.185)	"A damantine forked, zigzag, a diamond, the thunderbolt of Indra, a type of building, a type of column, a paste, plaster of cement.
Vīthi (2.17.6)	"A road, a way, a street, a market-place, a stall, a shop, a terrace".
Vedī (4.4.151).	"Originally a hall for reading the Vedas in, an altar, a stand, a basis, a pedestal, a bench, a kind of covered varandah or balcony in a courtyard, a moulding.
Śibira(2.54.18)	"A Camp, a royal residence, a fortified city.
Sarvatobhadra (4.103.27)	"A type of building pavilion, hall, entabla- ture, window, phallus, a joinery a fourfold image one on each side of a four-faced column, a village, a town, having a surround- ing road and entrances on four sides; a house furnished with surrounding terraces.
Simha (4.92.46—3.29.18)	"A type of pavilion, a class of oval buildings, a riding animal (lion) of gods."

Painting

The BVP refers to the art of painting. The pictures of war between Rāma and Rāvaṇa and daśavatāra war drawn on the wall of Rādhā's aśrama (4.92.58). There were drawn many pictures on Rādhā's chariot. viz. Kailāsa, Vṛndāvana, Rāsa-maṇḍala. (4.2.39, 56.4.45.48-50).

Pictures were also drawn on certain religious occasions and the BVP refers to the drawing of a picture of a doll on the occasion of Saṣṭhipūjā (2.43.49).

Puttalikās and Pratimās

The BVP refers to puttalikās and pratimās in the Chapters on the Vāstukalā. The Gopis stood with puttalikās in their hands when Kṛṣṇa went to Vṛndāvana (4.16.166). Akrūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream (4.70.18).

Science of Medicine

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India.

Some doctrines of Āyurveda are found in some Purāṇas, and some legends connected with the Āyurveda are also found in some Purāṇas. The PP mentions that the different Purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu.²²²

Origin and Doctrines of the Āyurveda

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four Vedas and then he created the fifth Veda—The Āyurveda (1.16.9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāskara who composed then his own Āyurvedasāṁhitā (1.16.10).

Bhāskara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows—

1. Dhanvantari composed	Cikitsātattvavijñāna.
2. Divodāsa ,,	Cikitsādarpaṇa.
3. Kaśirāja ,,	Cikitsākaumudī.
{ 4. Aśvin ,,	Cikitsāsāra &
5. ,,	Bhramagnatantra.
6. Nakula ,,	Vaidyakasarvasva.
7. Sahadeva ,,	Vyādhisiñdhuvimardana.
8. Arki ,,	Jñānārṇava.
9. Cyavana ,,	Jivadāna.
10. Janaka ,,	Vaidyasaṁdehabhaṭṭajana.
11. Budha ,,	Sarvasāra.
12. Jabāla ,,	Tantrasāraka.
13. Jājali ,,	Vedāṅgasāra.
14. Paila ,,	Nidāna.
15. Kratha ,,	Sarvadhara.
16. Agastya ,,	Dvaidhanirṇaya.

(1.16.11-21).

As Dr. S. N. Das Gupta observes that "nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāskara Saṁhitā is the best (1.16.24). But, now-a-days, the Carakasaṁhitā, the Suśruta saṁhitā and the Aṣṭāṅga hrdaya are considered as the Vṛddhatrayī and hold an important place among the Indian people.

Name of Diseases

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties :—i.e. Vāyuja, Pittaja, Śleṣmaja and Tridoṣaja and from these four types of fever other twenty-two diseases are produced viz. :—

<i>Name of Disease</i>	<i>Modern name²³³</i>
1. Bhramari	—
2. Dāruṇī	—
3. Galagaṇḍaka	Tumour on the side of the neck.
4. Goda	—
5. Grahaṇī	Diarrhoea.
6. Gulma	Hardening and swelling of the spleen.
7. Halimaka	Jaundice due to anaemia.
8. Jvarātisāra	Dysentery with fever.
9. Kāmala	Jaundice due to intestinal-disorders.
10. Kāsa	Chronic cough.
11. Kubja	Hunch-back-condition.
12. Kuṣṭha	Chronic skin disease.
13. Mūtrakṛcchra	Dysuria.
14. Pāṇḍu	Jaundice.
15. Plīha	Splenic disease.
16. Raktadoṣa	Oedema
17. Śotha	—
18. Śūlaka	—
19. Sannipāta	Typhoid.
20. Viṣameha	—
21. Viṣucī	Choleraic diarrhoea.
22. Vraṇa	Wounds, Sores.

(1.16.27.33).

The tridoṣavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.²²⁴ Any disease is caused because of Vikāra of these three humours.²²⁵

According to the BVP any disease is rooted in these three humours (1.16.29). Mandagni is the cause of fever and from the fever various diseases are produced. The Suśrutasāṁhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogi, Niṣṭhura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands, nine eyes, raudra, bhasmapraharaṇa and Kālāntakayamopama (1.16.27-28).

The Bhp (10.63.22-23) also states that there are two types of Jvara. One is Māheśvara Jvara and another is Vaiṣṇava Jvara. The Māheśvarajvara is having three legs and three heads. The Māheśvara Jvara of the Bhp corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of disease, so no one should do any sin and keep control over his senses.²²⁶ Sins and diseases are friends of each other and sins are progenitors of old age and diseases. (1.16.51-55).

Definition of a Vaidya

The BVP defines the Vaidya thus—A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas. (1.16.25-26).

In this definition the BVP follows the Carakasāṁhitā (1.136) which defines the Vaidya as follows :—

“A person who gives relief to his patient from a disease, is called the best of the Vaidyas”.

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta (bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows :—

(1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñacakra, Pakvarambhāphala, Sauvīra, water with Śarkarā, Mahīṣadadhī, Nārikelodaka, Pakvataila, Takra, Supiṣṭaka, Tilataila, Lāṅgali, Tala, Kharjūra, Candana, (1.16.74-78).

(2) Antidotes for Pitta (bile) which takes his birth from Maṇipūracakra, Śarkarā, Dhānyaka, Piṣṭa, Caṇaka, Pakvabil-vatālaphala, Aikṣava, Ādraka, Mudgasūpa, Tilapiṣṭa (1.16.58-63).

(3) Antidotes for Kapha (Phlegm) which takes his birth from Brahmarandhracakra, Bāṣṭabhaṅga, Parvataila, Rocanācīrṇa, Śuṣkapākahariṣṭakī, Apakvapiṇḍāraka. Apakvarambhāphala, Vesavāra, Sindhuvarā, Śarkarā, Marīca, Pippala, Śuṣkādraka, Jīvaka, Madhu, (1.16.67-71).

Custom and Conventions

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities.

One should offer a seat to a guest and embrace him and also offer him Madhuparka (1.29.7, 1.25.5, 2.61.8, 4.13.10, 4.41.16, 4.87.43). The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra.

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his daughter.

Uṣas, the daughter of Bāṇa said to Aniruddha that she could not marry with him without her father's prior permission (4.114.36). The father was helped in the problems connected with marriage by his priest (4.44.6, 4.17.140, 4.105.18). Sūrabhānu married his son Vṛṣabhānu with the daughter of Bhānandana with the help of his priest Gargācārya. (4.17.140) Himālaya and Bhiṣmaka also had taken the advice from their priests for the marriage Pārvatī and Rukmiṇī respectively (4.44.6, 4.105.18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4.13.151, 4.64.35, 4.99.9, 4.105.59).

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4.15.132) Beggars were given gifts and dinners on such occasions (1.13.1, 1.20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony. Such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4.105.61).

The bride and the bridegroom wore variegated coloured rich garments (4.107.38-42). Before marriage a bridegroom was permitted to see and to talk with his fiance. Śāṅkara was permitted to talk with Pārvatī before their marriage (4.38-34), but the final right in the selection of a husband for a daughter rested with the bride's mother (4.39.19).

Śaṣṭhīdevī was worshipped at the time of a birth of a child for its welfare (2.43.45-50).

A bride was given a mirror after she was decorated at the time of the marriage ceremony. On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4.44.12).

The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony. (4.44.17).

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent. Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5).

If a husband does coiffure of his wife, it was considered good for his wife (4.45.16).

Brahmanas were given religious gifts at the time of the cremation of the dead person. Kārtavīya and Bhṛgu gave such gifts after the death of Manoramā and Jamadagni respectively (3.28.50, 3.35.20) The custom of Suttee was familiar. Renuka became a suti after her husband Jamadagni's death (3.28.1-4).

Beliefs and Superstitions

"As long as a society has a particular texture of custom and conventions woven around it and inherent in it, it would be idle to dream of a society immune from superstitions which in turn try to enforce the former's operations."²²⁷

This may be illustrated by a custom mentioned in the earlier section, viz. the mode of the reception of a guest etc. (4.13.10, 4.38.29).

The belief in the efficacy of mantra traceable to the Brahmana literature finds references in the BVP (1.3.15, 1.11.24, 2.43.67, 2.45.16).

The friendship with a good man was considered more than Vaikuṇṭha (1.13.33). Some of the rivers are believed to possess purifying powers,²²⁸ e.g. the Ganges is believed to purify a person by its very sight and to destroy the sins (1.10.83). The fame was considered much important than the life (1.23.12), and an ill fame was considered as death (2.60.85). If a husband abandoned his wife without any reason he was to go to hell (2.6.73).

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes. But she is guilty, if she enjoyed by her paramour with her permission and desire. This is observed by the sage Gautama when Ahalyā was raped by Indra (4.61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire. Maṭāvatī committed suicide by falling into the Vahnikunḍa at Puṣkara for getting her beloved husband (1.20.8-12).

The number "three" was considered inauspicious (2.6.56). The violation of an oath leads one to the Kumbhīpāka hell (4.62.25).

Disturbance at the time of co-habitation, casting down of the semen and condition of childlessness are considered wretched (3.2.22).

Happiness and misery come in rotation like a wheel²²⁹ so unenlightened persons repent while the wise do not (2.17.70).

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and Puruṣa is the father of the world (4.52.34-40).

One was believed to suffer from the disease of eyes and ears if one co-habits by day.²³⁰ (4.75.22).

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4.75.23-25)

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4.75.71).

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said

day and he was alleged for the theft of the Syamantaka gem¹³¹ (4-78.60, 4.122.9). This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharastra.

If any one were to put muktā, sukti, Śivalinga, Śaṅkha, and ratna on the earth, he was to go to the Kālasūtra hell (4.4.33-39).

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes. After four days she was considered to be pure (3.28.1-4).

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78.45-51).

The belief in good omens and bad omens was highly in vogue. Whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad. The following were considered as good omens :—

Pūrṇakumbha; Candana; Dvija, Śṛgāla; Veṣyā; Nakula, Darpaṇa, Śava, Madhu, Rājaharīma, Dūrvā, Mayūra, Akṣa, Khañjana, Vṛṣa, Śuka, Gaja, Piṇḍa, Turaga, Pārāvata, Agni, Cakravākas, Suvarṇa, Surabhi, Pradīpa, Camari, Maṇi, Dhenu, Muktā, Pāṭaka, Mālā, Vādyā, Māṁsa and Saṅgīta. (3.16.23,29, 3.33.18-29).

The following were considered as bad omens—Muktakesī, Viṣa, Chinnanāśa, Piṇḍa, Digambara, Moṭaka, Kṛṣṇavastrapardhāna, Śūdra, Vyādhiyukta, Śūnyakumbha, Kuṭṭini, Kacchapa, Dakini, Kukkṭua, Punścali, Vilāḍa, Kumbhakāra, Mahiṣa, Tailakāra, Gardabha, Vyadha, Vṝka, Nagna, Śūkara, Śyena, Sarpa, Bhallūka, Godhā, Vāyasa and Śāśaka. (3.35.25.45).

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, elephant, horse or seated on a place, tree and mountain in one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.77.14-20). If one sees Pāyasa in a dream he/she is believed to become a king (4.77.2).

If anyone sees a widow, Śūdrapatni, Nagna, Gardabha, Mahiṣa, Vṝṣa, Bhallūka, Śūkara, Kāka, Vānara etc. in a dream he/she is believed to die. Kaṇsa had seen such things in a dream so died. (4.77.70.80).

If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a Japa of the name of Madhusūdana for hundred times (4.82.42-45).

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days and immediately, if he dreams in the first Prahara, or second Prahara, or third Prahara or fourth Prahara or at the time of the morning break or in the early morning respectively. (4.77.5-7).

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4.77.8-9).

Daily and Periodical Duties

The daily and periodical duties and ceremonies form an important topic of the Dharmasāstra. The BVP contains some information on the same topics. The date of the BVP as regards the daily duties of a house-holder, a forest hermit and an ascetic are discussed. The data not covered under the said section are discussed here.

Getting up from the Bed

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.²³² The BVP following this general dictum, states that one should get up from the bed in brahmamuhūrta and after getting up, one should pray to one's deity (1.26.6-8).

Śauca

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of Śauca²³³.

The BVP states them in detail. One should not defecate urine in water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a garden and on the fire. One should defecate urine or stool in the north side by day, on the west side at night, and on the south side in the evening. One should first make a hold in the ground than he may defecate and it should be covered with clay (1.26.18-36). Some of the Purāṇas, Smṛtis and Dharmasāstras contain similar rules.²³⁴

After defecating one should purify hands and feet with clay and that with water. At the time of purification one should apply once the clay to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1.26.27-33)

One without an Yajñopavita, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1.26.33).

Widows should carry out these rules of purification twice and Yati, Vaiśṇava, Brahmācārin and Brahmarshi should carry out four time more than others (1.26.31-32).

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26.34-35).

One should not use clay for purification from an anthill, a hole of mouse, from the earth which is under the water and field (1.26.37-41).

Dantadhāvana

Dantadhāvana comes after śauca and ācamana and before snāna.²³⁵ The BVP states that one should do dantadhāvana after śauca. For dantadhāvana one has to take the twig of the following trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees :—Apāmārga, Sindhvāra, Āmra, Karavīra, Khadira, Śiriṣa, Jāti, Śāla, Punnāga, Aśoka, Arjuna, Kadamba, Kṣītravṛkṣa, Jambūka, Bakula, Tokma and Palāśa (1.26.41-46).

The BVP states also that one has not to take a twig of the following trees :—Badari, Pāribhadra, Mandāra, Śālmali, a tree having thorns on its trunk, latā, Pippala, Priyāla, Tāla, Tintidika, Kharjūra and Nārikela (1.26.46-48).

One who does not brush one's teeth, does not do any Śauca (1.26.48). It may be noted that some Dharma Sūtra texts²³⁶ state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for dantadhāvana.

Snāna

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-rivers like Gaṅgā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc. at the time of the bath. One should first clean one's body with clay and then water (1.26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (1.26.57-58).

Saṁdhyā

Generally the Saṁdhyā comes after a bath²³⁷. The word Saṁdhyā literally mens "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Saṁdhyopāsanā" or "Saṁdhyāvandana" or simply "Saṁdhyā".²³⁸

The BVP mentions three twilight devotions. One in the morning (pūrva), second in the noon (Madhyāhna) and third in the evening (Paścima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain the Kālasūtra hell for a period of one Kalpa (1.26.51-55).

Tilaka

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakarman and Pitṛkarman become fruitless if one does not make tilaka (1.26.71-73).

Homa, Tarpaṇa, Yajña

The BVP suggests that one should perform Yajña, Śraddha and dāna after devakarman (1.26.101).

Bhojana

Bhojana is one of the most important subjects treated of in the Dharmasāstra works and the greatest important is attached to the numerous injunctions and taboos about food. Every one

should take meal twice a day. One should not take a meal at night. One should not take pāyasa, ghṛta, lavaṇa, svastika, guḍa, kṣīra, takra and madhu from another person directly from hand to hand (4.85.9-12).

At the time of taking the meal, if one touches the Pariveśapakaṛa, one should not then take the food (4.85.13).

Food

The most elaborate rules are laid down in the Dharmasāstra texts about what food and flesh should and should not be taken and from whom food may and may not be taken.²³⁹

Brāhmaṇins should take haviṣyānnas (1.27.5). They should not take their meal on Haridina i.e. Ekādaśi, Śivarātri (1.27.8).

Brāhmaṇin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, Nārikelodaka in Kūṁsyapātra, honey and sugar cane-juice in a copper vessel (1.27.27-33, 4.85.1-8).

Brāhmaṇins should not take fish in their food for sake of pleasure. If taken they should observe a fast for three days. (1.27.28, 4.85.25).

Brāhmaṇin should not take milk, curd, ghee, butter and Svas-tika made of buffalo-milk (4.85.20).

Sleep

Numerous rules are laid down in the Smṛtis and digests about sleeping.²⁴⁰ The BVP, states that one should not sleep by day and at both the twilights. He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1.27.39-40). One should not have sexual relations on the day of Rohini, Viśākhā and Uttara Nakṣatras (1.27.45). It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do Deva-karman and Pitṛkarman (3.28.3-4). In menstruation, woman is treated as Cāṇḍali, Mlechā and Rajakī, for the first, second and third day of menstruation respectively (4.59.12-13).²⁴¹⁻⁴³

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(ii) The bride is won by a feat of prowess as in the case of Sītā and Draupadī (Viṛyaśulkā). The Gāndharva-vivāha is to be divided into two forms. i.e. Gāndharvavivāha combined with the Rākṣasavivāha. From the legal point of view he categorises the first four as orthodox forms of marriage, while the last four as unorthodox ones. He brings also out the sociological implications of the different forms of marriage from the customs prevalent amongst the primitive tribes and communities. Vide his article "Forme of Marriage in ancient India and their development". Bharatiyavidya Vol. XII 1951 pp. 62-138.

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Abbreviations

AB	:	Aitareya Brāhmaṇa.
ABORI	:	Annals of Bhandarkar Oriental Research Institute.
A.I.O.C.	:	All-India Oriental Conference.
Ap.	:	Agnipurāṇa.
ASS	:	Ānandāshram Edition Poona.
Bg.	:	Bhagavadgītā.
Bru	:	Bṛhadāraṇyaka Upaniṣad.
Bhp	:	Bhāgavatapurāṇa.
BP	:	Brahmapurāṇa.
Brp	:	Brahmāṇḍapurāṇa.
Bsp	:	Bhaviṣyapurāṇa.
BVP	:	Brahmavaivartapurāṇa.
CSS	:	Chowkhamba Sanskrit Series Office.

Chu	:	Chāndogya Upaniṣad.
Dbhp	:	Devībhāgavatapurāṇa.
EA	:	Encyclopaedia Americana.
EB	:	Encyclopaedia Britanica.
ERE	:	Encyclopaedia of Religion and Ethics.
GOS	:	Gaekewad Oriental series.
GP	:	Garuḍapurāṇa.
GDS	:	Gautamadharmaśūtra.
GGP	:	Gītā Press, Gorakhpur.
HDS	:	History of Dharmaśāstra.
HOS	:	Harvard Oriental Series.
HVP	:	Harivamśapurāṇa.
IA	:	Indian Antiquary.
JBORS	:	Journal of Bihar and Orissa Research Society.
KP	:	Kūrmapurāṇa.
LP	:	Lingapurāṇa.
MB	:	Motilal Banarsidas Delhi.
Mbh	:	Mahābhārata.
MKP	:	Mārkandeyapurāṇa.
MP	:	Matsyapurāṇa.
MS	:	Maitrāyaṇīyasaṁhitā.
NC	:	Naiṣadhadacaritam.
NP	:	Nāradapurāṇa.
NSP	:	Nirṇaya Sāgar Press, Bombay.
PP	:	Padmapurāṇa.
RV	:	Rgveda.
SB	:	Śatapatha Brāhmaṇa.
SBVPA	:	Saṅkṣipta Brahmavaivarta Purāṇa Aṅka.
SE	:	Śaka Era.
SKP	:	Skandapurāṇa.
SP	:	Śivapurāṇa.
SP	:	Saurapurāṇa.
SS	:	Śāṅgadharasamhitā.
SSV	:	Sastu Śāhitya Vardhaka Kāryālay.
VMP	:	Vāmanapurāṇa.
VP	:	Viṣṇupurāṇa.
VRP	:	Vārāhapurāṇa.
VS	:	Vikrama Saṁvat.
YS	:	Yājñavalkyasmṛti.
YVVS	:	Yajurveda vājasaneyisamhitā.

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THE HOLY PLACES OF NORTH INDIA AS MENTIONED IN THE SKANDA-PURĀNA*

BY

UMAKANT THAKUR

[प्रसिद्ध निबन्धे विदुषा लेखकेन भारतदेशस्तोत्रभागे
स्थितानां स्फटपुराणोक्तानां तीर्थाना संकलनं विधाय तेषां सांप्रति-
कावस्थितिविषये सांप्रतिकविदुषां मतान्धानोऽच्च च विमर्शः प्रस्तुतः ।
अनेनैव लेखकेन 'पुराणम्' पत्रिकायाः १४.१ (जनवरी १९७२)
अच्छै स्फटपुराणाधारेण भारतस्त पूर्वप्रदेशेष्वस्थितानां तीर्थानां
विवरणम् प्रस्तुतम् । तीर्थानां विवरणमकाराद्यक्षरक्षमेणास्ति ।]

This article deals with the holy places situated in the Northern Parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh. Most of the tirthas are located in Kāśī, Ayodhyā, Prayāga, Mathurā, Badarikāśrama, Haridvāra. The Kāśikhaṇḍa of the SK. P. deals with the tirthas scattered in and around the holy land of Kāśī.

In this article the places of pilgrimage have been briefly dealt with and their identification and location have also been ascertained. They are arranged in alphabetical order.

Abhaya Vināyaka :—According to the Skanda Purāṇa¹ the temple of Abhaya-Vināyaka is situated to the north of Vakratundā-tīrtha in Vārāṇasi.

Acchodasara :—This sacred reservoir is located in Vārāṇasi.² Dr. P. V. Kane³ refers to a lake known as Acchodaka, which has been located by him at the fort of the mount Candraprabha.

Ādityakeśava :—The image of Ādityakeśva⁴ is placed to the east of Ādikeśava in Vārāṇasi. A mere visit to this God releases the visitors from different varieties of sins.

* An article 'The Holy places of east India in Skanda Purāṇa, by the same author has been published in Purāṇa XIV. I (Jan. 1972) pp. 40-57. ed.

1. SK. Kā. 57.89-90 20

2. Ibid 12.64

3. History of Dharma Śāstra, vol. IV. p. 730. 4. Sk. Kā. 5.850.

Agastītirtha :—The Sk. P.¹ mentions that Agastīśvara stands on the bank of this sacred place.

Ambarīṣatirtha :—It is a reservoir situated in the vicinity of Prahlādatirtha in Vārāṇasī.²

Ambikāgaurī :—This image of the Goddess Gaurī exists with the images of lord Śiva known as Ambikeśvara,³ and her son Śaḍānana in the middle of the two. A mere visit to them in Kāśī brings about cessation of rebirth.

Ambikeśvara :—This holy place⁴ is situated in the vicinity of Ambikāgaurī in Vārāṇasī.

Amṛteśvara :—The Phallus of lord Śiva known as Amṛteśvara⁵ stands on the bank of Amṛtakūpa. To the west of this image is situated the temple of Siddhalakṣmī.

Anantavāmana :—This is the name of Lord Śiva.⁶ The temple of Ananteśvara is situated adjacent to it.

Ananteśvara :—The temple of the phallus known as Ananteśvara⁷ is situated near the temple of Ananta Vāmana in Vārāṇasī.

Angiraseśvara :—According to the Sk. P.⁸ the temple of Angiraseśvara is located in Harikeśava vana. A visit to this phallus has been highly eulogised. Dr. P. V. Kane also refers to it and places it in Vārāṇasī. .

Antarvedīkṣetra :—The place⁹ lying between the river Ganga and Yamunā is regarded as a holy place. When Vṛttra was slain the sin engendered due to the killing of a Brāhmaṇa descended on the land between Gangā and Yamunā, and the place came to be known as Antarvedī. Dr. P. V. Kane¹⁰ refers to the SK. P. in this connection and agrees with the above statement. N. L. Dey¹¹ holds that Antarvedī is the Doab between the Gangā and the Yamunā. He alludes to the Bhaviṣya Purāṇa and the Hemakośa in this concern. Dr. B. C. Law¹² is inclined to mention two places

1. ibid 61.177.

2. ibid 58.49.

3. ibid 68.219-220.

4. ibid

5. ibid 70.53-56.

6. Sk. Ka. 61.191.

7. ibid

8. ibid 18.20.

9. Sk., Mā., Ke. 17.273-275,

10. Hist. of Dhs. IV. 733.

11. Geog. Dict. 8.

12. Hist. Geog. 66.141.

of this name. One of them is located in Northern India while the other is in the Southern India, which according to him is situated on Godāvarī. However, it finds mention in the Indore Copper-plate¹ Inscription of Skanda Gupta (466 A. D.) which evidences that it is the country lying between the Gangā and the Yamunā, and between Prayāga and Haridvāra.

Āryāvarta :—The name occurs two times in the Sk.P.² but as to the location of this country it remains silent. It is only referred as the holiest land in India. Again it is stated that Āryāvarta contained 5 Lakhs Villages³ during that period.

However, according to Manu⁴, Āryāvarta is bounded on the east by the East sea, On the West by the West sea, on the north by the Himalayas.

N. L. Dey⁵ agrees with this statement. Dr. Kane⁶ also refers to this holy land and is inclined to support the statement mentioned above.

Ayodhyā :—The Vaiṣṇavakhaṇḍa of the Skanda contains a chapter known as Ayodhyā māhātmya. It deals with the glorification of sanctity of Ayodhyā in ten chapters. Accordingly⁷ it is situated on the bank of the holy river Sarayū. The three letters viz. 'A', ya, and 'dha' of Ayodhyā symbolises Brahma, Viṣṇu and Rudra respectively.⁸ It extends miles to the east and west of Sabasradhāra kṣetra⁹. It is called the antargrha of Viṣṇu and has the shape of a fish. It is known as one of the seven main holy places of the Hindus. It is referred to by several modern scholars. N. L. Dey¹⁰ identifies it with the ancient Audh.

Agnitīrtha :—This holy place stands in between the five stones (Śilā Pañcaka) near the temple of God Hari in Badari-kaśrama. It is also known as Vahnitīrtha or Pāvakatīrtha. It has been highly extolled in the SK.P.¹¹ Dr. Kane¹² refers to Agnitīrtha locating it at several places, but he has not taken notice of the Sk.P. about its location in Badarikāśrama

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| 1. Ibid. | 2. Sk. Vai Ka. Ma 4.28. |
| 3. Sk. Ma. Kau 39.157. | 4. Manu Smṛti 2.22. |
| 5. Geog. Dict. 12. | 6. Hist. Dhs. IV. 734. |
| 7. Sk. Vai. Ayo 1.31, | 8. ibid 1.60. |
| 9. ibid 1.64-65. | 10. Geog. Dict. 14. |
| 11. Sk., Vai. B.M. 3.14,18. | 12. Hist.-Dhs. IV. 731. |

Analeśvara :—The Phallus of Śiva known as Analeśvara stands before the temple of Naleśvara¹ in Vārāṇasi.

Anuyoginī tīrtha :—This is a place of pilgrimage² situated near Agnitīrtha in Vārāṇasi. A bath in it has been highly eulogised.

Aśkavināyaka :—The temple of Arkavināyak³ stands at the confluence of the river Gāngā and Asi in Vārāṇasi. A visit to this God on Sunday removes all the wordly troubles.

Arundhatītīrtha :—The sacred place known as Arundhatītīrtha⁴ is situated near Vasiṣṭhatīrtha in Kāśi. It is auspicious mainly for chaste women.

Arunāḍitya :—The name occurs in association with the sub-tīrthas in Vārāṇasi and worshippers of this diety never face any trouble, sin or poverty.⁵

Āṣadhiśvara :—According to the Sk. P.⁶ it is situated to the north of Bhārābhūtiśatīrtha in Kāśi. It is said to have been worshipped by Āṣadhi.

Aṣṭavināyaka :—According to the Sk.⁷ P. there are eight temples of the diety Gaṇeśa in Kāśi, which are known as Aṣṭaviniyakas. They are Ḫundhirāja or Arkavināyaka, Durgavinīyaka, Bhīmacaṇḍa Vināyaka, Dehalī Vināyaka, Uddanḍa Vināyaka, Paśapāṇi Vināyaka, Kharva Vināyaka and Siddhi Vināyaka. N. L. Dey⁸ also refers to Aṣṭavināyaka, which has been located in the Poona district by him. Hence it is evidently different from that of Skanda Purāṇa.

Atriśvara :—The phallus known as Atriśvara⁹ is situated on the north bank of Gokarneśa tīrtha (reservoir) in Vārāṇasi. A mere visit to this holy place has been greatly ewogised.

Dr. Kane¹⁰ also refers to this tīrtha in Vārāṇasi.

Atyugra Narasiṁha :—The Sk. P. avers that the temple of Atyugra Narasiṁha stands to the west of Kalaśeśvara in Vārāṇasi. One who worships this God is released from great sins.¹¹

1. Sk. ka. 69.165.

2. ibid 61.176.

3. ibid 57.50.

4. ibid 61.16.

5. ibid 51.22.

6. ibid 55.28.

7. ibid 57.43, 59.67.

8. Geog. Dic. 12.

9. Sk. Ka. 18. 14-16.

10. Hist. Dhs. IV. 735.

11. Sk. Ka 16.192.

Avimukta :—The name Avimukta is the synonym of Vārāṇasi. The extent of this sacred place is ten miles¹. The temple of God Viśveśvara stands therein. As the God Viśvanātha never leaves this place it is called Avimukta.² N. L. Dey³ and Dr. Kane⁴ also refer to it and identify it with Vārāṇasi.

Ayogandhiśvara :—The phallus of Ayogandhiśvara is situated to the north of Matsyodarī in Vārāṇasi. There is a reservoir named Ayogandhakūḍa in the vicinity of this temple.

Badarikāśrama :—The Sk.P. deals with this holy place in a special chapter in Vaiśnava Khaṇḍa, known as Badarimahātmya, which contains eight chapters. It is known as *Muktiprada*⁵ in Kṛtayuga, *Yogaśiddhi* in Tretā, *Viśala* in Dvāpara and *Badarikāśrama* in Kaliyuga. A thought of pilgrimage to Badarī even in mind is equated with a severe penance in other holy places. According to Sk. P.⁶ there is no other holy place like Badarī in the three worlds. As it destroys the material body of soul by knowledge this place is called *Viśala*.⁷ Regarding the origin of the name Badarī it is narrated that because nectar drops from the Badarī tree here this place is known as Badarī, where there is gathering of the sages. This is the place of God Viṣṇu, who never abandons this place, where as the other places are abandoned from time to time and from one Yuga to another Yuga.⁸ The mountain known as Gandhamādana stands to the south of Badarī. Garuḍa, according to the Sk. P. performed asceticism here on the Gandhamādana mountains to the south of Badarī.¹⁰ The hermitage of Nārāyaṇa (Nārāyaṇāśrama) and the river Ganga are situated on mount Gandhamādana¹¹. N. L. Dey¹² explains that the temple of Badarīnātha is situated in Garhwal (U. P.). It is a peak of the main Himalayan range, about a months journey to the north of Hardwar and 55 miles north-east of Srinagar. Dr. B. C. Law¹³ and Dr. Kane¹⁴ also agree with Prof. Dey.

- 1. Ibid 22.81-83.
- 3. Geog. Dic. P. 9.
- 5. Sk. Ka. 69.20-22.
- 7. Ibid 1.54-55.
- 9. Ibid 1.59-60.
- 11. Ibid 2.31-32.
- 13. Hist. Geog. p. 69

- 2. Sk. Vai, P. M. 12.41-42.
- 4. Hist. Dhs. IV. 736.
- 6. Sk. Vai, B. M. 1.56-57.
- 8. Ibid 1.58.
- 10. Sk. Vai, B. M. 4.3
- 12. Geog. Dic. 15.
- 14. Hist. Dhs. IV pp. 736-737.

Badarītīrtha:—Same as Badarikāśrama.

Badarīvana:—The name occurs in the Veṇkaṭācalamāhātmya¹ but the location is not clear. However, it may be identical with Badarikāśrama as mentioned above. Dr. Kane² also refers to it but as its location he is silent.

Bālhikadeśa:—According to Sk. P.³ the country of Bālhika comprised four lacs of villages. Besides this no further information about this country is available in the Sk. P. However, as the name is associated with Lankadeśa it may be located in the south. Prof. N. L. Dey⁴ mentions Bālhika as a country and locates it between the Beas and the Sutlej, north of Kekaya. Further he identifies it with Madras whose capital was Śākala. This latter statement of Prof. N. L. Dey seems to be identical with that of the Sk. P. According to Kāvyamimāṃsā⁵ it is located in northern India.

Balivāmanā:—The temple of Balivāmana is situated to the west of Balibhadreśvara in Vārāṇasi. It was worshipped by Bali.⁶

Bandikunḍa :—According to Sk. P. it is a pit in Vārāṇasi. North to this shrine stands the temple of Mahākāla known as Bandiśvaras.⁷

Bandimahādevī :—The name of the Goddess known as Bandimahādevī⁸ occurs in association with the names of the sub-tīrthas under Vārāṇasi.

Bandiśvaralīṅga :—Same as Bandikunḍa (Q. V.) See above.

Bāneśvaralīṅga :—The temple of Bāneśvara⁹ is situated to the west of Mayūreśa which stands to the west of Kuṇḍodareśvaralīṅga on the bank of the river Asi in Vārāṇasi. A mere visit to it removes all the sins. It was worshipped by Bāṇa¹⁰, who could attain thousand arms by the grace of this God. Dr. Kane¹¹ has rightly referred to Sk. P. in connection with this holy place.

1. Sk. Vai. Ven. 10.62

2. Hist. Dha. IV p. 737.

3. Sk. Ma. Kau. 39.1.5.

4. Geog. Dic. p. 19.

5. Kāvyamimāṃsā (Rājaśekhara)
8 (298, 308).

6. Sk. Ka. 61.201.

8 SK. Ka. P. 33.177.

7. SK. Ka. 97.136.

10. ibid 33.139

9. SK. Ka. 53.79-80.

11. Hist. Dhs. IV p. 737

Bhadrakarṇesalinga :—This is the temple of lord Śiva known as Bhadrakarṇea. The reservoir called Bhadrakarṇa¹ stands near this temple. The location of this tīrtha is to the east of the temple of Uddanḍa Gaṇapati in Vārāṇasī. Dr. Kane² has also referred to it and has located it on mount Arbuda, and hence it is not identical.

Bhagīratha Vināyaka :—According to the Sk. P.³ the temple of Bhagīratha Vināyaka stands near Hariścandra Vināyaka in Vārāṇasī.

Bhagīratha tīrtha :—This is a reservoir situated to the south of Brahmanāla in Vārāṇasī. A bath in this shrine releases one from the sin of slaying of a Brāhmaṇa.⁴

Bhārabhūtiśvara Linga :—The phallus of Lord Śiva named Bhārabhūtiśvara⁵ was worshipped by one of the Gaṇas known as Bhārabhūta in Vārāṇasī. Dr. Kane⁶ also mentions this tīrtha under Vārāṇasī.

Bhāradvājāśrama :—This is the hermitage of the sage Bhāradvāja. It has been dealt with by several modern scholars like Dr. Kane⁷, Dr. Law⁸, and N. L. Dey.⁹ All of them have located this place in northern India, but according to the Sk. P. it seems to be situated in south India. The Kauravas are said to have visited this hermitage. Plantain, coconut, mango and sandal trees are said to have been existing there.¹⁰

Bharatakuṇḍa :—This is a reservoir said to be situated in Nandigrāma.¹¹ The king Bharata of Raghu dynasty ruled over the kingdom residing at this place during the exile of Rāma and having established the image of Rāma made a reservoir there in. Hence it is named after his name. It is situated to the north of Bhairava Kuṇḍa. Nandigrāma has been identified with modern ‘Nandagaon’ in Oudh about eight miles to the south of Fyzabad.¹²

1. SK. Ka. 69.104-105.
3. SK. Ka. 57,124.
5. Sk. Ka 55.13.
7. Ibid.
9. Geog. Dic. 31.
11. Sk. Vai. Ayo. 9.46-50.

2. Hist. Dhs. IV. p. 738.
4. ibid 61.157.
6. Hist. Dhs. IV p. 738.
8. Hist. Geog. p. 71.
10. Sk. Vai. Ven. 39.23-24.
12. Hist. Dhs. IV p. 784.

Bhairavatīrtha :—This is the temple of the diety known as Bhairava. It is said to be situated to the south of Sītākuṇḍa¹ in Ayodhyā. A mere visit to this God is said to release one from all sins. Dr. Kane² refers to Bhairava but as to its location he is silent.

Bhārgavatīrtha :—It is a reservoir situated to the east of Bhṛgu-keśava in Kāśī. A bath in it has been highly eulogised.³

Bhāskarādī :—According to the Sk. P.⁴ it seems to be the eastern part of Śoṇa mountain.

Bhāvalīnga :—This is one of the Phalli of Lord Śiva in Kāśī. It is said that the God Bhava of Vastrāpatha kṣetra came down near Bhīmacaṇḍī⁵ in Kāśī. It is also known as Bhaveśvara⁶ here in Kāśī.

Bhāveśvara Linga :—Same as Bhāvalīnga.

Bhīmacaṇḍa Vināyaka :—The temple of Bhīmacaṇḍa Vināyaka⁷ is situated to the south-west of Bhīmacaṇḍī in Kāśī. A mere visit to this diety is said to be the remover of great troubles.

Bhīmakuṇḍa :—It is a reservoir⁸ situated in the vicinity of Bhīmacaṇḍī in Vārāṇasī.

Bhīmeśvara :—This is a phallus of Lord Śiva known as Bhīmeśvara⁹. It is situated in front of the temple of the God known as Nakulīśa. A holy place¹⁰ of the same name, sacred to Pitṛs, is said to be situated under Narmadā also, which is not identical with this tīrtha.

Bhūrbhuvaḥ Linga :—The name of this phallus known as Bhūrbhuvaḥlinga¹¹ finds mention in the Sk. P. in association with the phalli found in Vārāṇasī. The temple of this phallus is said to be situated to the west of Gaṇādhipa. The contents aver that this phallus has come down from the mountain of Gandhamādana to Kāśī.

Bhūtanātha :—This is the temple of God Śiva near Dharmāvāpi in Dharmāranya¹². This Dharmāraṇya¹³ is situated in Gaya.

1. Sk. Vai. Ayo. 9.41.

2. Hist. Dhs. IV. p. 738.

3. Sk. Ka. 58.52.

4. Sk. Ma. Ach. V. 4.27.

5. Sk. Ka. 69.99.

6. Sk. Ka. 69.99.

7. Sk. Ka. 57.61.

8. Sk. Ka. 70-73.

9. ibid 69.120.

10. Hist. Dhs. IV. 739

11. SK. Ka. 69.147.

12. SK. Bra. Dh. Kh. 4.78

13. Hist. Dhs. IV. 749

Bindusara :—N. L. Dey¹ observes that Bindusara is a sacred pool situated (a) on the Rudra Himalaya, two miles south of Gangotri (b) at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Mainākaparvata in the Mahābhārata (Sabhā. ch. 3), and (c) in Sitpur² (Siddhapura in Gujarat) north west of Ahmadabad. Dr. Kane³ observes that it is located (a) on mount Maināka, near Badarī (b) in Vārāṇasi, here Śiva is said to have bathed in it and the Kapāla of Brahmā that had stuck to his hand dropped and thus it became Kapālamocana tīrtha, (c) under Ekāmraka :— it is so called because Rudra collected drops of water from all holy places and filled these with (d) in Kashmir⁴ it is Dikpāla in the east of the country.

However, according to the Sk. P.⁵ Bindusara tīrtha is a sacred and popular pool (lake) situated to the north east of mount Meru, which has already been located near the Himalayan region.

Binduvināyaka :—This is one of the important temples of the deity Gaṇeśa known as Vināyaka in Kāśi. A visit to this sacred place removes all sorts of troubles.⁶

Brahmakūnda :—The name of this sacred pit finds mention in association with the sub-tīrthas under Badarītīrtha (q. v.). A visit to this sacred place has been highly eulogised in the Sk. P. The Sk. P. reveals the fact that even a great sinner gets rid of all the sins⁷ by a visit to it and attains the blessed region of Brahmā (Brahmaloka) too.

Brahmakūnda :—This is another reservoir known as Brahmakūnda⁸ which is situated in Ayodhyā. God Viṣṇu is said to reside here always.

Brahmakūnda :—This is one of the three sacred pits⁹ (Kūndas) known as Brahmakūnda, Vaiṣṇavakūnda, and Rudrakūnda situated in Madhupuri i.e. Mathurā.¹⁰ Among these three reservoirs Brahmakūnda is regarded as the great one. A bath in it,

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| 1. Geog. Dic. 38. | 2. ibid |
| 3. Hist. Dhs. IV. p. 749 | 4. NM.-1116-1117-Q. by Hist Dhs.IV. p.740. |
| 5. Sk. Ava A. Kse.M.70.5-8. | 6. Sk. Ka. 57.123-125. |
| 7. Sk. Vai. B. M. 6.22-3. | 8. Sk. Vai. Ayo. M. 2.15-16. |
| 9. Sk. Vai. Ma M. 17.53-54. | 10. Sk. Vai. Mai. M. 17. |

gift and Śrāddha here are said to be of great importance. The month of Mārgaśīrṣa is pointed out as more auspicious for all the religious activities to be performed here.

Brahmanālatīrtha :—This is one of the subtīrthas in Vārāṇasī. It is said to be situated to the north of Bhagirathatīrtha¹ i.e. *Bhāgirathiśvara linga*. A bath in this holy reservoir has been extremely praised in the Sk. P. N. L. Dey² identifies it with Maṇikarṇikā in Vārāṇasī,

Brahmapura Kṣetra :—This is a place of Pilgrimage where Indrajit is said to have established the phallus of Lord Śiva on the bank of Puṣkariṇī.³

Dr. Kane⁴ Locates Puṣkariṇī at Narmadā and again in Gayā. It finds mention in Bṛhatśamhitā⁵ also according to which it is identical with Garwal and Kumaon. Dr. B. C Law⁶ refers to it as the ancient capital of the Chamba State in the Punjab. Dr. Cunningham identifies it with Vairāṭa Pattana. According to Hiuen Tsang⁷ the kingdom of Brahmapura was 667 miles in circuit. Dr. Cunningham⁸ observes that Brahmapura existed in the districts of Garhwal and Kumaon. However, according to Sk. P. as it finds mention in A Ch. M. it should be located in south India.

Brahmāśramapada :—According to the Sk. P.⁹ the place known as Brahmāśrama pada is situated in the vicinity of the Himalayas. It contains several types of trees and animals like deer and elephants.

Brahmāvarta :—This is a well (Kūpa) situated in front of the Devadevaliṅga existing to the north of Dhūṇḍhirāja in Vārāṇasī. One, who having taken bath from the water of this well worships the Lord Śiva, attains the fruit even crore times more than that of Naimiśāraṇya.¹⁰ Again according to Badarikāmāhātmya of the Sk. P. this holy place is located in Badarikāśrama. A mere visit to this sacred place removes all the sins.¹¹ N. L. Dey¹² also refers

1. Sk. Ka. 61.155 and 157.

2. Geog. Dic. p. 40.

3. Sk. Ma. A. Ch. M. U. 2.53.

4. Hist. Dhs. IV. P. 794.

5. Bṛhatśamhitā Ch. 14.

6. Hist. Geog. p. 72.

7. Ibid.

8. Refused by B. C. Law vide History of Geog. p. 72.

9. Sk. Vai. Ven. Ma 19.22-24.

10. Sk. Ka. 69.11-13.

11. Sk. Vai. B. M. 8.49.

12. Geog. Dic. p. 40.

to one Brahmāvartta as a landing ghat on the Ganges at Biṭhur in the district of Kanpur. But it is not identical with that of Sk. P.

Brahmyatīrtha :—This is a reservoir in the vicinity of Aruṇādriṣa. It is said that the creator (Brahmā) himself comes here in the month of Mārga and having taken bath in this reservoir worships Aruṇācala. Again in the month of Pauṣa, Indra is said to come here and take bath in this shrine.¹

Bṛhaspati Kunḍa :—According to the Sk.P. this is a pit situated to the south west of Kṣīrodakasthāna in Ayodhyā.² Bṛhaspati is said to have resided here and performed sacrifice. A Pilgrimage to this place on the fifth day of the second half of Bhādra or on any thirsday has been highly eulogised.

Buddhatīrtha :—The name occurs in association with the sub-tirthas of Vārāṇasi. According to the Sk. P.³ there are one thousand Buddhas in Vārāṇasi.

Cakra Kṣetra :—In order to reveal the importance of Mathurā, the names of the other Tīrtha Kṣetras have been associated with it. In this connection the name of Cakra kṣetra also finds mention. But as to its location there is no clear indication in the Sk. P.⁴

Cakra Hari :—This is the temple of Lord Viṣṇu situated on the western bank of the Sarayū. It accomplishes all the desires.⁵

Cakratīrtha (1):—According to the Sk. P.⁶ Cakratīrtha is a reservoir situated in Ayodhyā. It is said to have been founded by the Cakra (wheel) of the Lord Viṣṇu Himself and hence it is known as Cakratīrtha. A man who bathes and awards gifts here goes to the abode of Viṣṇu.

Cakratīrtha (2):—This is another reservoir known as Cakra-tīrtha which is located in Vārāṇasi. A śrāddha to the ancestors here has been highly praised.⁷ Dr. P. V. Kane⁸ also mentions Cakratīrtha. He has assigned its location to eight different places.

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| 1. Sk. Ma. A. Ch. M. P. 6 107-109. | 2. Sk. Vai. Ayo. 7.9. |
| 3. Sk. Ka. 61.208. | 4. Sk. Vai. Ka. M. 4 28-31. |
| 5. Sk. Vai. Ayo. 6.10. | 6. Sk. Vai. Ayo. M. 1.95-97 |
| 7. Sk. Ka. 58.36. | 8. Hist. Dhs. IV p. 742. |

But as regards its situation at Ayodhya he has preferred silence. Hence it is not identical. N. L. Dey¹ has also skipped over this point.

Caṇḍīśvara Liṅga :—The Phallus of Lord Śiva known as Caṇḍīśvara² Liṅga is situated near the temple of Paśupati Vināyaka in Vārāṇasī. A visit to this great phallus has been greatly eulogised.

Candroda Kunda :—The pit known as Candroda Kundā is said to be situated in Vārāṇasī. It is a sacred place fit for performing Śrāddha³ ceremony for ancestors. A person gets rid of all the ancestral debts if he offers pingas here on the bank of Candroda Kundā.

Carmamundā :—The temple of the Goddess called Carmamundā is located near Dārukeśa in the eastern part of Vārāṇasī.⁴

Caturdanta Vināyaka :—The Sk. P.⁵ reveals that the temple of Caturdanta Vināyaka is situated to the north east of Kugitakṣa tīrtha in Vārāṇasī. A mere visit to this temple removes all troubles.

Caturmukheśvara liṅga :—The phallus of Lord Śiva known as Caturmukheśvara was installed by a Gaṇa named Caturmukha in Vārāṇasī. It stands in the vicinity of the temple of Vṛiddhakideśa⁶ to the south of Kedāra tīrtha in Kāśī.

Caturvedīśvara Liṅga :—The phallus of Caturvedīśvara⁷ stands near the temple of Ihaśarva in Vārāṇasī. Dr. P. V. Kane⁸ also refers to it in Vārāṇasī but his reference to the Sk. P. seems to be wrong.

Chāgeśvarī Devī :—It is also known as Chāgavakreśvarī devī⁹. The temple of this Goddess stands to the south of Vṛiddhakideśa in Vārāṇasī. The worship of this Goddess has been specially prescribed on the auspicious day of Maha aṣṭami.

Cintāmaṇī Vināyaka :—The temple of the God Cintāmaṇī Vināyaka is situated to the south east of Herambā¹⁰ in Vārāṇasī.

1. Geog. Dic., p. 43.

2. Sk. Ka. 69.58

3. Sk. Ka. 14.54-55.

4. SK. Ka. 70.80-82.

5. ibid 57.10

6. ibid 55.8-9

7. ibid 69.81

8. Hist. Dha. IV. p. 743

9. SK. Ka. 70.74.

10. SK. Ka. 57.93.

This God has been compared with Cintāmaṇī¹, a kind of gem with magic powers of conquering wealth.

Citraghanī :—It is situated near Citragupteśvara in Vārāṇasī.²

Citragupteśvara :—The temple of Citragupteśvara³ stands in the vicinity of Citrakūpa tīrtha in Kaśī. An immersion in and visit to this sacred place leads to material and spiritual gain.

Citrāngadeśvara :—According to the Sk. P.⁴ this is a phallus of Lord Śiva which exists in Vārāṇasī. It finds mention in other Purāṇas⁵ also. It also bears the designation of Citrāngadatīrtha.

Cuḍakītīrtha :—The Sk. P.⁶ mentions that Cuḍakī is a sacred place in Ayodhyā. One who remembers this Goddess at the time of adversity or fear receives speedy relief and remedy. The devotee has been directed to make noise with his thumbs and to offer lamps at this shrine.

Dadhivāmana :—The name of this shrine occurs in connection with the description of the sub-tīrthas of Vārāṇasī. The Sk. P.⁷ explains that a man who recollects the name of this deity is released from poverty.

Dakṣayāṇīśvara Linga :—This is the phallus of Lord Śiva known as Dakṣayāṇīśvara⁸ which is said to be situated to the east of the temple of Ratneśvara in Vārāṇasī.

Danda Puṣkarini :—This is a reservoir in Viśālā⁹, i. e. Badarī-nātha. An immersion in this pit is said to have superior spiritual efficacy in comparison with other identical holy reservoirs. The offering of Piṇḍas at this place confers spiritual benefit that surpasses what is to be gained by performing identical acts at Gayā by eight times. It is also known at Daṇḍodakatīrtha.

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| 1. It is worthy to remark that the conception of Cintāmaṇī concurs with that of Cintārūja that finds mention in the sacred texts of Buddhism. | 3. ibid |
| 2. SK. Ka. 70.38-39. | 3. ibid |
| 4. ibid 70.43. | |
| 5. K. I. 35.11 | |
| · Vam. 48.39 | ref. by Hist. Dhs. IV. p. 744. |
| 6. Sk. Vai. Ayo. 8.29-31. | 7. Sk. Ka. 61.199. |
| 8. ibid 68.216, 218. | 9. Sk. Vai. B.M. 8.33-40. |

Dandisvara :—The phallus of Lord Śiva known at Dandisvara¹ is situated to the east of Sadehalī Vināyaka in Vārāṇasī. The Sk. P. explains that Dandi, who chastises the sinners, comes from Devadāruvana to Vārāṇasī. He stays there in the form of a phallus. One who worships this phallus has not to undergo rebirth. Dr. P. V. Kane² also refers to it and agrees with the above location though he does not give any reference to the Sk. P.

Dantahasta Vināyaka :—This is the temple dedicated to lord Gaṇeśa³ standing in the south of Vighnarāja. According to the Sk. P. all the sins committed by the individuals in Vārāṇasī are noted down by Him.

Dāruvana :—The name of this forest finds mention in the Sk. P.⁴ It is also known as Devadāruvana. According to this Purāṇa Lord Śiva is said to have wandered in this forest for begging alms. But its location cannot be ascertained from the account given in this Purāṇa. According to N. L. Dey⁵ also Dāruvana and Devadāruvana are identical. It is said to have been situated on the Ganges near Kedāra in Garwal. It is further observed that Badarikāśrama was situated in this forest. Dr. P. V. Kane⁶ says that it is the Himalayas near Badarīnātha. An other section of scholars⁷ has located it near Vijayeśvara in Kasmir.

Dārukeśvaratīrtha :—This is a reservoir near the temple of the phallus known as Dārukeśa in Kāśī.

Daśahareśvara :—This is the temple of Lord Śiva known as Daśahareśvara situated to the west of Svardhuni⁸ tīrtha in Kāśī. A mere salutation to this God has been greatly eulogised.

Daśāśvamedha :—It is also known as Daśāśvamedhika. This is a renowned place of pilgrimage in Vārāṇasī. Previously it was known as Rudrasara and later on it came to be known as Svardhuni, after the arrival of Bhagiratha. A phallus of Lord Śiva was installed there by the creator Himself, which was named as Daśāśvamedheśa Linga. A holy dip in this tīrtha specially on

1. Sk. Ka. 69.102.

2. Hist. Dhs. IV. p. 745.

3. Sk. Ka. 57.94.

4. Sk. Ma. Ka. 6.284. *

5. Geo. Dic. P. 54.

6. Hist. Dhs. IV. P. 745.

7. H. C 10.3 ref. by Hist. Dhs. p. 745.

8. Sk. Ka. 70-8.

9. ibid 52.95.

the first day of the second half of the month of Jyeṣṭha liberates one from all the sins.¹ Dr. Kane² also refers to this tīrtha and locates it at eight different places including Vārāṇasi. But he has not cited the authority of Sk. P. in order to confirm his finding.

Dattātrayeśvara :—The temple of the Phallus known as Dattātrayeśvara³ is situated in the vicinity of Ādityakeśava in Vārāṇasi. It is a place of pilgrimage fit for performing śrāddha. It stands on equal footing with Gayā as a sacred place for offering piṇḍas to the departed ancestors. It may be identified with Dattātreya Linga as referred to by Dr. P. V. Kane.⁴

Dehali Vināyaka :—According to the Sk. P. this is the temple of Gaṇeśa known as Dehali Vināyaka in Vārāṇasi. It removes all the troubles of its devout worshipper.⁵

Dhanayakṣakunda :—This is a reservoir standing to the south west of Rukminiṇḍuṇḍa in Ayodhyā.⁶ This is the place where the great wealth of the renowned king Hariscandra was preserved.

Dharanī Varāha :—This is a place of pilgrimage situated near Prayāgeśvara in Vārāṇasi⁷.

Dharmakṣetra :—(a) This is a place of Pilgrimage⁸ situated to the north of Vārāṇasi. It is usually believed that Lord Viṣṇu resides in this place (b) It has been further stated in the Sk. P. that the place south to the confluence of Ganga in Mānasa is called Dharmakṣetra. According to the Sk. P. this holy place is thought to be situated in the Himalayan region in the vicinity of Badarinātha⁹.

Dharmakūpa :—This is a sacred well standing near Āśvināyaka in Vārāṇasi.¹⁰ The offering of Piṇḍas to the ancestors here has been extolled owing to its great spiritual efficacy.

Dharmāraṇya :—The Sk. P. in its Brahmakhaṇḍa contains a separate chapter on Dharmāraṇya. It gives an account of the sub-tīrthas included within the jurisdiction of it (Dharmāraṇya). But as regards the problem of the location of Dharmāraṇya, the Sk. P.¹¹ does not contain any allusion to it. According to the

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| 1. ibid 52.68.87. | 2. Hist. Dhs. IV. p. 745 |
| 3. Sk. Ka. 58.51. | 4. Hist. Dhs. IV. p. 745. |
| 5. Sk. Ka. 57.62 | 6. S. K. Vai. Ayo. |
| 7. Sk. Ka. 61.203. | 8. Sk. Ka. 58.7. |
| 9. S.K. Vai Vai. B.M. 8.42-44. | 10. Sk. Ka. 33.176. |
| 11. Sk. Bra. Dh. chapter 2. | |

Sk. P.¹ it is a holy place known as Uṣara tīrtha. The trinity viz. Brahmā, Viṣṇu and Maheśvara resides in this place. N. L. Dey² refers to it and locates it at different places. First he says that it is a holy place situated at the distance of four miles from Buddha Gayā in the district of Gayā. A group of scholars including N.L. Dey³ considers that this kṣetra comprised the portions of the districts of Ballia and Ghazipur. Secondly it has been identified with Moharapura or ancient Moherakapura, 14 miles to the north of Vindhyačala (town), in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Ṛṣi, the husband of Ahalyā. Thirdly it has been asserted to be situated on the Himalaya⁴, on the southern bank of the river Mandakini. According to the Mahābhārata⁵, it is identifiable with the hermitage of sage Kāṇva near Kota in Rajasthan. Dr. Kane⁶ locates it in Gayā and again near Mahākāla at Ujjayinī.

Dhautapūpeśvara :—This is a phallus of God Śiva near Kiraneśvara in Vārāṇasi⁷. Dr. Kane⁸ also refers to this tīrtha and has quoted the relevant verses from the Sk. P.

Dhūndhirāja :—According to the Sk. P.⁹ it is one of the temples of Gaṇeśa in Vārāṇasi. It is situated to the south of the lord Viśvanātha. This deity permits the devotees to stay at Vārāṇasi only after a thorough investigation. They ultimately attain the fulfilment of their cherished desires by means of his divine grace. Dr. Kane refers to the same deity by the name of Dhūndhi Vināyaka. Both of them are identical.

Diptamahāśakti :—This is the temple of Goddess Mahāśakti known as Dipta situated near the temple of Sambāditya¹⁰. The worship of this Goddess bestows wealth on the worshippers.

Draupadāditya :—According to the Sk. P. this is one of the sacred temples of the sun as one of the supreme deities in Vārāṇasi.¹¹

1. Sk. Bra. Dh. Kh. 2.3.

2. Geog. Dic. p. 56.

3. Ibid.

4. Kūrma P. ch. 14-ref by N. L. Dey, p. 56

5. Mbh. Vana. ch. 82. ref. by N. L. Dey p. 56.

6. Hist. Dhs. IV. p. 747

7. Sk. Ha. 33.156.

8. Hist. Dha. IV. p. 747.

9. Sk. Ka. 57. 43.

10. Sk. Ka. 70.62.

11. Sk. Ka. 49.25.

Dīmicaṇḍeśvara :—In the text of the description of the sub-tirthas of Vārāṇasi¹ the name of this phallus occurs in the Sk. P.

Dugdheśvara :—According to the Sk. P. this is one of the sub-tirthas situated in Ayodhya. This sacred place is the temple of Lord Śiva which stands near the famous reservoir known as Sītakūṇḍa². The other pit known as Kṣīrakūṇḍa also exists in the vicinity of this holy place.³ Dr. Kane⁴ also refers to one Dugdheśvara which he locates in Sābhramati. And again he has assigned its site to the south of Khaḍgadhāra. So it is evident that his statement is at variance with that of the Sk. P.

Durbharākhyasara :—This is a sacred reservoir in Ayodhya.⁵ It stands to the south west of the Mahāratna tīrtha. An immersion and offering of gift at this sacred pit have been highly panegyrised.

Durgā Bhagavatī :—This is one of the Subtīrthas of Vārāṇasi.⁶ It is the temple of the Goddess Durgā and as such is held in deep reverence by her devotees. To it has also been accorded the holy name of Citraghanṭesi.

Durga Vināyaka :—While describing the different names of Gaṇeśa⁷ the name of this sacred place has also been referred to by the Sk. P. The name that it bears is a significant one. Its adoration brings about the cessation of all sins and sufferings.⁸

Dvādaśāditya :—According to the Sk. P.⁹ there are twelve temples of the Sun, dedicated to his twelve divine forms. Their collective designation is Dvādaśāditya. Their names may be set down in the following order : Lolarka, Uttararka, Sāṁhāditya, Drupadāditya, Mayukhāditya, Khakholkāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gangāditya, Yamāditya. All of them are situated in Vārāṇasi, and each of them has received separate treatment. Dr. Kane¹⁰ refers to another Dvādaśāditya Kuṇḍa in Badari which is distinct from the one referred to above.

1. Sk. Ka. 49.25.

2. Sk. Vai. Ayo 9.39.

3. Sk. Vai. Ayo. 8.68.

4. Hist. Dhs. IV p. 748.

5. Sk. Vai. Ayo. 8.38-39.

6. Sk. Ka. 33.174-175.

7. Sk. Ka. 57.60.

8. The temple of Durgavināyaka is situated in Vārāṇasi near the temple of Goddess Durga in Durgakūṇḍa Mohalla.

9. SK. Ka. 46.45-47.

10. Hist. Dhs. IV p. 748.

Dvicatuṣka Vināyaka :—The Sk. P.¹ has laid down that there are five distinct types of deities that go under the name of Dvicatuṣka Vināyaka. All of them are the guardian deities of the sacred land of Vārāṇasi. Upon them has been conferred the following names, viz. Sthūladanta, Kalipriya Vināyaka, Caturdanta Vināyaka, Dvitūṇḍigāṇanāyaka, and Jyeṣṭha Vināyaka. According to the Sk. P. the temple of Sthūladanta is situated to the north of Abhayapradā, on the bank of the Ganges. The temple of Kalipriya Vināyaka stands to the north of Siñhatuṇḍa, which is the celebrated shrine of Gaṇeśa. The temple of Caturdanta Vināyaka is located to the north east of the Kuṇitākṣatīrtha. A repair to this temple removes all the hindrances that stand in the way of realisation of desired ends of human life. The temple of the God known as Jyeṣṭha Vināyaka exists to the south east of Cintāmaṇi Vināyaka in Vārāṇasi.

Dvitūṇḍa Vināyaka :—This is one of the five temples of God Gaṇeśa known as Dvicatuṣka in Vārāṇasi².

Gabhaṭīśa :—This is a great phallus of Lord Śiva in Vārāṇasi.³ The Sk. P. has narrated that the renowned sage Mārkandeya, the son of Mṛkaṇḍu, had performed severe penance at this place.

Dr Kane⁴ has mentioned the name of this phallus and has given chapter and verse quotation from the Sk. P. in support of his observation. But the reference appears to be wrong. His allusion to chapter IV should be amended to chapter VI of the same Purāṇa. I think it is a case of misprint.

Gabhaṭīśvara :—According to the Sk. P.⁵ it seems to be identical with Gabhaṭīśa. The text about it reveals that chanting of “Śatarudri” in the month of Kārtika, at this place brings about siddhi of Mantra.

Gadātīrtha :—This is a place of pilgrimage⁶ situated near the Cakratīrtha in Vārāṇasi. According to the Sk. P. it is also fit for performing Śrāddha and other allied obsequial rites.

1. SK. Ka. 57.97-103.

2. ibid.

3. ibid 83.154.

4. Hist. Dhs. IV p. 757.

5. Sk. Va. Ka. 6.44-45.

6. SK. Ka. 58.37.

Gandhamādana :—The Sk. P.¹ holds that Badarīnātha is situated on the mountain of *Gandhamādana*. The celestial bird Garuḍa practised penance on the peak of this mountain in order to become the carrier of God Viṣṇu. It is mentioned as one of the important mountains of north India². It is on this mountain³ that the demon Vṛttra observed austere penance in order to receive grace of Lord Śiva. The forest known as Citrarathavana which is named after the king Citraratha stood before this mountain. As to its location the Sk. P.⁴ has observed that it is situated to the south of mount Meru,⁵ the site of which has been assigned to the middle of the Jambudvīpa. According to the text of the Sk.P. this mountain is regarded as one of the few mountains which are the representatives of the Phallus of Lord Śiva. Consequently these mountains are worshipped even by the supreme divinity, Viṣṇu and others. They are themselves the removers of the sins. Among these sacred mountains of India the names of the following⁶ mountains are mentioned, namely Śrīśaila, Mahendra, Sahyācala, Mālyavat, Malaya, Vindhyaśala, *Gandhamādana*, Śvetā Kūṭa, Trikūṭa and Dardura parvata. N. L. Dey⁷ observes that it is a part of the Rudra Himālayas. He has really thought that Badarikāśrama is located on this mountain. Further more he has stated that the portion of the mountains of Garwal through which Alakananda flows is called *Gandhamādana*. Dr. Kane's⁸ view coincides with the account recorded in the Sk. P. Obviously he has not referred to the Sk. P. by name. It has also been endorsed by Dr. B. C. Law.⁹ It is remarkable that the Brahmakhaṇḍa¹⁰ of the Sk. P. has advented to another mountain bearing identical name. It is situated in southern India and is associated with Rāmeśvaralīṅga at Setubandha. N. L. Dey¹¹ also says that a portion of this mountain (*Gandhamādana*) was brought by Hanumān. It is pointed out near Rāmeśvara in south India.

Gandhamādanavana :—While describing the boundary¹² of the great mount Meru, it has been mentioned in the Sk. P. that to

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1. Sk. Vai. B. M. 4.3.
 3. Sk. Ma. Ke. 17.93-94.
 5. Sk. Ma. Kua. 37.29.
 7. Geog. Dic. p. 60.
 9. Hist. Geog. p. 76.
 11. Geog. Dic. p. 60.

2. Sk. Vai. Ven. M. 1.40-43.
4. Sk. Ma. Kau. 37.34.
6. SK. Ma. Ke. 31.92-94.
8. Hist. Dha IV. p. 7.2.
10. SK. Bra. Sa. M. 1.37.
12. SK. Ma. Kau. 37.34-37.

the east of this mountain lies mt. Mandara and to the south of it stands mt. Gandhamādana. The mountain known as Vipula stands to the West of it whereas mt. Supārśva exists to the north. The flowers called Kadamba are found on Mandarācala and the fruits Jambu grow on Gandhamādana in abundant quantity. The Aśvattha tree is found on the Vipula mountain and the sacred tree known by the name of Vaṭa is to be found on mt. Supārśva. Besides it has been stated that there are four forests on the peak of these mountains. The name of those forests are—Caitraratha, Gandhamādana, Vaibhṛaja and Citraratha.

Gandhamādana Kṣetra :—The name occurs in connection with the description¹ of the holy lands of India. This land was consecrated by Hanumān (Āñjaneya). In this place Lord Śiva is adored by the name of Mṛtyuñjaya. Later on, this land came to be designated as Goparvata, where the renowned grammarian, Pāṇini attained supernatural power through mercy of Lord Śiva.

Gangāditya :—This is one of the twelve temples of Sun-god. According to the Sk. P.² it is situated to the south of Lord Viśvanātha in Vāraṇasī. A mere visit to this holy place of pilgrimage brings about the purification of the visitor.

Gangadvāra :—It finds mention in connection with the description of the glory of Mathurā. The Sk. P. has observed that Gangadvāra is superior to Ayodhya³ in point of sanctity. Its identification is not clear in the Sk. Purāna. However, N. L. Dey⁴ has rightly identified it with Haridvāra. Dr. B. C. Law⁵ has remarked that the united stream of the Bhāgirathī and Alakanandā from Deva Prayaga is called the Ganges. It is from Dehra Dun that it has descended downwards. It has finally reached Haridvāra that passes under, the name of gate of the Ganges. So it is evident that Gangadvāra is identical with Haridvāra. Dr. Cunningham⁶ also holds identical views.

1. SK. Ma. A. Ch. M. U. 2.67-68.

2. SK. Ka. 51.101.

3. SK. Val. Ka. M. 4.30.

4. Geog. Dic. p. 62.

5. Hist. Geog. p. 81.

6. Cunningham, p. 405.

Gangākeśavatīrtha :—This is one of the subtīrthas of Vārāṇasi¹. It stands to the south of Agastya tīrtha. This sacred shrine is the destroyer of all the sins.

Gangeśvara :—The phallus of God Śiva that has been inducted and established by the Goddess Gangā² herself in Vārāṇasi bears the designation of Gangeśvara. It is also called Gangeśa. It stands to the east of the supermost Lord Viṣvanātha. The worship³ of this phallus leads spiritual edification particularly on the auspicious day of Daśaharā, i.e. the 10th day of the second half of Jyeṣṭha. Dr. Kane⁴ locates it under Vārāṇasi and on the bank of the Narmadā as well.

Gangeśa :—Same as Gangeśvara (V. 90).

Gaurīvana :—Its name occurs in connection with the glorification of Śoṇādri. According to the Sk. P. once the renowned king Nala entered into the forest known as Gaurīvana, which was inaccessible to all beings. Consequently he was converted into a woman. Thereafter he consulted his priest, Vasiṣṭha, who instructed him to worship the mountain called Soṇādri. It is by observing an austere⁵ penance in that place that he succeeded to regain his former male form.

Gaurī Śikhara :—It has been related in the Sk. P.⁶ that it is on this mountain peak that Gaurī attained white complexion and pleased her consort by her hard penance. Dr. Kane holds that it is a tīrtha near Kasmir. Further more he agrees with the version of the Sk. P. He has not however, alluded to the authority of the Sk. P.

Gayākūpa :—This is a reservoir (well) situated to the South East of Jatākuṇḍa in Ayodhyā⁸. According to the Sk. P. this is a subtīrtha of Ayodhyā. It is particularly a sacred place for the purpose of taking bath, offering gifts and performing Śrāddha also. The performance of Śrāddha in this place specially on

1. Sk. Ka. 61.180.

2. ibid 91. 4-5.

3. ibid 91. 4-5.

4. Hist. Dhs. IV p. 752.

5. Sk. Ma. Ach. M. P. 6. 71-75.

6. Sk. Ma. Ac M.U. 17 22.

7. Hist. Dhs. IV. p. 752.

8. Sk. Val. Ayo. 9. 1-10.

Monday and on the 15th day of the first half of a lunar month, has been highly panegyrised.

Gharghārā-Sarayū-Sangama :—This is the confluence of the holy rivers Gharghārā¹ and Sarayū in Ayodhyā. The holy conjunction of these two rivers is very near to Gupta Hari. It is situated at a distance of twentyfour miles to the south of Gopratāra tīrtha. N. L. Dey² identifies the river Gharghārā with the modern river Ghāgrā or Gogra, which flows from Kumaun and has entered into the river Sarayū. Dr. Kane³ opines that the accumulated water that flows due to the merger of Gogra and other rivers including Sarayū are called Gogra or Sarju from Bahampur.

Ghoṣārka Kundā :—The sacred reservoir named Ghoṣārka is situated to the south of Urvaśī-kundā in Ayodhyā.⁴ A bath in and gift at this place assist one to attain the solar region which has the Sun-god as its presiding deity. This pit was named after Ghoṣā, who was a king of solar dynasty.⁵

Giri Nyasiṁha :—The temple of the God known as Giriṇiśiṁha⁶ is situated to the east of the temple of Dehalī Vināyaka in Vārāṇasī.

Gokarṇeśahrada :—This is a reservoir in Vārāṇasī. The phallus of Lord Śiva called Atriśvara⁷ is situated on the western bank of this shrine. Dr. Kane⁸ refers to one Gokarpahradā but as regards the question of its location he remains silent.

Gokarṇeśalinga :—The great phallus of Gokarṇeśa⁹ is located to the west of Antargeha in Vārāṇasī.

Gopāla tīrtha :—In the course of furnishing the description of the temples dedicated to the different forms of Viṣṇu the Skanda Purāṇa¹⁰ has stated that there are five hundred temples of Nārāyaṇa, one hundred temples of Jalaśayī, thirty temples of tortoise (Kamāṭharūpa), twenty temples of fish, one hundred and eight temples of Gopāla, one thousand temples of Buddha, thirty temples of Paraśurāma and one hundred and one temples of Rāma in Vārāṇasī.

1. ibid 8.67-69.

2. Hist. Dhs. IV. P. 753.

3. ibid 7.113 and 138.

7. ibid 18.15.

9. Sk. Ka. 58.81.

2. Geog. Dic. P. 65.

4. Sk. Vai. Ayo. 7.108-109.

6. Sk. Ka. 61.191.

8. Hist. Dhs. IV. p. 754.

10. Ibid 61.207-208.

Gopratāra tīrtha :—This is a place of pilgrimage situated at the confluence of Sarayū and Gharghāra in Ayodhyā. The temple of the God known as Gupta Hari stands there.¹ N. L. Dey² identifies it with Guptāra a place of pilgrimage on the bank of the Sarayū at Fyzabad in Audh, where Rāmcandra is said to have cast aside his mortal body and left for celestial regions. Dr. Kane³ also refers to it in the same way as alluded to above.

Guptahari :—According to the Sk. P. this is holy land in Ayodhyā.⁴ Its importance from religious point of view has been repeatedly emphasised. The performance of sacrifice and other religious rites and ceremonies in this particular place yield immense spiritual merit. N. L.⁵ Dey identifies it with Gopratāra as referred to above.

Hamsatīrtha :—It is a reservoir in Vārāṇasi⁶. It is situated near the Kṛttivāsa tīrtha. This tīrtha remains surrounded by innumerable⁷ lingas. Dr. Kane⁸ also refers to one Hāṁsa tīrtha. About as to its location he differs from the account given in the Skanda Purāṇa.

Hanumat Kuṇḍa :—This is a shrine situated to the west of Sugrīva Kuṇḍa and to the east of Vibhīṣaṇa⁹ Kuṇḍa in Ayodhyā. An immersion in and offering of gifts at this holy place bring about the fulfilment of all the cherished desires of life.

Harasiddhi :—The temple of Harasiddhi¹⁰ is located to the east of the temple of Siddhi Vināyaka in Vārāṇasi. The adoration of this deity is productive of both material gain and spiritual elevation.

Hareśvara :—This is one of the sub tīrthas of Vārāṇasi. It is situated in front of the temple of Hariścandreśvara.¹¹

Harikesa Vana :—This is a place of pilgrimage¹² within the jurisdiction of Vārāṇasi. The temple of the phallus known as Angiraseśvara stands therein as an expression of divine majesty.

- 1. Sk. Vai. Ayo. 6.72.
- 3. Hist. Dhs. IV p. 754.
- 5. Sk. Ka. 68.65.
- 7. ibid 8.865.
- 9. SK. Vai. Ayo. 8.77-78.
- 11. SK. Ka. 69.80.

- 2. Geog. Dic. p 71.
- 4. Sk. Vai. Ayo 6.56-57.
- 6. SK. Ka. 68.57.
- 8. Hist. Dha. IV p. 735.
- 10. SK. Ka. 70.45.
- 12. SK. Ka. 78.20.

Hari Kṣetra :—Immediately after the mention of the holy place, Kurukṣetra¹, the name of Harikṣetra has been referred in the Vaiṣṇava khaṇḍa of the Sk. P. According to this Purāṇa it is said that devotee who gets a glimpse of the image of Hari, and takes a holy dip in the water emanating from His feet (ie. the Ganges) becomes purged of all sins. This is the residence of the sages and birds. Fruits and roots are found here. A controlled wind blows over the jurisdiction of this Kṣetra. Though the location of this place is not obvious in the Sk. P. I propose to identify it with Badarikāśrama². Because the temple of Nara-Nārāyaṇa, in Badarikāśrama, was built on the west bank of Alakanandā near the source of the Viṣṇu Gangā (Alakanandā). This Harikṣetra is equistant from the two holy mountains called Nara and Nārāyaṇa. It is corroborated by the testimony of the Sk. P. N. L. Dey³ refers to one Harikṣetra which he identifies with Harikantam sellar on the river Pennar. This place of pilgrimage was visited by Caitanya.

Hariścandra Vināyaka :—According to the Sk. P.⁴ this is one of the sub tīrtha of Vārāṇasi. This image of Lord Ganesa known as Hariścandra Vināyaka was installed by the celebrated Paurāṇic king Hariścandra himself

Hastināpura :—It is same as Hastināpur. The Sk. P.⁵ has narrated that the king Parīkṣita, the son of Abhimanyu ruled over the earth residing in Hastināpura. In other words Hastināpura was the capital of the king Parīksita, one of the descendants of the Pāṇḍavas. It was completely engulfed by the deluge of the Ganges. However, it was located twenty two miles north east of Merrut district of United Provinces, and south west of Bijnaur on the right bank of the Ganges⁶. It is said to have been founded by the king Hastī on the bank of the Bhāgīrathi⁷. Even according to the Mahābhārata⁸ it bears the designation Hastināpura.

Hastipāleśvara :—This is the temple of the Phallus of Lord Śiva known as Hastipāleśvara. It is situated to the south of Ugra

1. SK. Vai. B. M. 1.38.41.

2. Geog. Dic. p. 15.

3. ibid p. 74.

4. SK. Ka. 57.124-125.

5. SK. Vai. Ven. 11.6.

6. Geog. Dic. p. 74.

7. B. C. Law., p. 81.

8. Hist. Dhs. IV.

kunḍa of Vārāṇasi.¹ The worship of this god bestows the fruit which is normally obtained by making a gift of an elephant. Dr. Kane² has referred to this tīrtha and has located it at Vārāṇasi. But he has not adduced any ground to support his finding.

Hāṭakēśalinga :—This is one of the phalli of Lord Śiva in Vārāṇasi. The phallus is associated with the Goddess known as Bhogavatī.³

Hayagrīva tīrtha :—This is a reservoir (pit) located opposite to the Śankhamādhava⁴ tīrtha in Vārāṇasi. There stands the image of the God known as Hayagrīva Keśava on the bank of this reservoir. This is a very auspicious place fit for offering Piṇḍas to the departed ancestors.

Hayagrīveśvara :—This is a place of pilgrimage in Vārāṇasi.⁵ It is situated to the north of Lolarka tīrtha.

Hemakūṭa :—According to the Sk. P. the three mountain namely Niṣadha, Hemakūṭa and Himavān are situated to the south of Meru. These three mountains⁶ serve as the demarcation line of the earth. Hemakūṭa has been identified with Kailāsa mountain by the modern researchers like Dr. Kane⁸, Dey and others.

Hemakūṭa Sthāna :—While describing the several Kṣetras found in India, the Sk. P.⁹ has made specific mention of it. But its location is wrapt in mystery. The Sk. P. appears to have identified it with the Hemakūṭa mountain. One who practises penance here becomes immune from the fear of re-birth.¹⁰

Heramba Vināyaka :—This is one of the temples of Gaṇeśa in Vārāṇasi.¹¹ It is situated to the south east of Muṇḍa Vināyaka. It fulfills all the desires of the inhabitants of Vārāṇasi.

Himālaya :—According to the Sk.P.¹² the host of Gods headed by Bṛhaspati went to the Himalayas in order to devise ways and

1. SK. Ka. 97.114 & 133.

2. Hist. Dhs. IV. p. 756.

3. SK. Ka. 69. 149.

4. ibid 59. 60-61.

5. ibid 70.80.

6. SK. Ma. Kan. 37.41-42.

7. Hist. Dhs. IV. p. 756.

8. Geog. Dic. p. 75.

9. SK. Ma. A.C.M.U. 2.61.

10. ibid.

11. SK. Ka. V. 57.84.

12. SK. Ma. Ko. 20.45-47.

means for destroying the demon Tāraka. They sought the cooperation of the Lord of the mountains in the matter of achieving their objects. Besides, they requested him to offer shelter to the ascetics. In this way the importance of the Himalayas has been high-lighted by the Sk. P. This Purāṇa¹ holds that there are several rivers that have issued from the Himalayas : their names have been enumerated in the following order : (a) Ganga, (b) Yamunā, (c) Sarasvatī, (d) Drṣadvatī, (e) Gomati, (f) Tāpi, (g) Kāverī, (h) Narmadā, (i) Śarmadā, (j) Godāvarī, (k) Satadru, (l) Vindhya, (m) Payosñi, (n) Varadā, (o) Carmaṇvati, (p) Sarayū, (q) Gaṇḍaki, (r) Caṇḍapāpahā, (s) Candrabhāgā, 't' Vipāśa and (u) Śoṇa. One who takes bath in these rivers becomes liberated from sins and finds access to the heaven. In the Sk. P.² the Himalayas have been exalted to the rank of divinity. Even the members of the trinity approach them for succour during the period of emergency. It finds mention in the Vedic literature also. The Himalayan range extends from Assam to the Punjab, that is to say, it stretches from east to west, guarding the northern border of India. N. L. Dey³ has given a very brief description of it.

Himavān :—Same as Himalaya (q. v.).

Isānatīrtha :—This is one of the reservoir situated in Vārāṇasi.⁴ A pilgrim has been exhorted to take bath in it and offer *tarpaya* to Gods, sages, and ancestors. It has been stated that Monday is singularly auspicious for the purpose alluded to above. On the bank of this reservoir stands the temple of the Phallus that bears the name of Śrilinga.⁵ According to the Sk. P. it is reputed at the neighbourhood of Bhavāni tīrtha. There is a Phallus of Lord Śiva⁶ carrying identical name (i.e. Isāna). Dr. Kane⁷ refers to a phallus called Isāna linga at Vārāṇasi. He has not, however, referred to the Sk. Purāṇa.

Isāneśvara :—The divinity called Isāneśvara is said to have come Kedāra. The temple of the God is situated to the west of Prahlāda Keśava.⁸

1. Sk. Pra. V. Kse. M. 1.36-39.

2. Sk. Ma. Kedāra Khaṇḍka.

3. Geog. Dic. p. 75.

4. Sk. Ka. 33.42-43.

5. Ibid. .

6. Ibid 61.139 .

7. Hist. Dha. IV p. 758

8. Sk. Ka. 69.93-94.

Jāigīṣaṇyeśvara :—This is one of the Subtīrthas in Vārāṇasi.¹ It has been authoritatively laid down that its majesty should not be revealed to a heretic who fosters ill-will in his mind. An individual who has fallen a victim to the incubons of the Kali-age should be treated as unworthy of getting an access to its shrine. The Liṅga Purāṇa² also has lent countenance to this prohibitory utterance.

Janmasthāna :—This is the place of pilgrimage³ situated at Ayodhyā. It is the birth place of Rāma and as such is held in deep reverence by his devotees. The Skanda Purāṇa states that this holy place is situated to the east of Vighnēśvara, to the north of Vasiṣṭha-tīrtha and to the west of Laumāśa tīrtha. A mere visit to this place brings about cessation of rebirth. It dispenses with the necessity of bestowal of any gift, performance of any sacrifice, and observance of austerities for the achievement of the objectives of human life.

Jalalīṅga :—This is the phallus standing in the middle of the Ganges⁴. It is more auspicious than the others existing on the surface of the earth. It is made of different varieties of metals.

Jaṭākunḍa :—This is a reservoir situated to the west of Bharata Kunḍa⁵ in Nandigrāma in Ayodhyā. It was in this sacred place that Rāma and others removed their matted hair. The images of Rāma with Sīta and Lakṣamāṇa are worshipped here. A pilgrimage to this place is to be undertaken on the 14th day of the first half of the month of Caitra. Dr. Kane⁶ refers to one Jaṭākunḍa and has located it in Sānandūra. He has again assigned its site to the south of mount Malāya and to the north of the Sea. Evidently this account is at variance with that of the Skanda Purāṇa.

Jayanteśvara :—This is one of the Phalli of Lord Śiva in Vārāṇasi.⁷ It is situated on the bank of the Ganges.

Jaṭideva :—The deity called Jaṭideva⁸ is said to have come from Rāmēśvara. It is situated to the north of Ekadanta tīrtha in Vārāṇasi.

1. Ibid 63.85.

2. Hist Dhs. IV p. 758.

3. SK. Vai. Ayo 18-20

4. SK. Ka. 69 161-193.

5. SK. Vai. Ayo 9.55-57.

6. Hist. Dhs. IV. p. 759.

7. SK. Ka. 69.72.

8. SK. Ka. 69.78

Jñānoda tīrtha or Jñāna Vāpi :—This is a sacred well situated in Vārāṇasī.¹ It is one of the most important tīrthas² of that place. According to the Skanda Purāṇa it is said that when Śiva saw the phallus of Viśveśvara he wished to take bath with its cool water. Consequently he dug a pit (Kunda) with his trident to the south of the temple of Viśveśvara. He ultimately poured down its water on the Viśveśvara Liṅga. The deity granted him two distinct boons. By virtue of one of them this particular tīrtha became superior to all the tīrthas to be found on the surface of the earth. And by virtue of another this holy place came to be known as Jñānoda or Jñānavāpi. Obviously its association with the idea of Śiva as knowledge incarnate.

Jyeṣṭha Vināyaka :—The temple of Gaṇeśa known as Jyeṣṭha-vināyaka is situated to the south east of Cintāmaṇi Vināyaka in Vārāṇasī. It is to be worshipped on the 14th day of the second half of Jyestha.

(To be continued)

1. ibid 33.1.
2. ibid chapter 33.

पाञ्चरात्रात्मकं सांख्यम्

गणेश थिटे

[In the Bhāgavata-Purāṇa III, 26. 19ff, we get a exposition of the Sāṅkhyā-Philosophy mixed with the concept of *Caturvūyūha*, well-known in the Pāñcarātra-system. In the Sāṅkhyā-Philosophy, there it hardly any scope for *bhakti* (devotion). But this passage from the Bhāgavatapurāṇa introduces *bhakti* in the Sāṅkhyā-System with the help of Pāñcarātra. This mixture might have been done with the view of popularising the Sāṅkhyā-System with the help of Pāñcarātra which is very popular particularly in South India.]

पाञ्चरात्रागमे चतुर्वृहकल्पना दृश्यते । तत्र वासुदेवः श्रेष्ठतत्त्वम् । स च परमात्मा । तस्मात् संकर्षणो नाम जीवः उत्पद्यते । संकर्षणात् प्रद्यम्न-रूपि मनः जायते । तस्मान् मनसः अनिरुद्धः इति ग्रहकारः प्रादुर्भवति । स एव ईश्वरः । एवं एते चत्वारो व्यूहाः नाम पाञ्चरात्रतत्त्वज्ञानपद्धतेः मूलाधारः । (दृश्यताम्—महाभारते १२.३२६.३८-३९) । सांख्यतत्त्व-ज्ञानपद्धतौ प्रकृतेः महत् नाम तत्त्वं, महत् एकादश इन्द्रियाणि पञ्च तत्त्वान्नामाणि च जायन्ते । तेभ्यः च पञ्च महाभूतानि जायन्ते एवं सृष्टिक्रमः ।

परं भगवत्पुराणे (३.२६.१९ तः आरभ्य) द्वयोरपि अनयोः तत्त्वज्ञानपद्धतयोः संमिश्रणं दृश्यते । सः विभागः अधुना विचारार्थम् उपस्थाप्यते । स्वप्रकटनस्थानरूपायां प्रकृतौ परमात्मा स्वकीयां चेन्न्य-र्णक्ति स्थापयति । ततः महद् इति तेजोलूपं तत्त्वं जायते । इदं महामाकं तत्त्वं जगदुत्पत्तेः कूटस्थः प्रडकुर इव । तस्माच्च जगतो निर्मितिः । इदं विनाशरहितम् । तस्मिन् सर्वमपि विश्वं सूक्ष्मरूपेण वर्तते । अनेन महता तत्त्वेन प्रलयकालीनः अन्धकारः स्वकीयेन तेजसा पीतः (१९-२०) । इदं सर्ववेदप्रसिद्धं शुद्धं, सत्त्वात्मकं, निर्मलं, वासुदेवनामकं स्वानं परमात्मनः । तदेव च महत्तत्त्वात्मकं चित्तम् (यत्तस्त्वमुपर्य स्वच्छं शान्तं भगवतः पदम् । यदाहुवसुदेवाभ्यं चित्तं तन्महदवात्मकम् ॥२१॥) । चित्तस्थैव अधिभूतरूपेण महत्तत्त्वम्, अध्यात्मरूपेण चित्तम्, उपास्यरूपेण च वासुदेवः इत्यादयः संज्ञा भवन्ति । यथा पृथिव्याः स्पर्शात् प्राक् जलस्य

हृषं स्वच्छं शान्तं च वर्तते तथैव चित्तमपि मूलतः स्वच्छं, विकारहीनं, गभीरं च वर्तते । परं कालशक्तया तस्मिन् विकारः संभवति । ततश्च विविधः अहंकारः जायते १) सात्त्विकः (= वैकारिकः) २) राजसः (= तैजसः) ३) तामसश्च (एतस्माच्च त्रिविधादहंकारान्मनः इन्द्रियाणि, महाभूतानि च एतेषां निर्मितिः २४) । अयम् अहंकारः एव सहस्रमुखः अनन्तः । भूतानि, इन्द्रियाणि, मनश्च तस्य स्वरूपभूतानि । स एव संकर्षणः २५) । अयमेव अधिभूतरूपेण भूतानाम् इन्द्रियाणां मनसश्च समुदायः इति उच्यते । अध्यात्मरूपेण अहंकार इति कथ्यते । अधिदैवतरूपेण, उपासनार्थं स एव संकर्षणः इति उच्यते । तस्मिन् कर्तृत्वं, ज्ञानसाधनत्वं, गुणपैक्षया च शान्तत्वं, भयंकरत्वं मूढत्वं वा वर्तते २६) ।

एवं वासुदेवसंकर्षणरूपं व्यूहद्वयं कथितम् । संकर्षणः अहंकारात्मकः । तस्य वैकारिकः, तैजसः, तामसश्च इति त्रयः प्रकाराः । यदा सात्त्विके अहंकारे विकारः जायते तदा तस्माद् अहंकारात् मनः संभवति । संकल्प-विकल्परूपिणी इच्छा च प्रादुर्भवति २७) । इदं मनः सर्वेषु अपि इन्द्रियेषु प्रधानम् । तस्येव अनिरुद्ध इति संज्ञा । तस्य वर्णः शारदीयस्य कमलस्य वर्णं इव । योगिजनैश्च तस्यैव आराधना कर्तव्या २८) । अस्य व्यूहस्य अधिभूतरूपेण, अध्यात्मरूपेण च मन इति संज्ञा, अधिदैवतरूपेण च अनिरुद्ध इति ।

राजसाद् अहंकाराद् विक्रियमाणाद् बुद्धितत्त्वं जायते । द्रव्यस्वरूप-ज्ञानशक्तिः, इन्द्रियेभ्यः विषयाणां प्रदानं, संशयः, निश्चयः, स्मरणं, निद्रा इत्येतानि अस्य तत्त्वस्य लक्षणानि २९-३०) । कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च राजसस्य अहंकारस्यैव कार्याणि ३१) अयं व्यूहोऽधिभूतरूपेण अध्यात्मरूपेण च बुद्धिरिति उच्यते । यद्यप्त्र प्रद्युम्न इति शब्दः नोच्चारितस्तथापि अधिदैवतरूपेण प्रद्युम्न इति संज्ञया उपासना कर्तव्या इत्यत्राध्याहृतम् ।

उपरि वर्णिते पाञ्चरात्रात्मके सांख्यतत्त्वाने यानि वैशिष्ट्यानि तानि कथ्यन्ते अधुना । अहंकाररूपस्य प्रकारत्रयं वर्तते । तत्र सात्त्विकाद्वंकाराद् अनिरुद्धः, राजसादहंकाराच्च प्रद्युम्नो जायते । पाञ्चरात्र-मतानुसारं संकर्षणादेव प्रद्युम्नः, प्रद्युम्नाच्चैव अनिरुद्धः परम् अत्र भागवत-पुराणोक्ते पाञ्चरात्रात्मके सांख्ये सात्त्विकः राजसः तामसः इति अहंकारस्य प्रकारक्रमः । तस्मात् प्रथमम् सात्त्विकादहंकाराद् अनिरुद्धस्योत्पत्तिः कथिता । ततः तैजसाच्च नाम राजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः केवलं सूचिता । तैजसः अहंकारः, प्रद्युम्नश्च इति द्वयोः शब्दयोः अर्थे “प्रकाश-

रूपस्य” तत्त्वस्य प्राधान्यम् । तस्मात् तैजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः स्वाभाविकी एव । परं क्रमभेदः अत्र लक्षणीयः । तथैव पाञ्चरात्रागमे प्रद्युम्नाद् अनिरुद्धः भवतीति कथितम् । अत्र च संकर्षणस्य प्रकारद्वयम् । एकस्मात् प्रकारात् (= सात्त्विकाद् अहंकारात्) अनिरुद्धस्य उत्पत्तिः । द्वितीयात् प्रकारात् (= तैजसाद् अहंकारात्) प्रद्युम्नोत्पत्तिः ।

भागवतपुराणे यद् इदं पाञ्चरात्रात्मकं सांख्यतत्त्वज्ञानं कथितं तस्य महत्त्वम् श्रद्धुना कथयामि । सांख्यतत्त्वज्ञानस्य भक्तेण्व संबंधः प्रायः न दृश्यते । सांख्यतत्त्वज्ञानस्य च एकः प्रकारः “निरीश्वरं सांख्यम्” इत्येवं ह्यः अपि दृश्यते । यद्यपि सांख्यानां प्रकृतिः पुरुषः च इति कल्पनाद्वयं सामान्य-जनानां विचारमण्डले प्रादुर्भूतं स्थात् तथापि सांख्यतत्त्वज्ञानस्य अभिजात-काले तस्य सामान्येषु जनेषु प्रसारः नैव आसीत् । अस्य एकं कारणमिदं यद् अस्मिन् तत्त्वज्ञाने उपासनायाः भक्तेः, पूजापद्धतेः वा श्रभावः । ये सामान्याः अल्पमतयः अशिक्षिताः जनाः तेषां रुचिः तावत् सूक्ष्मतत्त्वज्ञाने नास्ति, किं तु पूजापद्धतौ, कर्मकाण्डे, आचाररूपधर्मे, उपासनायां वर्तते । तत्र च तेषां क्षमतापि वर्तते । पाञ्चरात्रागमे या व्यूहकल्पना, वामुदेवा-दीनां व्यूहानाम् उपासनापद्धतिः च सा अतीव लोकप्रिया । तस्याः व्यूहकल्पनायाः, उपासनापद्धतेः सांख्यतत्त्वज्ञाने समावेशः, उपयोगो वा कार्यः इति धिया कदाचिद् इदं पाञ्चरात्रात्मकं सांख्यं निर्मितं स्थाद् इति मे मतिः । अनया दृष्ट्या पाञ्चरात्रात्मकं सांख्यम् अवलोक्यते चेत् तस्य महत्त्वं ज्ञातुं शक्यं भवेत् ।

TWO LEGENDS FROM THE SKANDA PURĀNA—
A STUDY*

BY

R. N. MEHTA AND S. G. KANTAWALA

[अस्मिन् निवन्धे लेखकमहोदयाभ्यां स्कन्दपुराणस्थमाहेश्वर-
खण्डस्य कीमारिकाखडे वर्तमानस्य भरतपुत्रस्य शतशृङ्खस्य अजा-
मुखायाः पुच्छाः उपाख्यानेन सह स्कन्दपुराणस्य प्रभासखण्डान्तर्गत-
वस्त्रापथमाहात्म्ये वर्तमानस्य एकस्या हरिणमुखायाः स्त्रियाः आख्या-
नस्य तुलनां कृत्वा उभयोराख्यानयोनिमित्ते विकासे च साहित्य-
सम्बन्धिनां स्थानसम्बन्धिनां च केषांचित् तत्त्वानाम् आलोचनारमकं
विवरणं प्रस्तुतम् ।]

Introduction

The doctrine of transmigration is “one of the most fundamental doctrines of Indian system of religion and philosophy.”¹ Its acceptance leads to a corrolary in the transmutation of the external morphs of the transmigrating souls. To illustrate and emphasize the magnitude of this doctrine numerous legends are recorded in Indian literature. This motif of metempsychosis is common enough in folk-tales. This motif is also utilised in classical Sanskrit works, e.g. Bāṇa’s Kādambarī, wherein the heroes and not the heroines undergo three rebirths each.² This doctrine has an interesting development into the depiction of a being with both the anthropomorphic and theriomorphic characteristics. The outstanding instances of such a composite character are Gaṇapati, Niṣipha, Nara-Varāha, Dakṣa etc. An inquiry into the origin of such forms and their appraisal e.g. of Gaṇeśa, Dakṣa etc. lead one to infer that the idea of transplantation of organs of

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1. Kane P. V, *History of Dharmaśāstra*, Vol. V, Part II, p. 1530.
2. Vide Dasgupta S. N. and De S. K., *A History of Sanskrit Literature*, Classical Period, Vol. I, p. 232. fn. 1. For a study of these motifs as literary devices vide Gray L. H. *WZKM* XVIII, (1904), pp. 53-54.

two different beings was accepted as a common phenomenon in Indian mythology. But with reference to the form of Nara-varāha it may be said that it seems to develop as a consequence of the acceptance of the idea that forms of different beings can co-exist in one place; but the study under consideration seems to suggest that a different set of principles was operative also in the development of composite characters. The SP "is the most extensive of Purāṇas and poses perplexing problems"¹. It is found in two forms :—(1) *Khaṇḍa* and (2) *Saṁhitā*. Its seven *khaṇḍas* are : (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Avantya, (6) Nāgara and (7) Prabhāsa. The *Saṁhitās* are six :—(1) Sanatkumāra, (2) Sūta, (3) Śāṅkari, (4) Vaiṣṇavī, (5) Brāhmī and (6) Saura.²

In the present paper it is proposed to study two legends in which the main characters have therio-anthropomorphic features. One of them occurs in the KK, a part of the MK of the SP and the other one occurs in the VM of the PK of the SP³.

Summary of the legends

The legends from the KK and the VM are summarised as follows :—

KK : Chapter XXXIX

Bharata had a son, Śatāṣṭīga by name, who had a goat-faced daughter. The Purāṇa tries to explain why she came to have a goat' face.

In the region near the meeting of the Mahi river with the Gulf of Cambay there came once a herd of goats. One of them strayed away and got entangled into a thicket and it could not disentangle from it and ultimately it died of hunger and thirst. With the passage of time the carcass disintegrated and parts of its trunk were washed away, but its head remained dangling in the thicket.

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1. Kane P. V., *op. cit.*, p. 911.
 2. Vide Kane P. V., *op. cit.*, p. 911; Upadhyaya Baladeva, *Purāṇa-Vimarsa* (in Hindi), p. 155. He notes the Tāpi-khaṇḍa and observes that it is the Nāgarakhaṇḍa. (*Op. Cit.*, p. 157).
 3. *List of Abbreviations :*
SP=Skanda-Purāṇa,
KK=Kaumārika-khaṇḍa, Venkateshvara Press edition.
MK=Māheśvarakhaṇḍa, Venkateshvara Press edition.
VM=Vastrapathamāhātmya, Venkateshvara Press edition.
PK=Prabhāsaknanda, Venkateshvara Press edition.

On account of the supernatural power of the holy place she was born as a beautiful daughter of the king Śataśrīga, the king of Simphala with the human body and the face of a she-goat. All were struck with wonder and sorrow at the unusual physical appearance of the royal daughter. With the passing of time she attained her youth and once she happened to look into a mirror and thereupon she remembered her previous birth. She consoled her grieved parents and narrated her birth. She requested them to go where her body in her former birth had perished. After making liberal gifts she embarked on a voyage to Stambhatirtha (modern Cambay). On coming there, after search, she found her own head there. She collected the bones, skin, etc. and burnt them there and then she threw the bones into the confluence of the river Mahī and the Gulf of Cambay. On account of the supernatural power of the holy place her face became moon-like and she came to have an excellent beautiful form. She practised severe penance there and at the end of one year Lord Śiva was pleased to grant her a boon. She begged Lord Śiva to reside there and Lord Śiva, Barkateśvara by name, was consecrated where the head of the she-goat was burnt.

VM : Chapters VI & VII

Near the Raivataka mountain is situated a holy place known as Mṛgikundā which is to the west of the temple of Bhavanātha. The following legend is given to explain the name of this *tīrthas* :—

There was a righteous king Bhoja by name, in Kānyakubja (6-20). Once he went to a forest, where a forest-ranger happened to tell him that in the forest there lived a woman with the deer's face and moved in the herd of deer.¹ The king instituted a search for her and at last he happened to trace her and brought her to Kānyakubja. She was received very warmly in the royal palace. The king asked her, once, in privacy what her name was and why she was reduced to such a strange form, but she replied nothing. Then he called for the ministers, astrologers and the best of the Brahmins and asked them how she could utter the human speech with a human face. There-upon the Brahmins told him that in Kurukṣetra there lived the best of Brahmins, Sārasvata, by name, who practised penance on the bank of the Sarasvatī and also that

1. Note that she is called a *nārī* in 6.23 and a *bṛāhmaṇī* in 6.24.

being ordered by him she would tell everything. Accordingly the king approached Sārasvata who told him that she would tell him everything. That Brahmin came there and she bowed down to him and swooned. With due ritual she was brought back to consciousness and she narrated the past history of her seven births. The seven births are as follows :—(i) The king Bhoja is said to be the son of the king of Kaliṅga in his previous seventh birth and the *Mṛgī* (the doe) was the daughter of the king of Vaṅga. Both were married and she became the crown queen. (ii) Then both were born as Brahmins and she became his housewife. (iii) He was born as a *śvetasarpa* and she was born as the daughter of a Brahmin and was married at the age of eight. The very *śvetasarpa* bit her husband who, thereupon, died. The *śvetasarpa* was also killed then. (iv) He was born as a *makara* in the river Godāvarī at Bhimesvara and the above-mentioned widow was killed by the above-mentioned *makara*. She was consigned to fire and then immersed in water. (v) Later on he was born as a *lubdhaka* and she was born as a *krauñci*. The impassioned *krauñca* was killed by the *lubdhaka* during their dalliance. He was, therefore, cursed by a ṛṣi. (vi) Later on, the *lubdhaka* was born as a *siṁha* and she was born as a *mṛgī* who was killed by the very lion. (vii) Later on he was born as the king Bhoja and she was born as a woman with the deer's face as the young one of a deer.

The chapter VII tells us that once a doe happened to drink up the semen of the sage Uddälaka and this led to her such a birth. *En passant* she also said that she had burnt herself with the king, i. e. she had become a suttee. She, further, informed the king that if anyone let loose a head in the river Suvarṇarekha in Vastrāpatha, she would assume a human form. When done accordingly, she was transformed into an exquisite beauty and the king Bhoja married her and she came to be renowned as *mṛgamukhī* (7.32).

Analysis

The following points emerge from a comparative study of the above two legends :—

1. Both the legends accept the doctrine of metempsychosis as a basic point in their narration.
2. Both the legends point out that the falling of the bones of the corpse of the character concerned results into a birth with a human body.

3. In this cycle of rebirth the persistence of a theriomorphic head is a result of the non-falling of the head of the character concerned in the holy waters of a *tīrtha*.

4. The complete human form is gained by visiting the same *tīrtha* again and by immersing the remnants of the head of the character concerned in the *tīrtha*.

These points of similarities indicate that the major framework of the two legends is similar in spite of the fact that the narrative in the VM is longer than the one in the KM. Hence it seems that they develop from a common ideological background. But there are also points of dissimilarity which are significant to note :—

1. The KK mentions a group of goats, whereas the VM talks about a herd of doe.

2. In the KK a grove of *jāli* (*Guj.-piladi*) and other creepers are responsible for the death of the goat, whereas in the VM the bamboo—thicket is the cause of the death of the doe.

3. The KK brings the princess from Sirphala via sea to Stambhatīrtha, whereas the sea does not figure in the VM.

4. The KK talks of only one birth, whereas the VM talks of seven births.

5. In both the legends the motif which leads to the kindling of the memory of the past birth is different. The KK utilises the theme of reflection in a mirror, whereas the VM relies on the tāntric powers of Sārvastava.

6. In the KK the *kumāri* does not marry, whereas the doe-faced woman marries the king after getting the human head.

7. The *tīrthas* in both the legends are naturally different. The KK talks of the Mahisāgarasaṅgama, whereas the VM talks of the Suvarṇarekha river.

Legend in the Jaina Work

Legends with similar motifs are also found in the non-Brahmanical literature also. It would be interesting to compare a similar legend from the *Laghuprabandha sangraha* which is a Jain work¹

1. Thacker J. P. (Ed), *Laghuprabandhasangraha*, p. 91.

A goddess Śrīmātā by name was the daughter of the king Śripuñja. She was a monkey-faced woman. Once the children were singing the songs of Arbuda and thereupon she remembered her previous birth and told that on Arbuda there was a place called Kāyakunda where she was a she-monkey. Once on seeing a viper there, she jumped and got entangled in a bamboo-grove and died. Her body fell in the *kunda* and consequently it got the human form. But on the other side, her head was hanging in the bamboo grove. The king saw it and threw it in the *kunda*. And thereupon she came to gain a human head. She did not marry and performed penance on the mountain. After her death she became the presiding goddess of the mountain near Rasivo-Vālam.

Discussion and Interpretation

From the above analysis of the two legends the most obvious and the important point that emerges is the belief in metempsychosis which is the corner-stone of the growth of extremely fascinating legends. They are used principally to eulogize the power and sanctity of a local *tirtha*; while doing this, many diverse elements seem to enter into the make-up of the details of the legends and they develop further significant local features during the course of the development of the legend.

The legend in the KK relies on the local flora, migrating fauna and the local geographical features. Around Stambhatirtha migrating herds of cattle, sheep and goat are almost an annual phenomenon. After the rains the people from Saurashtra and Kutch begin to migrate towards Gujarat and Malwa in search of pasture lands for their cattle and animals. They return to their home-villages after the summer. In these annual migrations the track around this place is used. The straying animals are also the well-known features in this region of Stambhatirtha. Hence the motif of the goat is an outcome of the local peculiarities of this site.

Cambay is a well-known medieval port. It seems to be flourishing from at least 7th-8th century A. D., but the maritime activity of this region can be traced back to about the middle of the first millennium B.C. With such a long standing maritime activity and the continuous contact with Malbar and Sindhala

in the south the author of the KK probably residing in this region would look naturally towards the Gulf of Cambay for some immigration in this region and therefore the goat-faced girl is brought to Cambay from Siphala by the sea-route. The legend sings the praise of the Mahisāgarasaṅgama and Lord Śiva. The latter trait indicates the Śaivite leaning of the author who glorifies also the confluence of the Mahī with the Gulf of Cambay, because the confluent site is believed to be very holy. He notes further that the goat-faced girl got renovated many old temples. This significantly points to the fact that the wealth necessary for renovation poured from immigrants through the sea-route and this has a direct indication to the flourishing sea-borne trade of Cambay.

In contrast to the KK the VM gives an elaborate legend of seven births woven together. This motif of the relationship of two individuals through a series of births is a well-known one in Indian literature and the author of the VM draws inspiration from this well-known motif for the legend in the VM. The event of the death of the deer by the attack of the lion indicates a well-known usual phenomenon in the Gir forests. The Gir is the lions' sanctury even today. Lions were and are found around Girnar and their natural food includes the deer also. A few varieties of deer were seen in this region and hence one will not be far wrong in concluding that the author of the VM utilises and weaves the local experience and happening in the narration of the legend. In this region bamboo-groves were well-known. It may be mentioned that some of the strong solid bamboo is also collected from the Gir forests. The dangling of the head of the deer on a bamboo as given in the VM has again a background of a common local phenomenon. The scene is laid near the Mṛgikūḍa and the Suvarṇarekhā river. Both of them are near the Raivataka i.e. Girnar. The Mṛgikūḍa is possibly the small kūḍa near the temple of Bhavanātha and it is amply supported by the text. The river Suvarṇarekhā is a small rivulet on which the famous Sudarśana lake built by Candragupta Maurya (324 BC- 300BC) and renovated by the Mahākātrapa Rudradāman in c. 150/151 A. D. as well as by Parpadatta, Governor of Saurāṣṭra in 455/556 A. D. during the period of Skandagupta (455 AD-467 A. D.) stands. In the

epigraphic record by Rudradāman the river is noted as Suvarṇasikatā. The second member of the vocable "Suvarṇasikatā" in the epigraphic record is replaced by-*rekha* in the Purāna. This Suvarṇarekha is identified with Sonreh by Bhagavanlal Indraji.¹

Locally the rivulet is known as Sonreh even today. The vocable *sonarekha* is derivable from the vocable *suvarṇarekha* and this indicates a local tradition of some longevity. If epigraphic reference preserves correctly one tradition, one can surmise that the other tradition was either consequent to or subsequent to the ephigraphical record. The Girnar and the location of the whole story are away from the sea and therefore naturally the sea is conspicuous by its absence in the legend in the VM.

The *migī* discloses the knowledge of the previous births due to the intervention of a Sārasvata. This term i.e. *sārasvata* might refer to a *tāntrika* or it might refer to a Brahmin from the Sārasvata caste. Irrespective of the possible two interpretations of the word *sārasvata* as mentioned above, one fact that emerges from the situation of the incident in the legend is a belief in the *tāntrika* powers which would make an animal speak in human tongue, even though the human speech by animate and inanimate objects is a wide-spread motif in Indian literature. Here the motif is used to emphasise the power of a Sārasvata. Thus the legend from the VM betrays local colour which is distinct from that of the KK. Moreover, the semi-historical points in this legend are not bereft of interest.

From the Indian view-point the first birth story which narrates the marriage of a prince from Vaṅga and the princess from Kalinga seems to fall on the ancient traditions which were accepted by the Mahāvamśa and the Dipavamśa in Ceylon.² But the other legends will require further work. But in this work the girl is killed all the time by her husband, when both were born in different species. Probably this motif is introduced here to signify the ideals of chastity and fidelity of a woman.

1. Historical Inscriptions of Gujarat, Part I, edited by Acharya Girish Jashankar, p. 21.

2. Mehta R. N., *Vijayanā kathānā keṭakā Praśna* (in Gujarati),

At least the memory of Bhoja of Kanauj (366 AD -882AD) seems to reflect the reign of Bhoja, the 7th ruler in the Pratihāra dynasty ruling from Kanauj. He was the most powerful ruler having the titles of *ādīvaraha*, *mihira*, and *prabhāsa*.¹ The last title '*prabhāsa*' associates very well with the name of the *khanda*, viz. *Prabhāsakhaṇḍa*. This raises an interesting problem whether he was alive for such a long period in folk-memory or it is sheer accident. Gujarat and Saurashtra were the border zones between the Pratihāras of Kanauj and Rastrakūṭas of Mānyakheṭa (8th to 10th century AD). Possibly the tradition of Bhoja of Dhar with his pronoигe to learning might have been mixed up also in the texture of this legend. The practice of protecting forests by the forest ranger, is also a fairly old practice. Thus the whole legend is a mixture of local as well as pan-Indic elements.

The study of both the legends indicates that certain pan-Indic legends were taken up by writers of different places to explain some local phenomena. While doing so, much local colour was given to the broad uniform outline and thus it generated the pattern of unity in diversity in the cultural patterns of India.

The legend of Śrīmātā from the *Laghu-prabhāndī* as noted earlier is also interesting in this connection. It indicates that the Jains also seem to follow the same practice as the Purāṇikas and impart the local and sectarian colour to certain wide-spread motifs and legends. These efforts by various sections of the Indian society appear to have been undertaken for establishing their pan-Indic interests as well as their correlation, however superficial they may be, to local conditions.

A perusal of the works like Mallapurāṇa, Śrīmāhpurāṇa, Nagarakhaṇḍa of the Skandapurāṇa, Dharmarāṭyapurāṇa and others also seem to point to the similar treatment of the pan-Indic elements which were given local colours. These efforts seem to forge an element of Unity in diversity in Indian culture.

1. Majumdar R. C., Pusalker A. D. and Majumdar A. K. (ed. by), *Age of Imperial Unity*, p. 520.

VEDIC ŚĀKHĀS
BY
GANGA SAGAR RAI

[अस्मिन् निबन्धे वैदिकशाखाशब्दस्य कोर्थः शाखाशब्दस्य
के पर्यायास्तेषां के मौलिका अर्थाः शाखानां कथमुत्पत्तिः
के वाङ्मयाः शाखानामङ्गीभूताः शाखाभेदो कथं जातः, नाना-
शाखानां लोपश्च कथं जातः इत्यादि प्रश्नानां संक्षेपेण सोदाहरणं
विवेचनं कृतम् । शाखानामुत्पत्तिविषये पुराणानां कि मतं
उत्पत्तिहेतुविषये च कि मतं इत्यपि संक्षेपेण वर्णितम् । अत्र
टीकाकर्तुं एवा मात्रापरिमाणाद्युतिकविदुषां च मतान्वयि प्रदर्शितानि ।]

According to the Purāṇas and other literary records originally there was only one Veda¹ and later on it developed into many branches which were called as Śākhās. For the sake of convenience in learning and performance of sacrifices this one original Veda² was arranged into four Vedas. Though the Vedic Śākhās originated first from the original Vedic Samhitās, but later on other Vedic literature (such as Brāhmaṇas, Sūtras, etc.) also caused the beginning of a new Śākhā. For the word Śākhā other equivalents are Carana and Bheda.

The word Śākhā stands for various sacred traditions preserved in different families of the priests. Śākhās originated from the original Vedas. Primarily the word Śākhā denoted a certain group of literary documents which formed the subject of study. That is why we frequently meet with the term *śākhā-madhitā*, (he reads the Śākhā). In this light it may be said that

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1. cf. एक आसोद्यजुवेदस्तं चतुर्थी व्यक्तिन्यतः । चातुर्थ्यमप्यूत्तरादिश्च
यज्ञमथाकरोत् ॥ Viṣṇu P. III. 4.11; ग्रामो वेदश्चतुर्थादः चतुर्थाद-
संज्ञितः Vāyu I. 61.7 ab; एको वेदश्चतुर्थादः चातुर्थ्यमप्यूत्तरादः ॥
Matsya 143.10 ab etc; Mahīdhara in the beginning of Yajurveda
bhāṣya; Bhāṭṭa Bhāskara in the introduction of Tg. Bhāṣya.
 2. This traditional view is dissented by Max Müller, cf. History of Ancient Sanskrit Literature, p. 96. He thinks the three Vedas as independent.

within the Śākhā the Saṁhitā and allied literature was admitted¹. Mahādeva, a commentator of Hiranyakeśin's Gṛhya Sūtra, says that Śākhā means a part of *Svādhyāya* comprising of *Mantras* and *Brāhmaṇas*².

Besides the Saṁhitās, Brāhmaṇas, Āranyakas and Upaniṣads, the Śākhā also includes within itself the Kalpasūtras, which were regarded as *Vedāngas*. In this connection the commentator Mahādeva says that as Veda means *Svādhyāya* along with the *Aṅgas*, a Śākhā may include *Aṅgas* and as such becomes different from another Śākhā owing to the difference in *Aṅgas*³.

Here Mahādeva pleads that *Aṅgas* are to be included in the fold of Vedas as well as of the Śākhās. But contrary to his view *Aṅgas* are not included in the Vedas. Whatever may be the argument it is certain that the Śūtras were included in the Śākhās.

From the evidence of Purāṇas it is clear that the Śākhās are the result of gradual development in the Vedic tradition. The Saṁhitās are the original literature and the Brāhmaṇas, Āranyakas and Upaniṣads are the later production. Earlier the school of the Vedas contained the Vedic Saṁhitās, but with the lapse of time the priests in Vedic schools also developed various treatises on the performance of sacrifices (the Brāhmaṇas and Sūtras) and the speculative thought on the ultimate reality (Upaniṣads).

Besides the words Śākhā, Caraṇa and Bheda, Purāṇas also refer to the name Anuśākhā⁴. This shows that some Śākhās are developed from other Śākhās. These subsequent Śākhās are termed as Anuśākhās or Upaśākhās. This is the view of commentator Śridhara on the passage of Viṣṇu Purāṇa.⁵

1. Max Müller, op. cit. p. 64.

2. स्वाद्यायैकदेशो मन्त्रवाह्यानात्मको शाखेत्युच्यते । Mahādeva on Hiranyakeśī sūtra.....

3. यथा साङ्काः स्वाद्यायो वेदशब्दवाच्य एवं शास्त्रापि साङ्कैव वैदैकर्त्त्वे न शास्त्रान्तरत्वं लभते । Kumārila does not accept Kalpasūtras among the Vedas and clearly remarks वैदैत्वं कल्पसूत्राणां नो वक्तव्यं मनापि ।

4. इषेतः प्रतिशास्त्राभ्यो ह्यनुशास्त्रा द्विजोत्तम । Viṣṇu P. III. 4.25 ab

5. ह्यनुशास्त्रा श्रवान्तरशास्त्राः । Śridhara.

In short the word Śākhā denotes the sacred Vedic traditions which were learnt and taught among the followers of a certain tradition. In this connection Max Müller observes : Literary works, such as the Śākhās were, have assumed with us a much more tangible shape. They exist as a book and not merely as a body of thought handed down in schools or in families. To read a Śākhā means not only to go over it but to take possession of it, to guard it into memory and to enable others to read it by repeating it to others'.¹ Here, it is to be noted that there were no written texts at that time, so the sacred traditions were kept alive among the followers through oral transmission. And in this way the followers and the tradition or literary works were inseparable. This is the reason why the various names such as Śākhā, Carāṇa, Bheda and Anuśākhā were confused together.

Carāṇa : This word is popularly used for Śākhā. But it is to be noted that originally this word was used in a different sense. Jagaddhara, the commentator of the Mālatimādhava drama of Bhavabhūti says that 'Carāṇa means a group of persons who have pledged to the reading of a certain Śākhā and have in this manner become one body'.² This definition of 'Carāṇa' forwarded by Jagaddhara is ancient one and Jagaddhara has only adhered to it. Kāśikā also mentions that Carāṇa means those persons who are related due to their adherence to one Śākhā.³ Vārtika also says that Carāṇa means the students of Śākhā (Vārtika on Pāṇini IV. 1.63). It is to be noted that the Carāṇas were named after their first founders. In this way the name of the Śākhā (sacred literary work), Carāṇa and the first founder used to be one⁴. The other word Bheda used in the sense of Śākhā has the simple meaning as division or part. This word is variously used in the Carāṇavyūhas.

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1. History of Ancient Skt Lit., p 94.
 2. चरणशब्दः शाकाविशेषाद्ययनारैकताप्रजनसंघवाची
Jagaddhara on Mālatimādhava.
 3. चरणशब्दः शाकानिमित्कः पुरोषु प्रवर्तते
Kāśikā II. 4.3
 4. For details see V. S. Agrawala, India As known to Pāṇini, p. 216;
B. N. Puri India in the Time of Patañjali, p. 197; Max Müller,
History of Ancient Sanskrit Literature, p. 64.

Kinds of Śākhās

It is clear that the Śākhās consist of Vedic literature. Hence, the difference in the literature will necessarily lead to the difference in Śākhās. Mahādeva, the commentator of Hiranyakeśī Sūtra observes that any portion of the *Svādhyāya*, consisting of *Mantra* and *Brahmaṇa* is called Śākhā and any difference in either the *Mantras* or the *Brahmaṇas* will lead in the *Veda* to a difference in subordinate Śākhās¹. He also informs us about another class of the Śākhās which was founded on the Sūtras². In this way the Śākhās may be of three kinds: (1) the Saṁhitā-Śākhās (2) the Brāhmaṇa-Śākhās and (3) the Sūtra-Śākhās :

(1) The Saṁhitā Śākhās are those which are founded on the Saṁhitās. These arose from the differences in Saṁhitās. The Śākala, the Bāskala, the Kaṭha etc. are the Saṁhitā-Śākhās. We do not hear about the different Brāhmaṇas of the Śākala and Bāskala Saṁhitās. However, it may be noted that peculiarities in Brāhmaṇas and Sūtras do not affect the origin of Śākhās from the Saṁhitās. (2) The difference in Brāhmaṇas also leads to the establishment of a new Śākhā or Caraṇa. For instance, the Kauṣītaki and the Aitareya Śākhās which have no Saṁhitās of their own are separate Śākhās on the basis of their independent Brāhmaṇas. Prof. Max Müller says that when a new Śākhā was founded on the basis of its Brāhmaṇas the Saṁhitā too was slightly modified³. But this argument is hardly convincing primarily because it is not possible to accept that Saṁhitās originated later than the Brāhmaṇas. Moreover, various Brāhmaṇas are available which do not have their own Saṁhitās (3) There also exist various Śākhās which trace their origin to the Kalpasūtras. Many branches of the Taittirīyas have neither their own Saṁhitās nor Brāhmaṇas but only the Sūtras. Such Śākhās derive their origin from Sūtras and are called Sūtra-Śākhās. The Bharadvāja, the Āpastamba and the Hiranyakeśin are the Sūtra-Śākhās.

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1. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । तयोर्मन्त्रब्राह्मण-
योरन्तरभेदेन वेदेऽवान्तरशास्त्राभेदः स्यादिति चेत् ॥ Mahādeva on
Hiranyakeśī Sūtra,
 2. शास्त्रभेदोऽध्ययनभेदादा सूत्रभेदादा । आश्वलायनीयं काट्यायनीयं च
सूर्यं हि भिन्नाध्ययनयोर्द्वयोः शाखयोरेकैकभेद ॥ ibid.
 3. Max Müller, History of Ancient Sanskrit Literature, p. 98.

The establishment of the Śākhās was for utilitarian purposes. No sacrifice can be performed merely with the help of Saṃhitās, so the Brāhmaṇas and the Sūtras were introduced to meet the practical needs. Kumārila observes that sacrifices can be performed even without the help of Saṃhitās but contrary to it the Mantras and the Brāhmaṇas alone cannot serve the ritual purposes.¹ However, Kumārila never gives that sanctity and authority to the Sūtras which hangs round the Vedas². He says that schools like Maśaka and Āpastamba are founded by human-beings and cannot be said as *anādi* (eternal) however long they may have been established.³ Contrary to it, Mahideva is ready to accept the eternity of the Sūtra Śākhās⁴. The number of the Sūtra Śākhās is fairly large.

Causes for the origin of different Śākhās

The origin of the different Śākhās was necessitated due to many reasons which may be summed up as follows :

(i) The Veda belongs to the most remote age when people were unaware of writing or if they were aware they did not write for keeping their knowledge sacred and secret from others. But when this knowledge was turned into black and white some discrepancies were inevitable, for a work memorised by many people is bound to assume differences. (ii) Basically the Veda was used for utilitarian purposes, because Mantras were recited at the time of performance of sacrifices. The sacrificial rites differed slightly or widely from family to family and thus Veda

1. वेदाव्योरपि कुर्वित कल्पः कपर्णि याज्ञिकाः ।

न तु कल्पैविना केचिन्मन्त्रात्माहृण्मात्रकात् ॥ Kumārila

2. वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनागपि । Kumarila

3. यथा च कठादिचरणैरनदिभिः प्रोच्यमानानामनादिवेदशास्त्रात्मवादि-
समाख्यासं भवो तैव नित्यावस्थितमशक्तिर्वाचरणप्रबन्धनिमित्समा-
ख्योपपत्तिः । मशकवीथायनपस्तम्बादिशब्दा ह्यादिमहेष्वद्वयोपदेशन इति
त तेभ्यः प्रकृतिभूतेभ्योऽनादिग्रन्थविषयसमाख्याभ्युपालवृक्षः । Kumārila

4. यथाऽध्ययनभेदाच्छालभेदोऽनादि एवं सूत्रमेशावपि । ए हि सूत्राः
कर्तृसंज्ञाद्यतनी किं तु नानाकल्पगतासु वस्त्रावर्कवस्त्रकिष्टे विश्वा-
त्तप्रणीतसूत्रेषु च नित्यां जातिमवस्थय तिष्ठति यथा पुरुषानामिष्टिग-
शाखासु संज्ञा ॥ Mahadeva on Hiranyaśekhara

accordingly changed. (iii) Owing to individual peculiarities in vocal organs phonetic variations are unavoidable. Due to phonetic variations various Śākhās arose. In oral tradition no body can claim as to which was the most ancient and correct reading. (iv) Accental differences constitute another ground for the establishment of new Śākhās. Though in later period even the accents were counted but originally in hoary past no such consideration can be claimed. (v) The origin of Kalpasūtras also caused the establishment of new Śākhās.¹

According to the Purāṇas the establishment of different Śākhās was due to the confusion or error in knowledge.

ऋषिपुत्रैः पुनर्वेदो भिद्यन्ते दृष्टिविभ्रमैः ॥ Matsya p. 143.11.

In Purāṇas it is stated that Brahmā seeing the people (of Kali-age) short in age, power and mental strength directed Manu Svāyambhuva to divide single Veda into many :

द्वापरे तु परावृत्ते मनोः स्वायम्भुवेऽन्तरे ।

ब्रह्मा मनुमुवाचेदं तद्विषये महामते ॥२

एवमुक्तस्तथेत्युक्त्वा मनुलोक्हिते रतः ।

वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभुः ॥४

Vāyu I. 61. 2, 8

The reason given for this classification is the decay in the physical and mental power of human beings :

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः

वेदान्ब्रह्मार्थयो व्यस्यन् हृदिस्थानच्युतोदिताः ॥

Bhāg. p. XII. 6 47²

and

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति ॥ Vāyu p. I.61.5ab

Extinction of Vedic Śākhā's

At present many Śākhās which are mentioned in the Purāṇas and other treatises dealing with the Vedic Śākhās are

1. For elaborate discussion on these points see Suryakanta, R̄ktantram, Introduction, p 7-8; Bloomfield : Religion of Veda, p. 21; Satyavrata Samāśrami, Trayī Paricaya.
2. Śridhara while commenting on this verse says : तत्र हेतुः । क्षीणायुषो जनान् । तर्हि पुरुषवृद्धिप्रभवत्वादनादरणीयं स्यादित्याशङ्क्याह् । हृदिस्थैति ।

not extant. Then what happened to those Śākhās ? Are those lists not correct ? The lists referred to in those treatises cannot be regarded as wrong. Many of the Śākhās mentioned in the Purāṇas disappeared in the course of time. Some Śākhās however, mentioned in those treatises were extant at the time of the composition of the Purāṇas and other texts and some were preserved in tradition only even at that time. Gradually many of the Śākhās prevalent at that time also were lost. The reasons behind the extinction of those Śākhās may be summed up as follows :

The original passages were lost due to negligence of the students of those Śākhās.¹ In this connection Kumārila observes that it cannot be said that their destruction is impossible for it takes place every day either by negligence or by idleness or death of the followers of that school.² He further says that even today books are lost and subjects are forgotten³. If we consider how long the oral tradition which was the only means for preserving the Śākhās, continued in India, it is less surprising that many of these Śākhās should have been lost than that so many should still have survived. Probably due to these reasons a large number of the Vedic Śākhās were lost and even those available are in incomplete form.

Injunctions for adherence to one's own Śākhā

Though the general rules for sacrifices and domestic rites were mostly common yet there were certain differences in different families and at the different places. In these domestic rites and especially in marriage rites every one was expected to observe his family and village customs. In the commentary of Parāśara's Gṛhya Sūtra various authorities are cited who strongly recommend that it is wrong to give up the customs of one's own

1. Haradatta, commenting upon ब्राह्मणोक्ता विवयस्त्रिषामुत्सज्जाः पाठाः प्रयोगादनुभीयते (Āpastanta sūtra Sec. 12) says उत्सज्जाः पाठा अद्येत् दौर्बल्यात्
2. न च प्रलयो न संभाव्यते । इश्यते हि प्रपादालस्यादिभिः पुरुषक्षयाच्च
Kumārila
3. इश्यते ह्यश्वत्वेऽप्यविस्मरणं ग्रन्थनाशश्च ॥
Kumārila

Śākhā and adopt those of others.¹ Vasiṣṭha says that a wise man should never perform the duties prescribed in other's Śākhā; if he does, he is traitor to his own Śākhā (*Śākhāraṇḍa*). In another law-book also it is said that who abandons his own Śākhā and adheres to other's whether out of ignorance or greed falls and perishes. This is the opinion of the Chāndoga Parīṣṭa also. But where there is no specific prescriptions for certain rites in one's own family it is proper to adopt those of other's Śākhās.² Āśvalāyana Gṛhya sūtra while narrating the general rules says that rules of countries (*janapadas*) and villages (*grāmas*) are many-fold and one must know them as far as marriage is concerned.³ Here commentator of this Sūtra says that if there is contradiction between the rules prevalent in countries and those prescribed in the Gṛhya sūtras one should follow the rules of the Gṛhya Sūtra.⁴

१. शास्त्रान्तरीयकर्मकरणे दोषमाह वसिष्ठः—

न जातु परशाखोक्तं कर्म बुधः समाचरेत् ।

आचरन् परशाखोक्तं शास्त्रारण्डः स उच्यते ॥

यः स्वशाखोक्तमुत्सृज्य परशाखोक्तमाचरेत् ।

अप्रमाणमृषिषि कृत्वा शास्त्रारण्ड स उच्यते ॥

स्मृथ्यन्तरेऽपि—स्वकर्म पर्युत्सृज्य तु यदन्यत् कुरुते नरः ।

अग्रानादथवा लोभात् स हतः पतितो भवेत् ॥

च्छन्दोग परिशिष्टेऽपि—स्वशाखाश्रयमुत्सृज्य परशाखाश्रयं तु यः ।

कर्मचिन्दिति तुमेवा मोर्धं तस्य च यद्कृतम् ॥

२. स्वशाखानुक्तमप्यविरुद्धं परशाखोक्तं ग्राहम् । तथा च कार्यायनः—

यज्ञान्तरं स्वशाखायां परोक्तमविरोधि च ।

विद्विस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥

सूत्रान्तरानुक्तमपि स्मृत्युक्तं ग्राहम्

३. ग्रथ खलूच्चावचा जनपदधर्मा ग्रामधर्मसिद्धं तान्त्रिकाहे प्रतीयाद यत्तु समानं तदवश्यामः ॥ Aśva. Sutra I. 7

४. जनपदादिधर्मणां वक्ष्यमाणानां च धर्मणां विरोधे सति वक्ष्यमाणं धर्ममेव कुर्यात् जनपदादिधर्ममिति । Com. on above

"DID THE BHĀGAVATA KNOW KĀLIDĀSA?"

BY

V. RAGHAVAN

[गत जुलाईभासस्य 'पुराणम्' पनिकाणा ग्रन्थ के श्रीशिवहंकर-
प्रसादमहोदयेन प्रतिपादितं यन्—भागवतपुराणकारेण केषुचित्तस्थलेषु
कालिदासस्यानुकरणं कृतं, परन्तु शकुन्तलोपाख्याने भागवतपुराण-
कारेण कालिदासस्य प्रभिज्ञानशाकुन्तलनाटकविषये स्वस्य परिचयो न
कुत्रापि प्रकटीकृतः । परन्तु अब डा० राघवन्महोदयेन भागवतीये
शकुन्तलोपाख्यानेऽपि प्रभिज्ञानशाकुन्तलस्य एकस्य श्लोकस्यानुकरणं
कृतमिति दर्शितम् ।]

In *Purāṇa*¹ XIV. 2. pp. 137-40, Sri Sheo Shankar Prasad asks 'Did the Author of the Bhāgavata know Kālidāsa ?' and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X. 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the Purāṇas. The *Bhāgavata* being one of the late Purāṇas, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the *Purāṇa* follows the older traditional account and not the version in Kālidāsa's play. The *Purāṇa* naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa ?

1. All-India Kasiraj Trust, Fort, Ramnagar, Varanasi.

In the *Mahābhārata* text, as critically edited, Duṣyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Duṣyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Dugyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object. IX. 20.12:

व्यक्तं राजन्यतनयां वेदस्यहं त्वां सुमध्यमे ।
न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥

The additional words of Duṣyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśākuntala*:

असंशयं क्षत्रपरिग्रहक्षमा
यदार्थमस्याभिलाषि मे मनः ।¹

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I. 19.8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tīrthas*:

प्रायेण तीर्थाभिगमापदेशैः
स्वयं हि तीर्थानि पुनन्ति सन्तः ।

This may be after Kālidāsa's definition of *Tīrtha* in *Kumāra-sambhava* VI. 56 as the place where worthy souls had stayed:

यदध्यासितमहेऽद्धिः तद्विं तीर्थं प्रचक्षते ।

1. The *Mahābhārata* text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

THE DATE OF THE NARASIMHA PURĀÑA

BY

V. RAGHAVAN

[डा० हाजरामहोदयेन नरसिंहपुराणस्य निर्मणिकालः
खीस्तीया पञ्चमी शताब्दीत्यवधारितः। डा० राधवन्‌महोदयेन अस्यां
टिप्पण्यां नरसिंहपुराणवर्त्तनां केषांचिद् श्रंशानां कालिदासकृत-
रघुवंशस्य सुभट्कृतदृताङ्‌गदनाटकस्य च तत्समानंशानामनुकृति-
मान्त्रवं दर्शयित्वा नरसिंहपुराणनिर्मणिकालो नैतावान् प्राचीन
इति दर्शितम्]

In his *Studies in the Upapurāṇas*, Vol. I., (Calcutta Sanskrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narasimha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay, 2nd edn. 1911), he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp. 219, 235). It¹ has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A. D. (pp. 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A. D. and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A. D. (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cent. A. D.² (pp. 239-40) and later than the Viṣṇu and Vāyu (pp. 241-2), and

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1. Hazra mentions that the Purāṇa was translated into Telugu in c. 1300 A. D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Purāṇa IV. 2. (1962 July) pp. 388-9.
 2. See his *Studies in the Purāṇic Records*, Dacca, 1940, pp. 52-55.

concludes that the Narasimha was written in the latter part of the 5th cent. A. D. (p. 242)

Hazra, however, points out (p. 243) that this date does not apply to all parts of the Purāṇa and that there are later interpolations in its text; and he proceeds to set forth a series of passages or sections of the Purāṇa not found in all the manuscripts of the Purāṇa.

I may draw attention here to some passages in the Purāṇa as presented in its Bombay edition mentioned above, which have a bearing on the date of the Purāṇa in that edition, which would go down very much from the date Hazra has shown. I will take the chapter narrating the manifestation of Viṣṇu as Rāma (*Rāma-Pradurbhava*), beginning with ch. 47.

Ch. 47, v. 82 in a longer metre : ‘*Udyataika-bhuja-yaṣṭim
yatim*’ etc. is taken from Kālidāsa’s *Raghuvamśa*, IX. 17. One of the three manuscripts used by the Bombay edition does not have this verse.

Ch. 49, v. 40 Rāma’s words to Śūrpaṇakhā, *Kalatravān aham
bile Kanlyāmsam bhajasva me* is also from the *Raghuvamśa*, canto XII. v. 34.

Hazra notes that the *Narasimha* has some portions in prose. It has also a portion which is in the drama-style. This is in ch. 52 where Rāma sends Aṅgada as a last minute messenger to Rāvaṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called *Dūtāṅgada* by poet Subhaṭa, published in *Kāvya-māla* 28. Subhaṭa, of course, says expressly in the concluding verse (v. 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhaṭa’s play, they are seen in the Purāṇa. See the play, p. 3 v. 4, *Tirṇo'r ṣaṇah* etc. up to p. 4 v. 10 : *Sandhau vā vigrāhe vāpi* etc. Even the Stage-directions in the play are reproduced in the Purāṇa and there is no doubt that this portion is directly taken from Subhaṭa’s play. All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,¹ the Dūtāngada was staged in 1243 A. D. at the court of Cālukya Tribhuvanapāla, in the celebration in honour of the former king Kumārapāla; also in the same period, the former part of the 13th cent. A. D., Someśvara praised poet Subhaṭa in his Kīrti-Kaumudī.

Assimilation of passages from the Bhāgavata, which is usually not assigned to the high date that Hazra gives it, could also be shown, but this may be taken up on another occasion.

1. Keith, *Sanskrit Drama*, p. 269,
19

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1972)

WORK ON THE PURĀÑAS

1. Releasing of the Kūrma Purāṇa Volumes

The Critical Edition of the Kūrma Purāṇa with Appendices and Critical Notes had already been printed in June last as noted in the account of the activities of the Trust in *Purāṇa XIV.* 2 (July, 1972). The two translation-Volumes of Hindi and English along with the constituted Sanskrit text and some important appendices (viz. name-index including the personal and geographical names, lists of flora and fauna, tīrthas, akhyānas, stotras, vratas etc.) were also completely printed by August (1972).

The three volumes of the Kūrma-Purāṇa, Critical Edition and the two translation Volumes were formally released at a public function by the Chief Minister of Uttar Pradesh, (Pt. Kamalapati Tripathi) on September 2, 1972. The function was held in the Trust's Building Shivala Baradari, Varanasi, on the bank of the Gaṅgā, and was attended by the invitees including the distinguished gentry of the city, the Professors of the three Universities of Varanasi and other Sanskrit scholars and also the Press. The function was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, the Chairman of the Trust. After the mangalācarapa and the welcome speech by Pt. Rajeshwar Shastri Dravid the copies of the three Volumes were presented to the Chief Minister by His Highness, and also to their editor and the translators by the Chief Minister, after which the General Secretary of the Trust, Sri Ramchandra De, read the report of the literary and the cultural activities of the Kashiraj Trust. He also announced that the Trust proposes to set up a centre of Indian learning at Varanasi to guide specially the foreign scholars who come to India in quest of India's wisdom enshrined in her ancient literature. Pt. Kamalapati Tripathi in his speech stressed the need of the study of the Purāṇas and of the publication of their authentic editions. He praised the activities of the Kashiraj Trust in this direction and appealed to the scholars and the Government to co-operate in this important and sacred work undertaken by the Kashiraj Trust. His Highness Dr. Vibhuti Narain Singh in his concluding

सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७२)

कूर्मपुराणस्य प्रकाशनोद्घाटनम्

समीक्षात्मकटिप्पणीभिः परिशिष्टादिभिश्च सह कूर्मपुराणस्य पाठ-
समीक्षात्मकसंस्करणस्य प्रकाशनं गतजूनमासे संपन्नम् (यथा 'पुराणम्'
पत्रिकायाः जुलाई १९७२ अङ्के सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे
सूचितम्)। अगस्त १९७२ मासे पाठसमीक्षात्मकमूलपाठेन सह, हिन्दी
आंग्लभाषयोरनुवादभागावपि महर्वूर्णविविधपरिशिष्टैः सह (यथा नाम-
सूची, वनस्पतिसूची, पशुसूची, तीर्थसूची, आख्यानसूची, स्तोत्रत्रादिसूची)
प्रकाशितौ। कूर्मपुराणस्य त्रयाणां संस्करणानां (पाठसमीक्षात्मकसंस्करणम्,
हिन्दीभाषानुवादसंस्करणम्, आंग्लभाषानुवादसंस्करणम् इत्येतेषां) प्रकाशनो-
द्घाटनं २ सितम्बर १९७२ दिनाङ्के भागीरथोत्टे काश्यां सर्वभारतीय-
काशिराजस्य शिवालाभवने 'वारादरी' त्यमिधे स्थाने सार्वजनिकसभायामुत्तर-
प्रदेशस्य मुख्यमन्त्रिणा पण्डितकमलापतित्रिपाठिमहोदयेन कृतम्। अत्रोत्सवे,
नगरस्य विशिष्टा जनाः, त्रयाणां विश्वविद्यालयानां प्राच्यापकाः, संस्कृत-
विद्वांसः समाचारपत्राणां प्रतिनिधयश्च उपस्थिता आसन्। उत्सवस्याध्यक्षता
तत्रभवता काशिराजेन डा० विभूतिनारायणसिंहमहोदयेन कृता।
मञ्जुलाचरणानन्तरं पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयेन मुख्यमन्त्रिणे
स्वागतभाषणं कृतम्। तदनन्तरं तत्रभवता काशिनरेशेन मुख्यमन्त्रिणे तथा च
मुख्यमन्त्रिणा सम्पादकायानुवादकेभ्यश्च कूर्मपुराणस्य संस्करणानि उपहारी-
कृतानि। तदनन्तरं न्यासस्य मन्त्रिणा श्रीसेशचन्द्रदेव महोदयेन न्यासस्य
सांस्कृतिकसाहित्यिककार्याणां विवरणं प्रस्तुतम्। तेनेहसपि विज्ञापितं
यन्न्यासः काश्यां भारतीयविद्याया एकमध्ययनकेन्द्रं स्थापितुमिच्छति।
इदं स्थानं विशेषतस्तेभ्यो वैदेशिकाध्येतृभ्यः साहार्यं प्रदायति वै काश्यो
संस्कृतभाषायां निहिताया भारतीप्रजाया अन्तेष्यम् भारतीयविद्याया
तत्रभवान् काशिनरेश डा० विभूतिनारायणतिः स्वेच्छे सदाचारे
संस्कृतभाषणे मुख्यमन्त्रिणे पण्डितकमलापतित्रिपाठिमहोदयाय उपस्थित-
मभिभाषणे जनेभ्यश्च धन्यवादान् व्याजहार। पुराणानी सेपादने वै ज्ञेयः।

speech thanked the chief guest, Pt. Kamalapati Tripathi, and the audience. His Highness also explained various problems and the difficulties that are being faced in carrying out this work and expressed the hope that the Government and the scholars would both be coming forward to help the Trust in the important project.

2. Varāha Purāṇa

For constituting the text of the Varāha-Purāṇa a number of manuscripts have been procured from different places, and efforts are being made to procure some more manuscripts, or their photo-copies.

The following MSS of the Varāha Purāṇa have been collated.

1. No 57/183 of the Sarasvatī Bhandara Library, Fort Ramnagar, Varanasi, Devanāgarī script.
2. No. 58/183 of the same Library, Script Devanāgarī.
3. No. 15766 of the Sarasvatī Bhavana Library, Vārāṇasī Sanskrit University, Script Devanāgarī.
4. No. 1197 of the Visveshvarananda Vedic Institute, Hoshiarpur (Punjab). Dn.
5. No. 122 of 1881-82 of the Bhandarkar Oriental Research Institute, Poona. Script Dn.
6. No. 86 of 1875-76 of the B. O. R. I. Poona Script Dn.
7. A Palm leaf MS from the Śṛngeri Maṭha, Mysore. Script Nandināgarī.
8. Microfilm of a Bengali MS, No. G2-42 from the Serampur College, W. Bengal.

The following MSS. are being collated :—

1. Transcript copy of the Devanāgarī MS. No. D10130, from the T. M. S. Sarasvatī Mahal Library, Tanjore.
2. Transcript copy of the Devanāgarī MS No. D. 10134. from the same Library.
3. Bengali MS. No. 4410 from the Asiatic Society Library, Calcutta.
4. Microfilm of the Bengali MS. No. 1238, from the Sanskrit College, Calcutta.

समस्याश्च उपनिषदन्ति तेषामपि निर्देशः तत्रभवता काशिनरेशेन कृतः । तथा आशाऽपि प्रकटीकृता यदस्मिन् महति कार्ये शासनं विद्वांसश्च न्यासाय सहयोगं प्रदास्यन्ति ।

२. वराहपुराणकार्यम्

वराहपुराणस्य पाठनिर्धारणार्थं विविधस्थानेभ्यः अनेके हस्तलेखाः प्राप्ताः सन्ति तथा केषांचिद् अन्येषां हस्तलेखानामयवा तेषां फोटो-प्रतीनां प्राप्तये प्रयत्नः प्रचलति ।

वराहपुराणस्य अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं सम्पन्नम्—

१. ५७/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

२. ५८/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

३. १५७६६ संख्याकः वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः देवनागरीहस्तलेखः ।

४. ११९७ संख्याकः विश्वेश्वरानन्दवैदिकशोधसंस्थान (होशियार-पुर) स्य देवनागरीहस्तलेखः ।

५. १८८१-८२ ई० इत्यस्य १२२ संख्याकः पूनानगरवर्त्तिनः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

६. १८७५-७६ ई० इत्यस्य ८६ संख्याकः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

७. मैसूरवर्त्तश्चूर्जीरीमठस्य नन्दिनागरीलिप्यां ताङ्पत्रे लिखितः हस्तलेखः ।

८. जी २-४२ संख्याकः पश्चिमवज्रस्य सेरामपुरविद्यालयस्य वज्रालीलिपिहस्तलेखस्य माइक्रोफिल्म प्रतिः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं प्रचलति—

१. डी० १०१३० संख्याकस्य टी० एम० एस० सरस्वतीमहल पुस्तकालयस्य देवनागरी हस्तलेखस्य प्रतिलिपिः ।

२. डी० १०१३४ संख्याकस्य तस्यैव पुस्तकालयस्य देवनागरी-हस्तलेखस्य प्रतिलिपिः ।

३. ४४१० संख्याकः एशियाटिक सोसाइटी पुस्तकालय (कलकत्ता) इत्यस्य वज्रीयलिपिहस्तलेखः ।

४. कलकत्तानगरस्थस्य-संस्कृतमहाविद्यालयस्य १२३४ संख्याकस्य वज्रीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतिः ।

Besides these, the microfilm copy of a Devanāgarī MS. No. 111 from the British Museum, London, has also been received and will be collated shortly. Two Devanāgarī MSS. from Oriental Research Institute Jodhpur, two Devanāgarī MSS. and one Grantha MS from India Office Library, London, and Devanāgarī transcript copies of one Telugu MS. from Govt. MS. Library, Madras are shortly to be procured.

OTHER WORKS

Purāṇa Pāṭha and Pravacana

From 11.8.72 to 19.8.72 the complete text of the *Tripura Rahasya* was recited in the morning in the Bäladevi temple, Ramnagar by Pt. Laksmana Pandey and discourses on it were given in the evening by Pt. Thakur Prasad Divedi, Ramnagar.

From 14.11.72 to 20.11.72 in the bright half of the Kārtika month the text of the Viṣṇu-dharmottara-Purāṇa was recited by Pt. Gopal Sharma Dogate, and the discourses on it were given by Pt. Vishwanath Shastri Datar.

Veda-pārāyaṇa

During the bright half of the Āśāḍha Month from 11th July to 26 th July the whole text of the Śukla Yajurved Sarṇhitā was recited from memory by Pt. Vinayak Bhatta Sharma Badala in the Śiva-temple of the Śivalā Palace, Varanasi. On the conclusion of the Pārāyaṇa the dakṣiṇā and the ratna-kañkāṇa was given to the reciter.

The scholars who were invited to the Purāṇa goṣṭhī on the 25th July, listened to the Veda recitation in the Śiva-temple. Stanzas from the Śatapatha Brāhmaṇa were also recited from memory by the three students of the Vidya Mandir who have been committing to memory the text of the Śatapatha Brāhmaṇa.

Purāṇa-goṣṭhī

On this occasion a Purāṇa-goṣṭhī was also arranged as usual on the 25th July, 1972, which was presided by His Highness Dr. Vibhuti Narain Singh and was attended by eminent Sanskrit scholars, such as Pt. Baldeva Upadhyaya, retired Professor of Sanskrit, B. H. U., Dr. Reva Prasad Divedi, Head of

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अपि च ब्रिटिशम्युजियम लण्डन इत्यतः १११ संघाकस्य देवनागरी-हस्तलेखस्य माइक्रोफिलमप्रतिः प्राप्ताऽस्ति । अस्माः प्रते: शीघ्रमेव पाठसंवादो भविष्यति । प्राच्यविद्याशीधसंस्थान जोधपुर इत्यतो द्वौ देवनागरी-हस्तलेखौ तथा एको ग्रन्थलिपिहस्तलेखः तथा गवर्नर्मेण्ट ओरियाइन लाइब्रेरी मद्रास इत्यतः एकस्य तेलगुहस्तलेखस्य तथा एकस्य ग्रन्थहस्त-लेखस्य प्रतिलिपिरूपौ हस्तलेखौ इत्येते हस्तलेखाः शीघ्रमेव प्राप्ता भविष्यन्ति ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

रामनगरस्थे वालादेवीमन्दिरे ११.८.७२ आरम्भ्य १३.८.७२ यावत् प्रातःकाले पण्डितलक्ष्मणपाण्डेयेन त्रिपुरारहस्यस्य सम्पूर्णः पाठः कृतः, तथा अस्मिन् विषये सायंकाले पण्डितठाकुरप्रसादद्विदेविना प्रवचनं कृतम् ।

कात्तिकमासे शुक्लपक्षे १४.११.७२ आरम्भ्य २०.११.७२ यावत् प्रातःकाले पण्डितगोपालशास्त्रिदोगटेमहोदयेन विष्णवर्मोत्तरपुराणस्य पाठः कृतः । अस्य विषये सायंकाले पण्डितविश्वनाथशास्त्रिदातारेण प्रवचनं कृतम् ।

बेदपारायणम्

आषाढमासस्य सम्पूर्णे शुक्लपक्षे ११.७.७२ आरम्भ्य २५.७.७२ यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिरात्म्यास्य स्त्रिवालाभवते यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिरात्म्यास्य स्त्रिवालाभवते यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिरात्म्यास्य स्त्रिवालाभवते कृतम् । पण्डितविनायकभट्टशर्मा पाठकर्ताऽसीत् । पारायण-शिवमन्दिरे कृतम् । दक्षिणा रत्नकङ्कणं च प्रदत्तम् । २५ जुलाई समाप्तौ पारायणकर्त्तैः दक्षिणा रत्नकङ्कणं च प्रदत्तम् । २५ जुलाई समाप्तौ पारायणकर्त्तैः दक्षिणा रत्नकङ्कणं च प्रदत्तम् । दिनाङ्के पुराणगोष्ठ्यामामन्त्रिता विद्वांसो बेदपारायणस्य श्रवणमकुर्वन् । शतपथब्राह्मणस्याध्येतारस्त्रयो विद्यामन्दिरस्य छात्रा शतपथब्राह्मणस्य अंशाना पाठं चक्रुः ।

पुराणपोष्ठी

२५ जुलाई १९७२ दिनाङ्के पुराणगोष्ठ्या आयोजनमासीत् । अस्योत्स्वस्याध्यक्षता तत्रभवता काशिनरेत्रेन डा० विभूतिमाराक्षरसिंह-महोदयेन कृता । अस्यां गोष्ठ्यां पण्डित बलदेव उपाध्यायः, डा० रेवाप्रसाद द्विवेदी, डा० रघुनाथसिंहः इत्यादाः प्रमुखाः संस्कृतविदाः ।

the Sāhitya Dept., Sans. College, B. H. U., Dr. Raghunath Singh, etc. and a number of distinguished persons of the city. After the Vyāsa-vandanā the Vyāsa Pūrṇimā number of the *Purāṇa* Bulletin was presented to H. H. Dr. Vibhuti Narain Singh. The Varṣāsana (six monthly scholarship of Rs. 600) was also given to Pt. Krishnamurti Śrautī, the Sāmaveda scholar. He gave a demonstration of the various gānas of the mantras of Sāmaveda. The Editor then read the report of the work of the Purāṇa Department, placing certain problems of Purāṇic text edition and inviting suggestions there-on, which were discussed by the scholars and suggestions were given by them. Prasāda was distributed at the end of the Goṣṭī.

Celebration of the Sanskrit Day

The Sanskrit Day, sponsored by the Ministry of Education, Government of India, was celebrated on 25 August, 1972 under the auspices of the Kashiraj Trust and the Maharaja Banaras Vidya Mandir Trust. Dr. Reva Pd. Dwivedi of B.H.U., the scholars of the Purāṇa Department of the Kashiraj Trust and the teachers and students of the Vidya Mandir and the local P. N. Intermediate College took part in the celebration. Antyakṣari-competition in Sanskrit was held in which the students of the Vidyamandir and of the P. N. Inter College took part. Prizes were awarded to the participants. A number of Sanskrit scholars from Ramnagar and students amongst the audience spoke in Sanskrit on the importance of Sanskrit and Sanskrit literature. The function was a great success.

Scholars who visited the Purāṇa Department.

During this period Prof. J. M. McKnight, Mc Master University, Hamilton, Ontario, visited the Purāṇa Department on 13.11. 1972 and appreciated its work.

Scholars who corresponded with the Purāṇa Deptt. on Purāṇic work and studies

1. Shrimati Jai Devi (of New York) c/o. Sri Siva Bala Yogi Ashram, Bangalore, Mysore state, enquired about the availability of the English translation of the Devī-Bhāgavata Purāṇa. (Her letter dated 20.7.72)

उपस्थिता आसन् । व्यासवन्दनानन्तरं पुराणम् पत्रिकायाः ‘व्यासपूर्णिमा’ अङ्गस्य समर्पणं तत्रभवते डा० विभूतिनारायणसिंहमहोदयाय कृतम् । सामवेदविदुषे पंडितकृष्णमूर्ति श्रोतिमहोदयाय ६००) रूप्यकाणां षाण्-मासिकी वृत्तिः प्रदत्ता । तेन सामवेदस्य विविधगानानि श्रावितानि । सम्पादकमहोदयेन पुराणविभागस्य कार्यविवरणं प्रस्तुतम् तथा पुराण-पाठसम्पादनस्य काश्चित् समस्या अपि प्रस्तुताः । एतद्विषये विद्वद्भिः विचारविमर्शः सम्मत्यश्च प्रस्तुताः । गोष्ठीसमाप्तौ प्रसादवितरणं कृतम् ।

संस्कृतदिवसस्य आयोजनम्

भारतशासनस्य शिक्षामन्त्रालयेन प्रचारितस्य संस्कृतदिवससमारोहस्य आयोजनं सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्यामन्दिरन्यासस्य तत्त्वावधाने २५ अगस्त १९७२ दिनाङ्के तत्रभवते डा० विभूतिनारायणसिंहमहोदयस्य उपस्थितौ संपादितम् । अस्मिन् आयोजने हिन्दूविश्वविद्यालीय-संस्कृतमहाविद्यालयस्य साहित्यविभागाध्यक्षः डा० रेवाप्रसादद्विवेदी, सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्यामन्दिरन्यासस्य विद्वांसः रामनगरस्थप्रभुनारायणराजकीयविद्यालयस्य छात्रा अध्यापकाः तथा रामनगरस्था संस्कृतानुरागिणश्च उपस्थिता आसन् । विद्यामन्दिरस्य छात्राणां प्रभुनारायणराजकीयविद्यालयस्य छात्राणां च मध्ये संस्कृतान्त्याक्षरी प्रतियोगिता सम्पन्ना । प्रतियोगिभ्यः पुरस्कार-वितरणं कृतम् । संस्कृत-भाषायाः साहित्यस्य च महत्वविषये विदुषां भावणं संजातम् ।

पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ वहवो विद्वांसः पुराणविभागे आगताः । तेषु मध्ये प्रो० जे० एम० मैकनाइट, मैकमास्टर युनिवर्सिटी, ओन्टारियो श्रपि आसीत् । एष महाभागः १३.११.७२ दिनांके पुराणविभागे समागतः अस्य कार्यजातं च प्रशंसितवान् ।

पौराणिकाध्ययनविषये पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. न्यूयार्कनगरीया श्रीमती जयदेवी महोदया, इदानीं शिववाल-योगी आश्रम, बंगलोर, (मैसूरराज्यम्) स्थाने वर्तमाना—देवीभागवत-पुराणस्य अंगलभाषानुवादस्योपलिखविषये जिज्ञासितवती (तस्याः पत्रम् २४.७.७२ दिनाङ्कितम्) ।

2. Km. Santosh Bagai, East Patel Nager, New Delhi. Enquired about the date and authorship of the Viṣṇu Purāṇa and the works relating to these topics; (Reply to her, dated 8.8.72).

3. Prof. Maheshwari Prasad (of B. H. U. Varanasi), from Indologishes Seminar der University, Gottingen, West Germany. Required from the Purāṇa Deptt. some material consisting of the constituted text with the critical apparatus along with the concerned star passages and appendices from the Matsya-Purāṇa and the Kūrma-Purāṇa (His letter dated 14.8.72)

4. Dr. P. G. Lalye, Reader in Sanskrit, Osmania University Hyderabad (Andhra), requested permission to consult books and periodicals on the Purāṇas available in our Purāṇa Deptt. (His letter dated 30.11.72)

5. Mr. Cheever M. Brown, 70 Park St. 61, Somerville, Ma. U. S. A. Became interested in the *Purāṇa* Bulletin and inquired how he might obtain issues of all the past volumes. He writes. "I first became interested in your *Purāṇa* when I came across some articles by A. S. Gupta on the Brahmavai-varta Purāṇa and the referencing of Purāṇas in general. Since then I have browsed through all your Volumes to-date and would very much like to begin a subscription" (His letter dated Dec. 3, 1972)

Necessary replies and material have been sent to them.

Rāma-Lilā

The Rāmalilā of Ramnagar has acquired a unique importance and renown owing to its religious and cultural value. Distinguished visitors, both Indians and foreigners, who visit Varanasi during the month-long period of the Rāmalilā celebrations at Ramnagar also visit the Ramnagar Rāmalilā.

From this year the management of the Rāmalilā has been entrusted to the All-India Kashiraj Trust. Under its auspices the Rāmalilā was celebrated from Sept. 22 to Oct. 21. The Radio Authorities of the Allahabad Radio Station prepared a Radio-News-Real of this year's Rāmalilā of Ramnagar and broad-casted it under their 'Gramा Panchayat' programme

२. कु० सन्तोष वर्ग, ईस्ट पटेलनगर, नईदिल्लीनगरस्था—विष्णु-पुराणस्य कालविषये ग्रन्थकारविषये तत्सम्बद्धेतरसाहित्यविषये च जिज्ञासितवती (तस्यै द.द.७२ दिनांके उत्तरं प्रेषितम्) ।

३. डा० महेश्वरीप्रसादः (हिन्दूविश्वविद्यालयस्य प्राध्यापकः) इण्डोलाजेस सेमिनार डेर यूनिवर्सिटैट गोटिङ्गैन, वेस्ट जर्मनी इत्यत्र वर्तमानो मत्स्यपुराणस्य कूमपुराणस्य च पाठसमीक्षितसंस्करणयोः स्थलविशेषस्य पाठविषयेन पाठसमीक्षाविषयेन तथा तत्सम्बद्धताराङ्किताधिकश्लोकविषयेन परिशिष्टेन च सम्बद्धं विवरणं जिज्ञासितवान् । (तस्य १४.८.७२ दिनाङ्कितं पत्रम्) ।

४. हैदराबादस्य उस्मानियाविश्वविद्यालयस्य संस्कृतविभागस्य प्राध्यापक डा० पी० जी० लेल्ये महोदयः पुराणविभागे उपलब्धानां पुस्तकानां पत्राणां च अवलोकनार्थं प्रार्थितवान् । (तस्य ३०.११.७२ दिनाङ्कितं पत्रम्) ।

५. श्री चौधर एम० ब्राउन महोदयः, ७० पार्कस्ट्रीट ६१, सोमरविले, यू० एस० ए० स्थानीयः—एष महोदयः ‘पुराणम्’ पत्रिकाविषये स्वरूपं प्रदर्शितवान् । पुराणम् पत्रिकायाः सर्वेषां पूर्वाङ्कानां प्राप्तये जिज्ञासितवान् । एष महोदयः स्वीये (३.१२.७२ दिनाङ्किते) पत्रे लिखितवान्—अहम् भवतः पत्रिकायां आनन्दस्वरूपगुप्तस्य ब्रह्मावैवर्तपुराणविषयकस्य लेखस्य तथा तस्य पुराणानां स्थलनिदेशपद्धतिविषयकस्य लेखस्य च पठनानन्तरं उत्सुकः संजातः । तदतन्तरं अहं सर्वेषांपूर्वाङ्कानामध्ययनं कृतवान् अथ च ग्राहको भवितुमिच्छामि ।

सर्वेभ्यो पूर्वोक्तसज्जनेभ्यो श्रपेक्षिताः सूचनाः प्रदत्ताः ।

रामलीला

रामनगस्य रामलीलायाः अस्याः धार्मिकसांस्कृतिक-महत्त्ववशात् अद्वितीयं महत्त्वमस्ति । विशिष्टा देशीया वैतिशिकाश्च सज्जना । ये मासपर्यन्तं वर्तमानाया रामलीलाया श्रवसरे वाराणसीम् आगच्छन्ति रामनगरे रामलीलां द्रष्टुमपि आगच्छन्ति ।

अस्माद् वर्षाद् रामलीलायाः प्रबन्धः सर्वभारतीयकाशिराजन्यासाय समर्पितः । अस्मिन् वर्षे सर्वभारतीयकाशिराजन्यासाय तत्त्वावधाने रामलीला २२ सितम्बर दिनाङ्कमारम्य २१ अक्टूबर दिनांके यावत् सम्पन्ना प्रयागस्थाया आकाशवाण्या अधिकारिणः रामनगस्य रामलीलामधिकृत्य ‘आकाशवाणी सूचना-रील’ इतीवं मर्य स्वीये ग्रामपञ्चायतकार्यक्रमे

The Thailand Ambassador, His Excellency Dr. Owart Suthiwart Marueput, visited the Rāmalilā at Ramnagar during his visit to Varanasi.

ACTIVITIES OF THE SISTER TRUSTS

In order to propagate the Tulasi Literature, specially his Rāmacaritamānasa and to preserve the cultural heritage of India through the Rāmalilā, His Highness Maharaja Banaras thought it fit to establish a Trust (viz. Maharaja Udit Narain Singh Mānas Prachār Nidhi) for the above purposes. It is in the fitness of things that such a Trust should be established when the country is celebrating the quarter-centenary of the Rāmacaritamānasa of Gosvāmī Tulasīdāsa.

Another Trust (viz. Maharaja Prabhu Narain Singh Physical Culture Trust) has also been established for the propagation of physical culture and body-build with H.H. Maharaja Banaras as Chairman.

1. Maharaja Udit Narain Singh Mānas Prachār Nidhi

This Trust has been created by His Highness, Maharaja Dr. Vibhuti Narain Singh, on 24 March, 1971. Some of its main aims and objects are:—

1. Propagation and dissemination of Tulasi literature, specially the Rāmacarita Mānasa.
2. To prepare, complete, collect and edit different versions of Śrī Rāmacarita Mānasa and other Rāmāyaṇas.
3. To hold Rāmalilās and to maintain, support and develop Rāmalilā performances and Rāmalilā Bhūmis (Lands) and allied places connected with the Rāmalilā.
4. To award scholarships to the deserving candidates for researches on Rāmacarita Mānasa and other works of Tulasīdāsa.

The first Trustees of the Trust are :

1. His Highness Maharaja Vibhuti Narain Singh (Chairman).
2. Pt. Rajeshwar Shastri Dravid, Varanasi.
3. Sri Shankar Lal Mehta; Calcutta.
4. Dr. B. Malik; Allahabad.

श्रावितवन्तः । शार्दूले देशस्य भारतस्थराजदूतो महामहिम श्री डा० ग्रोवर्ट सुथिवार्ट मार्स्पुटमहोदयः स्ववाराणसीयात्रायां रामनगरमामन्य रामलीला-मणि दृष्टवान् ।

सहयोगित्यासानां कार्यविवरणम्

तुलसीसाहित्यस्य विशेषतस्तस्य रामचरितमानमन्य प्रचारार्थं तथा भारतीयसंस्कृते: रामलीलाद्वारा संरक्षणार्थं तत्रभवता काशिनरेण एकस्य न्यासस्य (महाराज उदित नारायण सिंह मानस प्रचारनिधि नामकस्य) स्थापनस्य आवश्यकताऽनुभूता । यदा देणः रामनरितमानमन्य चतुःशताब्द्या आयोजनं करोति तथा अस्य न्यासस्य स्थापनमुनितमेव । तत्रभवतः काशिनरेणस्त्राध्यक्षतायां शारीरिकयोग्यतायाः प्रबद्धतार्थं शारीरिकशक्तिसंपादनार्थं च (महाराज प्रभुनारायण मिह जारीरित विकाससम्बन्धी) अपरो न्यासः स्थापितः ।

१. महाराज उदितनारायणसिंह मानसप्रचारनिधिः

एष न्यासः तत्रभवता काशिनरेण डा० विभूतिनारायणसिंहमहोदयेन २४ मार्च १९७१ दिनांके स्थापितः । अस्य न्यासस्य उद्देश्यानां केचिन्मुख्या इमे सन्ति :—

१. तुलसीसाहित्यस्य विशेषतो रामचरितमानमन्य प्रचारः समीक्षा च ।
२. रामचरितमानस्य अन्येषां रामायानां च विविधसंकरणातां निर्माणं, पूर्णिकरणम्, संग्रहकरणं, संग्रहनं च ।
३. रामलीलानामायोजनं तथा रामलीलाभिनवस्य रामरीतः-भूमीनां तथा रामलीलया सम्बद्धानामन्येषां स्पालनां च सर्वार्थं साहाय्यं विस्तारकार्यं च ।
४. रामचरितमानस्य तथा तुलसीदासस्य अन्येषां न्यासाना योग्यशोधकर्तृ-स्थ्यो योग्यतावृत्तिप्रदापनम् ।

अस्य न्यासस्य अधोनिविष्टाः सज्जनाः प्रथमन्यासवार्यिणः मनि.

१. तत्रभवान् महाराजो डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. पण्डितराजराजेश्वरसास्त्रिहिंडमहोदयः
३. श्रीशङ्करलालमेहतामहोदयः
४. डा० विष्णुषणमल्लिकमहोदयः

Tulasī jayanti was celebrated under the auspices of this Trust on August 19 and 20.

Pt. Gangadhar Shastri, the celebrated Varanasi scholar of Tulasi literature was felicitated and honoured by His Highness on behalf of the Maharaja Udit Narain Singh Minas Prachār Nidhi on this occasion.

2. Maharaja Prabhu Narain Singh Physical Culture Trust

This Trust was also created on 24.3.71 by His Highness Maharaja Dr. Vibhuti Narain Singh. Its main aims and objects are:—

1. To establish Akharas, Gymnasiums, Stadeums, Shooting ranges, Swimming Clubs and Mountaineering Clubs.
2. To hold competitions and organise sports and athletic meets.
3. To promote, establish and support institutions for development of physical culture of both Indian and Western style.
4. To publish books and pamphlets for promotion of physical culture.
5. To establish and maintain playing grounds and recreation centres
6. To establish and maintain clubs for providing physical training and for preparing teams of hockey, golf, tennis, football cricket, and allied games, especially hockey.
7. To contribute and help to send teams to compete in national and other routine meets.

The first Trustees of this Trust are :—

1. His Highness Maharaja Dr. Vibhuti Narain Singh (Chairman)
2. Brig. S. A. H. Rizvi,
3. Sri Shankar Lal Mehta
4. Major S. L. Dar (Director)

Under the auspices of this Trust sports were held on the 10th December, 1972 on the occasion of the birthday celebrations

अस्य न्यासस्य तत्त्वावधाने १९, २० अगस्त १९७२ दिनांकयोः
तुलसीजयन्तीमहोत्सवः संपन्नः, यस्मिन् स्थानीयविद्यालयानां विद्यार्थिनः
सम्मिलितास्तेभ्यः पुरस्काराश्च प्रदत्ताः । वाराणस्यां तुलसीसाहित्यस्य
प्रथितस्य विद्वुषः पण्डितगङ्गाधरशास्त्रिण अस्मिन् उत्सवे महाराज-
उदितनारायणसिंह मानसप्रचारान्यासस्य प्रतिनिधिभूतेन न्यासस्याध्यक्षेण
तत्रभवताकाशिराजेनामिनन्दनं विहितम् । मई १९७२ मासे चक्रियानगरे
नवभिः पण्डितैरामचरितमानसस्य पारायणं कृतः ।

२. महाराज प्रभुनारायणसिंह शारीरिकविकास न्यासः

एष न्यास २४.३.७१ दिनाङ्के स्थापितः । अस्य मुख्योहेश्यानि इमानि—

१. मल्लशाला, वेधशाला, क्रीडाशाला, संतरणसमिति, पर्वतारोहण-
समिति, जिमनाजियम इत्येषां स्थापना ।
२. क्रीडाप्रतियोगितानामायोजनम् ।
३. भारतीयपञ्चत्यानुसारेण पाश्वात्यानुसारेण च शारीरिक-
योग्यतायाः विकासार्थं संस्थानां विकासः, स्थापनं साहाय्यं च ।
४. शारीरिकयोग्यतायाः विकासार्थं पुस्तकानां पत्राणां च
प्रकाशनम् ।
५. क्रीडाभूमीनां मनोविनोदकेन्द्राणां च स्थापनम् ।
६. हाकी, गोल्फ, टेनिस, फटबाल, क्रिकेट इत्यादि क्रीडानां
तत्सम्बद्धान्यक्रीडानां विशेषतो हाकीक्रीडायाः निमित्तं समितीनां
स्थापनं संरक्षणं च ।
७. राष्ट्रीयप्रतियोगितासु अन्यप्रतियोगितासु च प्रतियोगितार्थं
प्रेषणाय प्रतियोगिभ्यः सहायताप्रदानम् ।

अस्य न्यासस्य प्रथमन्यासधारिणः इमे सज्जनाः सन्ति—

१. तत्रभवान् महाराज डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. ब्रिगेडियर एस० ए० एच० रिजवीमहोदयः
३. श्रीशंकरलालमेहता महोदयः
४. मेजर शिवनन्दनलालदर महोदयः (निदेशकः)

अस्य न्यासस्याधिगत्ये १० दिसम्बर १९७२ दिनांके महाराज-
कुमारस्य चि० अनन्तनारायणसिंहस्य जन्मोत्सवावसरे क्रीडानामायो-

of Maharajakumar Sri Anant Narain Singh. In these sports the children of the Vidyā Mandir and local Basic and Junior High schools participated. The sports were supervised and guided by Prof. Arup De of the Banaras Hindu University, and the Security Officer of Ramnagar Fort. The prizes were given to the winners.

A sum of Rs. 1000 was given to Shri Balkishan, M.A. Final student of the Banaras Hindu University for going to Munich to give demonstrations in the Mallakhamb exercises on the occasion of the Olympic games. Shri Balkishan and his associates gave performances in Ramnagar Fort also on the 11th December, 1972 on the occasion of the birth day celebrations of Maharajkumar. A sum of Rs. 100/- was awarded to them.

3. Maharaja Banaras Vidyā Mandir Trust

Under the auspices of this Trust the following functions were held as part of the birthday celebrations of the Maharajkumar.

(a) Vedic Bālaka Vasanta-Pūjā

On the 11th December Vedic Bālaka Vasanta Pūjā was performed in the morning.

Sixteen Vedic students under 15 years orally recited the Vedic mantras according to the prescribed rules with due ceremonial rites. Dakṣinās were given to them and they were fed.

(b) Kirtana

In the evening of the same day a Kirtana (recitation and singing of God's names) was held in which the inmates (Sādhus) of the Ramkrishna Mission, Varanasi, and some local people participated. Prasāda was distributed after the kīrtana.

(c) Painting Competition

A painting competition was held on the 12th December, in which the selected students of the Primary and Middle classes of the local schools took part. A number of girl students also took part. The paintings were judged by Prof. Kulkarni, Head of the Deptt. of Painting of the Fine Arts College of B.H U.

4. Kashinaresh Maharanī Dharmakarya Nidhi

A *Bāla Mela* including the Baby show was arranged by this Trust on the 12th December at noon. The sweets were distributed

जनमासीत् । आसु क्रीडासु स्थानीयप्रारंभिक-कनिष्ठमाध्यमिकपाठशालानां विद्यार्थिनः सम्मिलिता आसन् । इमा: क्रीडा: काशिकहिन्दूविश्वविद्यालयस्य डा० अरुपदेवमहोदयस्य तथा दुर्गस्य सुरक्षाधिकारिणः निर्देशने संपन्नाः । विजेतृष्णात्रेभ्यः पुरस्काराः प्रदत्ताः ।

ओलम्पिकक्रीडानामवसरे तत्र गमनार्थं हिन्दूविश्वविद्यालयस्य एम० ए० कक्षायाः छात्राय श्रीवालकृष्णाय एकमहस्तरूप्यकाणि प्रदत्तानि । ११ दिसम्बर दिनांके श्रीवालकृष्णेन तस्य सहयोगिभिष्ठ दुर्गेष्टि मलखम-क्रीडायाः प्रदर्शनं कृतम् ।

३. महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य तत्त्वावधाने अधोनिर्दिष्टा उत्सवाः सम्पन्नाः ।

(क) वैदिकबालकवसन्तपूजा

११ दिसम्बर दिनांके प्रातःकाले वैदिकबालकवसन्तपूजा संपन्ना, यस्यां पञ्चदशवर्षीयानाः घोडशवैदिकविद्यार्थिनः विहितनियमानुसारं वैदिकमन्त्राणां पाठं कृतवन्तः । तेभ्यो दक्षिणा भोजनं च प्रदत्तम् ।

(ख) कीर्तनम्

तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनमायोजितमासीत् । यस्मिन् वाराणस्या रामकृष्णमिशनसंस्थायाः संन्यासिनः स्थानीयसज्जनाश्च सम्मिलिता आसन् । कीर्तनानन्तरं प्रसादवितरणं कृतम् ।

(ग) चित्रकलाप्रतियोगिता

१२ दिसम्बरदिनाङ्के चित्रकलाप्रतियोगिता आयोजिता आसीत्, अस्यां स्थानीयप्राथमिकपाठशालानां माध्यमिकपाठशालानां च छात्राः सम्मिलिता आसन् । काशिकृत् कल्या-छात्रा विभिन्न सम्मिलिता श्रभूवन् । चित्राणां परीक्षणं काशिहिन्दूविश्वविद्यालयस्य चित्रकलाविभागस्याध्यक्षेण श्रीकुलकर्णिमहोदयेन कृतम् । विजेतृष्णात्रेभ्यः पुरस्काराः प्रदत्ताः ।

४. काशीनरेशमहारानीधर्मकार्यनिधिः

१२ दिसम्बरदिनाङ्कस्य मध्याह्ने बालमेलाया बालकप्रदर्शन्याष्टचा-योजनमासीत् । रामनगरस्य पाठशालानां विद्यालयानां च छात्रेभ्य

to the children of the local schools and colleges and also to the other children of Ramnagar and some neighbouring villages. The number of such children who were given sweets was about 3000.

The clothes were also distributed to about 1500 poor children, upto the age of 4 years, of Ramnagar and neighbouring villages.

5. Maharaja Kashiraj Dharmakarya Nidhi

Under the auspices of this Trust on the 13th December, 1972 from 1 P. M. a Bāla-Śastrārtha (children's Debate) on Navya Nyāya was held in the Vidya Mandir premises of Ramnagar Fort under the able guidance and supervision of Pt. Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala including the Maharaja-kumara took part in this Śastrārtha. Prizes were given to the participants.

A Degree College, named Maharaja Balawant Singh Degree College, at Gangapur, Varanasi has been started by this Trust from July 1972. The appointment of its Principal and teachers and other employees has already been made. The work has started.

Distinguished Visitors at Nandesar House

During this period a number of distinguished persons were guests of His Highness at Nandeshvara house during their visit to Varanasi. Some of them are as follows:

1. Sri Jagajivan Ram, Union Defence Minister.
2. Sri S. K. Varma, Chief Justice, Allahabad High Court.
3. Dr. Suniti Kumar Chatterji, National Professor; Calcutta.
4. M. K. Dr. Raghbir Singh; Sitamau, Malwa.
5. Sri J. K. Munshi; Bombay.

इतरख्छात्रेभ्यश्च समीपवर्तिग्रामाणां वालकेभ्यश्च मिठान्नवितरणं कृतम् । येभ्यो वालकेभ्यो मिठान्नं वितरितं तेपां संख्या सहस्रत्रयमासीत् । रामनगरवासिभ्यः समीपवर्तिग्रामवासिभ्यः पञ्चदशगतेभ्यः चतुर्वर्षाद्वनेभ्यः वालकेभ्यो वस्त्रवितरणमपि कृतम् ।

५. महाराजकाशिराजधर्मकार्यनिधिः

अस्य न्यासस्य तत्त्वावधाने १३ दिसम्बर १९७२ दिनांके रामनगर-कुर्मे विद्यामन्दिरप्राङ्मणे पण्डितराजराजेश्वरशास्त्रिविडम्होदयस्य निर्देशने मध्याह्ने १ वादनसमये वालशास्त्रार्थस्यायोजनं संपन्नम् । शास्त्रार्थे महाराजकुमारेण सह विद्यामन्दिरपाठशालाया विद्यार्थिनः सम्मिलिता अभूत् । शास्त्रार्थकर्तृभ्यश्छात्रेभ्यः पुरस्कारप्रदानं कृतम् ।

अनेन न्यासेन महाराजब्रलवन्तसिंहमहाविद्यालयो नाम एको महाविद्यालयो गंगापुरनामके स्थाने स्थापितः । अध्यापकानां प्राचार्यस्य कर्मचारिणां च नियुक्तिः कृता । विद्यालये स्नातककक्षानां पाठ्नं प्रचरात् ।

नन्देश्वरभवने विशिष्टा अतिथयः

अस्मिन्नवसरे काशिनरेशस्य नन्देश्वरभवने वह्वो विशिष्टा जना अतिथयो वभूवुः । तेषु केचन अघोरिनिर्दिष्टाः —

१. भारतदेशस्य सुरक्षामन्त्री श्रीजगतीवनराममहोदयः
२. प्रयागस्थोच्चन्यायालयस्य प्रधानन्यायाधीशः श्री शशिकान्त वर्मा महोदयः ।
३. डा० सुनीतिकुमार चाटुज्यमिहोदयः ।
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः ।
५. श्री जगदीश क० मुन्थीमहोदयः ।

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[July, 1973

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मेरस्तमहोद्दैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,
न पुनस्ते सम्पादकान् न्यासं च निबद्धन्ति

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10. Index of papers published in Purāṇa Vols. XI-XV. i—xviii
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व्यासप्रशस्तिः*

1. द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वम्भरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्थं महीतले ॥
2. एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥
3. स पुनद्विपरे चास्मिन् कृष्णद्वैपानाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥¹
4. तं वेदशास्त्रपरिनिष्ठितशुद्धवृद्धि
चमग्विरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।
कृष्णत्विषं कनकपिङ्गजटाकलापं
व्यासं नमामि शिरसा तिलकं मुनीनाम् ॥²

Glorification of Vyāsa

1. At the end of each Dvāpara Lord Viṣṇu, the soul and sustainer of the universe, incarnates Himself and moves on the earth as Vyāsa.
2. Thus, in each Dvāpara, O Brāhmaṇas, Vedas have been arranged, and the Purāṇas have been composed [by him] and after that other works also.
3. He (Viṣṇu in the form of Vyāsa) was born again of Satyavatī by the name ‘Kṛṣṇa-dvai-pāyana’ like the sacrificial fire, the eater of oblations, produced from the *arṇi*.
4. I bow my head to Vyāsa, the greatest of the poets and the ornament of the sages, who has an intellect pure and skilled in the Veda-s and the Śāstra-s, who wears a hide-garment, who has a dark-complexion and a knot of matted hair of golden and tawny colour, and who is praised by gods and sages.

* From ‘श्रीव्यासप्रशस्तयः’ (*Homages to Vyāsa*) compiled by Dr. V. Raghavan, All India Kashiraj Trust, 1963.

1. शिवपुण०, वायुसं० 1. 34-36.
2. न्रहायडपुराणान्तर्गतविरजक्षेत्रमाहास्ये (India Office Library Catalogue, MS. No. 6679).

नारदकृतं विष्णोब्रह्मपारस्तवम्

(वराहपुराणम्, बेङ्ग सं० ३. ११-२०)

नारद उवाच ॥

परं पराणाममृतं पुराणं पारं परं विष्णुमनन्तवीर्यम् ।
 नमामि नित्यं पुरुषं पुराणं परायणं पारगतं पराणम् ॥११
 पुरातनं त्वप्रतिमं पुराणं परापरं पारगमुग्रतेजसम् ।
 गम्भीरगम्भीरधियां प्रधानं नतोऽस्मि देवं हरिमीशितारम् ॥१२
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 जने प्रसिद्धः शरणं ममास्तु नारायणो वीतमलः पुराणः ॥१४
 पारं परं विष्णुमपाररूपं पुरातनं नीतिमतां प्रधानम् ।
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 गदासिचम्र्मण्डभूतोत्थपार्णिं नमामि नारायणमप्रमेयम् ॥२०

—(Var.-P. 3. 11-20)

पाठान्तराणि

(Variant readings)

वराहपुराणस्य चतुर्दशसु कोशेषु प्राप्तानि विशिष्टोपयोगीनि पाठान्तराणि
श्लोकक्रमेणात्र निदिश्यते कोणत्वंरव्यापि तदप्रे निदिश्यते—

११. -ab) परायणं परात्परं 1, परात्परं परस्परं 1 (for पुराणं पारं परं).
-c) स्मरामि 2 (for नमामि). -d) नारायणं 3 (for परायणं).
१२. -a) पुरास्त्रं 2 (for पुरातनं). -b) परात्परं), उग्रतेजं 2, उग्रवेगं 2
(for उग्रतेजसं). -d) परात्परं पारगतं नतोऽस्मि 1
१३. -a) परापरं 1 (for परात्परं); च धाम 1 (for प्रधानं).
-b) परामूर्धं 1, परात्परं 1 (for परास्पदं). -ab) परात्परं चापरापरं
चापरमपदं 1, °रं धाम परं पुराणं परं पदं (for परात्परं……परास्पदं).
-c) परापरेणं 2 (for परात्परेणं). -d) विषुद्धभावं 5 (for
विषुद्धभावः).
१४. -a) परापरं 2 (for पुरा पुरं). -b) तदाश्रितत्वात् 1 (for तदा
स्थितत्वात्). -b) प्रधानः 8, पुराणः 2 (for प्रधानं).
१५. -a) परस्परं 2 (for पारं परं); अपारपारं 2 (for अपारस्पं).
-b) पुराविदं 1 (for पुरातनं). -c) धृतिक्षमं 4 (for धृतः-);
क्षान्तिधरं 6 (for क्षान्तिः-). -d) शिवप्रवं 2 (for शुभं सदा).
१६. -a) अनन्तमूर्धातिं 1 (for सहस्र-). -b) अनेकबाहुं 8 (for अनन्त-).
-c) क्षराक्षरं 12, क्षरात्क्षरं 2 (for तमक्षरं). -d) सुरेणं 2 (for
परेणं).
१७. -b) त्रिषुक्तसंस्थं 2, त्रिभुक्तसंस्थं 1, त्रिदशीकसत्त्वं 1 (for त्रिषुक्तसंस्थं);
-त्रिहृताशनस्थं 1 (for त्रिहृताशभेदं). -d) स्मरामि 1 (for
नमामि).
१८. -a) शुक्लतनुं 1, श्वेततनुं 1 (for रक्त-). -b) पीततरं (for -तनुं).
-c) तनुं 2 (for हर्षि). -d) कृष्णं कृतात्मात्म 3, कृष्णाकृता° 3,
कृष्णं महात्मानं 1 (for कृष्णाकृता°); अजं 2 (for ग्रथो).
१९. -b) करुयुग्मात् 3 (for करुयुग्मे).
२०. -a) पारगमप्रमेयं 1 (for पारगतं प्रमेयं). -b) विष्णुं 1 (for कृष्ण).
°कर्मावजरथाङ्गाणि 1 (for °कर्मण्यमृतोत्थपाणि); -मालि 2 (for
-पाणि).

NOTE ON THE STAVA

The word '*Brahma-pāra*' is often used in the Purāṇas as an epithet of the three Gods of the Purāṇic Trinity; it means 'highest object of sacred knowledge contained in the Veda'. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, and contain a number of *Brahma-pāra* eulogies of Śiva. One Śaiva *Brahma-pāra-stava* has already been given from the *Kūrma-Purāṇa* in the *Purāṇa* XIV. 2. A *Brahma-pāra-stava* of Viṣṇu uttered by sage Kaṇḍu is contained in the *Viṣṇu-Purāṇa* (I. 15.54-59), another *Brahma-pāra-stava* of Viṣṇu is given in the *Varāha-Purāṇa* (3.10-20) which is reproduced here. The same *Purāṇa* also contains another *stava* of this class, but calls it the *Puṇḍarikākṣa-pāra-stava* (6.9 ff.), which is uttered by King Vasu in the Puṣkara-tīrtha. A *Brahma-pāra-maya-stotra* of Prajāpati Brahmā or Nārāyaṇa in prose is also given in the *Varāha-P.* (20.27-31), which is uttered by the two Aśvins. *Pāra-stava-s*, generally contain such words as 'pāra', 'para' etc.

The present *Brahma-pāra-stava* of Viṣṇu or Nārāyaṇa is uttered by sage Nārada in his previous birth when he was a rich Brāhmaṇa named Sārasvata; he renounced the world and worshipped Nārāyaṇa (Viṣṇu) by uttering this *Brahma-pāra-stava* in the Puṣkara-tīrtha, which enabled him to be absorbed in Nārāyaṇa or Viṣṇu, and was reborn as Nārada.

This *Brahma-pāra-stava* of Viṣṇu is full of the devotional thoughts, and contains the philosophical description of the transcendent and the immanent aspects of impersonal Viṣṇu as well as the mythological description of the personal aspect of Viṣṇu. But Viṣṇu as the highest transcendent Reality is the main theme of this *Brahma-pāra-stava*.

Viṣṇu is conceived here, therefore, as the highest transcendent Reality, most ancient, eternal, of unlimited power, the highest resort, surpassing even the highest conceivable Reality (*pāra-gatam parāṇam*). He is unequalled (*apratima*), he is both transcendent and immanent (*parāpara*), He surpasses every thing, He is of mighty prowess, He governs the universe (*īśitā*), and destroys sins and miseries (*hari*), He is the highest, the greatest and the holiest being. He is to be worshipped and praised with a pure heart.—(11-13).

Viṣṇu-Nārāyaṇa created this stronghold (*pura*) (i. e. the universe) empty and filled it with his own being, whence He is known as *Puruṣa* ((*puri śete*), He is free from every taint and darkness (*vitia-mala*). —(14). Viṣṇu is the highest Reality, surpassing everything ; no one can fathom his real nature (*apāra-rūpa*), He is the ancient Being, He is the most prudent, most capable, most peaceful, the Lord of the earth, the auspicious, the most noble-minded. —(15).

Viṣṇu has thousands of heads and innumerable feet and arms, the sun and the moon are His eyes ; He is imperishable (*akṣara*), He sleeps in the milky ocean (of cosmic waters), He is immortal and the highest Lord. —(16)

Viṣṇu is knowable by the three Vedas, He has three (Nārāyaṇa, Brahmā and Rudra)¹ and ten (*nava-eka*) forms (*mūrti-s*)². He is triply pure (in mind, in words and in actions), the three sacrificial fires also are His different forms. He is to be indirectly indicated as the three *tattva-s* (Puruṣa, Pradhāna and Kala)³. He appears in the three Yugas,⁴ He has three eyes (sun, moon and fire), He is unknowable (*a-prameya*) in his real form. — (17).

1. The three forms may also be R̄gveda, Yajurveda and Sāmaveda respectively identified with Nārāyaṇa, Brahmā and Rudra :—

एष ऋग्वेदनामा तु वेदो नारायणः स्वयम् ।
वहिभूतो दहत्याणुं पापानुच्चारणादनु ॥
एतस्य हृदये योऽप्य इष्ट आसीत्वयात्मजः ॥
स यजुर्वेदहृषेण स्थितो ब्रह्मा महाबलः ॥
तस्याप्युरसि संविष्टो य एष शुचिरज्जवलः ॥
स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥
—(Varāha-P. 2.76-78)

2. The ten *mūrti-s* are the ten *Avatāra-s* of Viṣṇu ; cf. *ibid.*
4. 2-3.
3. For the three *Tattva-s* cf. *Kūrma-P.* (cr. edn.), I. 49.46
प्रधानं पुरुषः कालस्तत्त्वत्रयमनुत्तमम् ।
वासुदेवात्मकं नित्यमेनद्विज्ञाय मुच्यते ॥
4. The two Avatāras of Viṣṇu in Kaliyuga, viz. Buddha and Kalki are later additions to the list of the Avatāras; cf. Hopkins, *Epic Mythology*, under Avatāra.

Viṣṇu is of the white colour in the Kṛta Yuga, of red body in the Tretā-Yuga, of yellow body in the Dvāpara, and He makes Himself black-coloured in the Kaliyuga.¹

Viṣṇu (or Puruṣa) created Brāhmaṇas from His mouth, Kṣatriyas from His arms, Vaiśyas from his thighs and Śūdras from His feet, thus the whole universe is His body.² —(19)

Viṣṇu surpasses even the highest, He exists beyond everything, He is knowable (unknowable, with v.l. *pāragam aprameyam*), He is the Lord of the warriors (for He has defeated the Asuras in various battles), but He is beyond comprehension (*Kṛṣṇa*) in His actions or battles". He holds a mace, a sword and a shield in His hands I bow to this unfathomable Nārāyaṇa —(20).

—Anand Swarup Gupta

1. cf. Bhāg.-P. XI. 5. 21 ff. The Vāyu. P. describes the four Yugas also as of the four colours—white, red, red-yellow, and black respectively (32. 14-20).
2. The post-Vedic conception of the four *Varnas* as sprung from the four limbs of the Cosmic Puruṣa is borrowed from the *Puruṣa-sūkta* of the R̥gveda (X. 90).
3. cf. R̥g. (X.54.2) — “मायेत् सा ते यानि मुद्राःशाहः”

NEW LIGHT ON IDENTIFICATION OF KĀLA-
PRIYANĀTHA

BY

SHYAM MANOHAR MISRA

[महा कवेर्भव भूते नाटके पु तस्य वंशस्य वोल्लेखो
वर्तते । इदमपि तेषुलिखितं यदिमानि नाटकानि कालप्रियनाथस्य
यात्रोत्सवावसरे आभिनीतिनि । कालप्रियनाथामिथो को देवो भव-
भूतिना निर्दिष्ट इतिविषये विद्युपांमध्ये वैमत्यं वर्तते । केचन उत्तरियन्या
महाकालमेव कालप्रियनाथमामनन्ति आये च विद्वांसः कालपीत्यामे
स्थितस्य कस्यापि देवस्य निर्देशो भवभूतिना कुरु इति आमनन्ति ।
अस्मिन् निबन्धे लेखकेन पूर्वमतानां परिच्यं प्रदाय काल्पीनमर-
स्थो देव एव भवभूतिना निर्दिष्ट इत्युहितं कालीनगरस्य कालपद्म-
बाबा का टीला इति प्रसिद्धे स्थाने कालप्रियनाथस्य मन्दिरमासीदिति
च स्थापितम् । तत्स्थानस्य हृ चित्रोपि लेखनं अन संयोजिते ।]

According to a tradition recorded in the *Varsha*,¹ *Bhavishya*² and *Skanda*³ Purāṇas, Kṛṣṇa's son Sāmba had erected three temples of the Sun god at three places viz., Sutra, Mūlasthāna and Kālapriya. The plays of the poet Bhavabhūti (namely the *Mahāviracarita*, the *Mūlātmadhava* and the *Uttarārāmacarita*)⁴ are stated to have been staged on the occasions of the *Tātra* festival held in honour of *Kālapriyanātha*. The identification of Kālapriyanātha as well as the location of his shrine is controversial.

1. Sāmbaḥ Surya pratisthānca Kārayamāna tatva viti—
Yamunāyāśca dakṣiṇe Kālapriye dāmā . . . shāpya cotta-
mam (*Varsha Purana*⁴ Venk. Press, 177, vv 55-57).
Also see *Purāṇam*, Vol. VIII, 1966, p. 39.
2. *Kālapriye ca madhyānhe-aparānhe ca nityaśab—*
Śāṅkarācāparānhe tu mām-pūjyatī sarvadī. Iti-ukto-
sau bhagvatā Bhāskareṇa sa yādavaḥ (*Sāṁyūja Purāṇa*
Bombay, 199, I, 1259 vv. 16-18).
3. Tathānyadapi tatrāsti Bhāskararūṭiyām labbham. Maṇḍ-
irām prathamām tatra Kālapriye utthipānam. Maṇ-
sthānām trītyām ca.....(Shāṅkara Tātra).
4. *Mahāviracarita*, Nirayāstigraha Press, 1910, Act. I, p. 5;
Uttarārāmacarita Nirayāstigraha Press, Act. I, p. 9; *Māt-
rimādhava* (Published by Motilal Banarsiidas, 1967) Act
I, p. 5.

The views of the commentators on the works of Bhavabhūti

- (i) *Triphurāri* identifies him with Mahākāla Śambhu¹ i. e. Śiva ("Mahākālāspadasya Śambhoḥ").
- (ii) *Virarāghava* adds that Kālapriya is the name of the Lord of Ambikā² ("Kālapriyanāmāmbikayā nāthaḥ Śivas-tasya").
- (iii) Jagaddhara takes him to be the *presiding deity of Kālapriya*³ (Kālapriyanāthasya taddeśadēvabhedasya').
- (iv) According to Vidyāsāgara, he was the presiding deity of Padmanagara situated in Vidarbha in Dakṣināpatha.⁴

The views of modern scholars

1. H. H. Wilson,⁵ Anundoram Barooh,⁶ Satish Chandra Vidyabhushan,⁷ N. L. Dey,⁸ P. V. Kane,⁹ S. K. De and S. N. Dasgupta,¹⁰ and others identify Kālapriyanātha with Śiva Mahākāla of Ujjainī.

2. According to J. Hertel,¹¹ he (Kālapriyanātha) was the *presiding deity of Yaśovarman's family and his shrine existed at Kanauj*.

1. On the *Mālatīmādhava*, 1918, Act. I, p. 5
2. On the *Uttararāmacarita*, Nirṇayasāgara Press, 1919, Act I, p. 9.
3. On the *Mālatīmādhava*, 1967, Act I, p. 5.
4. "Kālapriyanātha nāma Videarbheṣu Padmanagare pratiṣṭhitō devamūrtiviśeṣah" (Quoted by Anundoram Barooh, in the *Mahāviracarita*, Gauhati, 1969, Preface, p. XXIV, Also see *Uttararāmacarita*, edited by P. V. Kane, 1929, p. 3).
5. Hindu Theatre, Vol. II, p. 10.
6. Preface to the *Mahāviracarita*, Gauhati, 1969, p. XXV. He explains Kālapriyanātha thus "Kālah sṛjati bhūtanī Kālah saṁharate prajāḥ", iti Bharatam. tasya Kālasya priyo nāthaḥ patiḥ Kālapriyanāthaḥ Mahākālaḥ. tasya sarva saṁhārakatvāt.....Kavinā Kālapriyanātha padena Mahākāla uktāḥ". (Ibid, pp. 1-2).
7. "Bhavabhūti" (By Satish Chandra Vidyabhushan) Quoted from the Hindi translation of this book, by Jvaladatta Sharma, Lucknow, V. S. 1981, p. 44.
8. Geographical Dictionary, p. 210.
9. *Uttararāmacarita*, 1929, Introduction, p. 3.
10. History of Sanskrit Literature, Vol. I, Calcutta, 1947, pp. 278-279.
11. Asia Major, Vol. I, pp. 12-13. Quoted by R. S. Tripathi in his 'History of Kanauj'. 1959, p. 209.

C D. Dalal and R. A. Sastry, the editor's of Rājasekhara's *Kāvya-mīmāṃsā*,¹ and R. S. Tripathi² also hold a similar view.

3. V. V. Mirashi³, A. S. Altekar⁴ and D. C. Sircar⁵ identify *Kālapriyanātha* with the Sun god whose shrine stood at *Kalpi*, in the present Jalaon district of Uttar Pradesh. The latter two also hold that the Sun Temple still exists at *Kalpi*.

Assessment of these views

1. *Kālapriyanātha*, the *Mahākāla* of Ujjaini—V. V. Mirashi has convincingly refuted the identification of *Kālapriyanātha* with *Mahākāla* of Ujjaini. He rightly regards him to be the Sun God of *Kalpi*.⁶ It may be added that to the best of our knowledge, the name *Kālapriyanātha* has not been used for Śiva in any source whatever. And none of the commentators (who identify *Kālapriyanātha* with *Mahākāla Śiva*) has been able to adduce the evidence of any authority describing Śiva as *Kālapriyanātha*.

As regards *Kāla*, it is associated with both Śiva and the Sun god. The former is popularly known as *Mahākāla*,⁷ *Kālakartha*, *Kāla-Yogī*, *Kāla-bhakṣa* and *Kāla-Bhairava*⁸ etc. The Sun being the regulator of time is intimately connected with *Kāla*, and the

1. *Kāvya-mīmāṃsā*, Baroda, 1934, Appendix I, p. 285.
2. History of Kanauj, p. 209.
3. V. V. Mirashi propounded this view for the first time in the Marathi periodical *Yugant* of Nagpur, 1947. He casually touched it also in I.H.Q., Vol. XI, p. 289. Later on he elaborated it in his *Studies in Indoology*, Vol. I, pp. 33 ff. Recently he has discussed this identification very thoroughly in *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
4. The Rāṣṭrakūṭas and their Times, p. 102.
5. Studies in the Geography of Ancient & Medieval India, 1960, pp. 241-244.
6. "Three Ancient Famous Temples of the Sun", *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
7. The shrine of Śiva called *Mahākāla*, at Ujjaini has been referred to by Kālidasa (*Raghuvansha*; VI. 34; *Meghadatta*, vv. 30-38), Bāṇa (Vide History of Sanskrit Literature, Vol. I (De and Dasgupta), pp. 278-279), and Rājasekhara (*Balarāmāyaṇa*, X, p. 686).
8. See V. S. Apte's Sanskrit-English Dictionary, 1963, pp. 146-147 and 412.

names *Kāla*, *Kāla-Sūrya*¹ and (*Kāla-Kṛt*² has been used for him). Thus the identification cannot be decided merely on the basis of the association of *Kāla* with the deity. And there is no positive evidence in support of this view.

2. *Kālapriyanātha*, the presiding deity of Yaśovarman's family—In this connection it may be added that Hiuen Tsang³ makes mention of a Sun temple which existed at Kanauj at the time of his visit to that place. But it is not indicated in any source that the Sun god (referred to by Hiuen Tsang) was famous by the name of *Kālapriyanātha*.

There is evidence to show that Yaśovarman had marked leanings towards the Śakti-cult and the Rāma-cult. But his devotion to the Sun god is not known from any source.

It may also be pointed out that in the extant antiquities at Kanauj and its surroundings, only a pond locally called "Sūrya Kundā" situated at Makarandanagara (a small town situated at a distance of about two miles from Kanauj) is associated with the Sun god. No Sun temple is traceable now at Kanauj. Nor is there any local tradition about it.⁴

3. *Kālapriyanātha*, the presiding deity of Padmapura—Padmanagara or Padmapura rightly identified with a small village near Aingaon Railway station in Bhandara District,⁵ was the birth

1. S. Sorensen, 'An Index to the Names in the Mahā-bhārata', 1963, pp. 373 and 375.
2. Vide Apte's Sanskrit—English Dictionary, p. 146.
3. Beal (Sushil Gupta & Co.), Vol. II, p. 245.
4. *Gaudavaho*, 1927, vv. 285-338.
5. Yaśovarman had written a play named 'Rāmābhuyudaya' obviously to eulogise Rāma's, glory. It has survived only in the form of quotations contained in many later works like the *Dhvanyāloka*, pp. 132-133 ; *Daśarūpaka*, p. 50 ; *Śṛṅgarabrahma*, p. 270 ; *Nāṭakalakṣaṇaratnakosa*, p. 331 ; *Kavīndravocanasaṁuccaya*, pp. 75-76 etc. For a detailed information on this play see V. Raghavan's "Some Old Lost Rāma Plays", 1961, pp. 1-25.
6. I visited Kanauj and Makarandanagar, explored the extant remains and contacted local people for the above information.
7. V. V. Mirashi, "Birth Place of Bhavabhūti", (I.H.Q., Vol. XI, p. 294) and "Studies in Indology", Vol. I, p. 34.

place¹ of Bhavabhūti where he seems to have spent the earlier part of his life and did some literary work. He, however, could neither get the royal patronage nor the appreciation of his merit, from his native people.² Bhavabhūti, therefore, left Padmapura and came to Kanauj.³ There, under the patronage of King Yaśovarman, he probably did the major part of his literary work. The theme of his *Mahāvīracarita* and the *Uttarārāmacarita* betrays Bhavabhūti's intimate acquaintance with the court life. And it is very likely that he might have composed these plays at the court of the Kanauj-emperor. It is further evidence of the fact that the note of discontentment and dejection expressed by the poet in his *Mālatīmādhava*, is not seen in the *Mahāvīracarita* and the *Uttarārāmacarita*. It is difficult to believe that Bhavabhūti might have gone from Kanauj to the distant Padmapura, (where his literature was not appreciated earlier) for the enactment of his plays. Moreover, the detailed self introduction which he gives in the prologues to his plays⁴ was hardly required in his birth-place where he was well known. Some scholars contend that on the occasions of these Yātrā-festivals, when Bhavabhūti's plays were staged, people used to throng from the different places, and the outsiders were not expected to know about the poet.

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1. *Mahāvīracarita*, Nirnayasāgara Press, Act. I, pp. 7-8 : *Mālatīmādhava*, 1967, Act. I, pp. 7-8.
 2. See *Mālatīmādhava*, Act. I, verse 6.
 3. V. V. Mirashi also holds that "in the beginning of the 8th century, when Bhavabhūti flourished, there was no great king ruling in Vidarbha. In the absence of royal patronage Bhavabhūti was obliged to seek his fortune in the north and ultimately became attached to the court of Yaśovarman". (I.H.Q., Vol. XI, p. 294).
 4. The sūtradhāra introduces Bhavabhūti thus : "There is in Vidarbha in Dakṣiṇāpatha a city named Padmanagara where reside certain Brāhmaṇas of the Kāśapagotra. They are the followers of the Taittirīya Śākhy (a branch of the Yajurveda) and teachers at Vedic schools. Bhavabhūti belongs to such an illustrious Brāhmaṇa family. He bears the titles of Bhaṭṭa and Śrikṛṣṇa; he is the son of Nilakanṭha and Jatukarṇi; grandson of the venerable Bhaṭṭagopala and the disciple of Jñānanidhi. He is well grounded in grammar, rhetoric and logic and friendly to actors, etc. (*Mahāvīracarita*, Act. I, pp. 7-8; *Mālatīmādhava*; Act. I, pp. 7-8; *Uttarārāmacarita* (Madras; 1932), Act. I, p. 8.

Therefore, such an introduction was quite relevant even if the dramas were enacted at Padmapura.¹

This contention is also not convincing. There may be justification for the poet's introduction to the people coming from other places. But there was no need to tell them the precise location of the city of Padmapura² (*asti Dakṣināpathē Vidarbheśu Padmapurā nāma nagaram*) where the Yātrā festivals were held.

4. *Kalapriyanātha, the presiding Sun god of Kalpi* :—This identification is quite reasonable. But it should be pointed out that the contention (of Altekar and Sircar) that there still stands at Kālpī the temple of Kālapriyanātha, requires a correction. The present author visited Kālpī thrice and thoroughly explored the relevant antiquities. Now there does not exist that temple at Kālpī. Nor does it seem to have been destroyed in the recent past. But the following antiquities at Kālpī, which have been utilised by the present author probably for the first time, do bear out its existence in ancient times.

- (i) There is a big mound locally called *Kālapadavabāba kā tilā* or simply *Kālapabābi Kā tilā* (see Plate No. 1) lying in the Rājghāt area of Kālpī. Most probably on this mound stood the temple of Kālapriyanātha, which seems to have been washed away by the waters of the river Yamunā flowing in close proximity to this mound.
- (ii) A bronze image of the Sun god assigned to the early medieval period (now preserved in the Kālpī museum) was recovered from the *Vyasa tilā* which is situated near the above mentioned mound. This image may have originally belonged to the temple of Kālapriyanātha and fallen a prey to the inconoclastic hammer of the Muslim invaders.
- (iii) At a distance of about one furlong from the *Vyasa tilā*, there is yet another very small mound having a stone-piece pierced into the ground. The part of the stone

¹ See, Ganga Sagar Rai "Mahakavi Bhavabhuti", (in Hindi), Vārānasi, 1965, pp. 18-19.

² *Malaitmādhava*, 1967, Act. I, p. 7, *Mahāviracarita*, Nirayayāsagara Press, Act. I, p. 8. Also see *Mahāviracarita*, edited by A. Barooah, 1969, preface, P. XXV.

Plate No. 1





Plate No. 2

above the ground is about one foot square with a bloomed sun flower (?) carved on it (*Plate No. 2*). Local people call this stone *Kālapadeva* and worship it.¹ Thus the tradition of the worship of Kālapriyanātha or Kālapabābā, continues down to the present day at Kālpī.

These hitherto unnoticed or unutilised antiquities and local traditions strongly support the identification of Kāla-priyanātha with the Sun god whose temple, according to a Purānic tradition (referred to above) was constructed at Kālpī in ancient times. Incidentally it may also be noted that Bhavabhūti, in his *Mūlatimādhava* alludes to the Yatrā festival of Kālapriyanātha immediately after invoking the Sun god.²

This temple seems to have been mentioned in the Cambay Plates of the Rāṣṭrakūṭa king Govinda IV. They record that "the courtyard (of the temple) of Kālapriya was rendered uneven by the strokes of the tusks of his (Indra III's) elephants."³ V. V. Mirashi rightly holds that this "verse . . . seems to speak of Indra III's halt at the temple of Kālapriya, his crossing of the Jumna and devastation of Kanauj as events following in close succession. This description suits Kālpī best".⁴

Rājaśekhara in his *Kāvya-mānsā* places Kalapriya to the south of Gādhipura⁵ i. e. Kanauj. There is no other Kālapriya except modern Kālpī in the Jalaon District of Uttar Pradesh, which lies to the south of Kanauj. "The name Kālapriya applied to Kālpī may be traced to a date as late as the fifteenth century A. D.".⁶

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1. I owe this information to the residents of Kālpī and the villages situated in its suburbs.
 2. *Mūlatimādhava*, 1967. Act. I, pp. 4-5.
 3. "Yanmādyaddvipadanta-ghātavismāṁ Kalapriya-prāṅgaṇam. tīrṇā yatturagairagādhayamunā... Yenedāṁ hi Mahodayārīnagarāṁ nirmūlamunūlītaṁ". (E. I., Vol. VII, pp. 38 and 43, verse 19).
 4. I. H. Q., Vol. XI, p. 289.
 5. *Kāvya-mānsā* (Baroda, 1934), p. 94.
 6. J. B. B. R. A. S., Vol. XXIII, pp. 12 ff. Quoted by D. C. Sircar in his *Geography of Ancient & Medieval India*, p. 244.

THE ELEMENTS OF POETRY IN THE PURĀNAS
BY
VINAPANI PATNI

[ग्रस्मिन् निवन्धे पुराणेषु पलबधानां काव्यतत्त्वानां विवेचनं कृतम् । विविधाचार्याणां मतानुसारतः काव्यस्य कापरिभाषा काव्यस्यकानि मुख्यान्युगाशानानि कथं काव्यदोषो जायते इत्यादिविषयाणामुख्यविधाय केषु पुराणेषु काव्यांशानां प्राचुर्यं केषु च त्यूनत्वमित्यवधारितम् । वायुब्रह्माण्डग्रहडानिवृहन्तारदीयवृहद्वर्षलिङ्गपुराणेषु काव्यगुणस्य त्यूनत्वं वर्तते । ऋत्विष्णुभागवतमत्यहरिं दंशस्कन्दपुराणेषु च काव्यांशानां प्राचुर्यं वर्तते । पुराणेषु को मुख्यो रस इत्यस्य विवेचनं विधाय शान्तो रसः मुख्यरसः इति स्थापितम् । पुराणेषु कल्पनाया नवनवोन्देषोऽपि दरीद्रियते । तस्योल्लेखांपि कृतः । पुराणेषु रूपसौन्दर्यवर्णनेषु युद्धवर्णनेषु, अनुवर्णनेषु च काव्यसौन्दर्यस्य सम्बक्त् स्फुरणं प्राप्यते । एषामनानामपि स्थानीयुलाकन्यायेन निर्दशनं कृतम् । महाकाव्यपद्धतौ मुक्तकपद्धतौ च वह्न्यः काव्योक्त्यः पुराणेषु दृश्यन्ते । काव्यानां विविधविद्वन्दाम्यपि पुराणेषु प्राप्यन्ते । एषां सर्वेषां विषयाणां निरूपणं कृत्वा अत्ते पुराणेषु पलबधानि काव्यगुणोपेतानि कानिचित् पद्धानि परिशिष्टपेण उद्धृतानि सन्ति ।]

Many views were advanced regarding the nature and definition of poetry by the rhetoricians commencing with Bharata. First came the theory of *rasa*, then the principle of *riti* (style), then the school of *dhvani* (suggested sense) and then of *vakrokti*.

What perhaps would be acceptable to all the rhetoricians and poets in a poetry is originality of theme, effective expression, depth of emotion and a forceful style. A couplet from the *Harşacarita* of Baṇa presents the basic requirements of *Kāvya*.¹ According to Anandavardhana *anauciya* (lack of appropriateness) is the greatest obstacle to consummation of *rasa*. Hence *auciya* alone leads

1. नवोर्थो जानिरग्राम्या ष्लेषोऽक्लिष्टः स्फुटो रसः ।

विकटाक्षरवन्धस्व एतद् गद्यस्य जीवितम् ॥

to perfection of poetry.¹ The *Agni-P.* upholds *acūtīya* of theme, style, diction and the main sentiment accompanied by vigorous language and refined style.²

According to Mahima Bhaṭṭa poetic intuition is like the third eye of Śiva deeply penetrating and uncommon.³

Bhaṭṭa Tauta holds that though a sage (ऋषि) and a poet (कवि) have much in common, yet the difference is while the former only possesses vision (दर्शन) the latter is gifted with the art of giving the vision a beautiful expression (वर्णन). Poetry therefore consists of striking and new thought clothed in charming style.

Judging the Purāṇas from the above standpoint, we find that the Purāṇic literature is richly endowed with poetic quality. It is quite likely that many poets of merit contributed to the composition of the Purāṇas. The Purāṇic poets, created a literary background and setting for the mythological narratives.

The Purāṇas may be divided into two types, taking into consideration the poetic qualities displayed in them, the older Mahāpurāṇas or Upa-purāṇas, and the later Purāṇas or Upa-Purāṇas which are encyclopedic in nature. Of the older Purāṇas, some strictly adhere to the Purāṇa-Pañca-lakṣaṇa principle and consequently have little scope for poetic display, for example the Vāyu and the Brahmāṇḍa Purāṇas. The later Purāṇas also which are encyclopedic in nature have a wide range of subjects to deal with and therefore they lack in poetic portions e. g. the Garuḍa, the Agni, the Bhṛahannāradīya and the Bṛhadharma. The Linga, though not completely encyclopaedic in nature, falls in the same category. The Purāṇas and Upa-Purāṇas which are noteworthy from the poetic point of view are the Brahma, Viṣṇu, Matsya, Bhāgavata, Harivamśa, Skanda and Śiva⁴.

1. अनीचित्यादते नान्यद् रमभङ्गस्य कारणम् ।
श्रीचित्योपनिबध्वन्तु रमस्योपनिषत् परा ॥

Quoted in Mammāṭa's *Kāya Prakāśa*, p 445 (Vāmanatilaka 1965)

2. यथा वसु तथा रीतिर्यथा वत्तिसंधा रसः ।
ऊर्जित्वा मृदुसंदर्भादीचित्यमुग्रायते ॥

Agni-P. 344.5 (Ānandaśrama Series)

3. Raghavan, *Concepts of the Alankara Sastra*, p. 92.

4. *Ibid.*

Only the main elements of poetry have been dealt with in the present article, Rasa, the main sentiment or emotion, Imagery and figures of speech, and the Metre.

The Main Rasa 'Sentiment'

The various struggles and unions, miseries and joys, achievements and failures reflected in the accounts of the Purāṇas lead to the quintessence of detachment (*Nirveda*) from the world—which is the main emotion (*Sthāyibhāva*) of the Śānta Rasa. Thus the different sentiments would be subservient to the main sentiment, Śānta Rasa. Ānandavardhana says—"there is no doubt that Śānta Rasa comprehends all the other sentiments within its fold, and this is well illustrated by the Mahābhārata. The epic aims at liberation, which represents the ultimate goal of life".

That the secondary emotions lead to the main sentiment Śānta is further confirmed by Purāṇa-Pañcalakṣaṇa itself. The five constituents of Purāṇa i. e. *Sarga*, *Pratisarga* etc lead to *Nirveda* which is the basis of Śānta Rasa. Whether a Purāṇa adheres to Pañcalakṣaṇa or whether it is overgrown with sectarian worship etc. Nirveda or detachment from wordly objects is the main undercurrent⁴.

The Purāṇas are counterparts of *Dharmaśāstra* and as such have developed around the ideology of *Dharma*⁵. These supplement and support the Vedas, authority for *Dharma*⁶.

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1. मर्त्यं शान्तस्यैव रसस्थाङ्गित्वं महामारते मोक्षस्य च सर्वपुरुषार्थेभ्यः प्राप्तान्यम् । Dhvanyaloka p. 425-426
See Raghavan, *The Number of Rasas*.
 2. तथा युगानां परिवर्त्तनानि निर्वं प्रवृत्तानि युगस्वभावात् ।
क्षणं न मन्त्रिष्ठति जीवलोकः क्षयोद्यास्यो परिवर्त्तमानः ।
Vayu. 58. 9; Harivamśa, Bhaviṣya, 3.53.
भवस्यमपहन्तु ज्ञानविज्ञानमारं तिगमकुदुपजहे भूङ्गवदेदसारम् ।
ग्रमूतमुद्वितश्चापायद् भूत्यवर्गानि पुरुषमूषभमच्च कृष्णसंज्ञं नतोऽस्मि ॥ Bhāg. XI. 29.49.
 3. पूराण वर्मिशास्त्राणि वेदासामुख्यं हणम् ।
एकस्माद्ब्रह्मविज्ञानं वर्मज्ञानं तथैकतः ॥
वर्मं जिज्ञासामाचारां वत्प्रमाणतरं स्मृतम् ।
वर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्रयम् ॥ Kūrma, Uttara-24.19-20
 4. Kūrma, Uttara. 24. 19-20.

Imagery in the Purānas

The Purānas may be distinguished from the other class of scriptures for their quality of bringing forth the eternal truths of life in the guise of charming poetry. Inspite of an uniformity of presentation and an over-all simplicity of style, the Purānas are marked with the occasional displays of imagination, charming embellishments like similes and metaphors as well as other figures of speech and vivid descriptions of Nature. The writers of the ornate poems of Sanskrit (Sanskrit Kāvyas) have drawn upon the Purānas as they have drawn from the epics.

The figures of speech which mostly come in association with striking imagination, may be broadly classified into four types :—

- (i) Those which occur in connection with the description of seasons (*Rtu Varṇana*).
- (ii) Those which are met with in the description of human beauty (*Rūpa Varṇana*).
- (iii) Those which are found in the passages which describe the battles (*Yuddha Varṇana*).
- (iv) Those in other contexts like nature description and other descriptive passages.

The Description of Seasons (*Rtu Varṇana*)¹

One of the striking groups of similes, metaphors and *uprekṣas* occurs in the description of seasons in the Purānas. The seasons of the year in their different backgrounds are sometimes compared to good people and sometimes to undesirable ones. The rainy season, characterised with the dark rain clouds, the noisy thunder, lightening, storms and the gushing streams is compared to the restless state of an undesirable person. Here the comparison is between the concrete object and the abstract quality. During the rainy season the waters in the streams flowed in all directions, like the minds of the wicked people when they get hold of wealth.²

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1. For a detailed account of the depiction of Rtu in the Purānas, see Raghavan, 'Rtu in Sanskrit Literature', L. B. Sastri Vidyapith, Delhi, 1972.
 2. कहु रुद्मार्गमीनि तिष्ठता स्वरूपिति रसैः ।
मनाति दुर्विनीतात् प्राप्य सदृशं तद्वामित् ॥
Vispu. V. 6-38; Brahma 184. 59;

The clear moon covered with dark clouds did not look beautiful just as the words spoken by noble persons overwhelmed by the indecent remarks of undesirable people.¹

Turmoil and chaos seems to be the central theme of the above season. The *Brahma Purāṇa* presents the swans of the rainy season under the grip of fear due to the dark rain clouds and strong winds². The *Mahābhārata* depicts the rivers and streams of this season restless and noisy taking deep sight as it were³. Sometimes the turmoil of the mind of a distressed person finds comparison in Nature. Rāma sees the similarity of Sītā struggling to escape from the clutches of Rāvaṇa to the flash of lightning over the dark rain clouds in the *Rāmāyana*.⁴

The red insect on the green grass during this season captivated the eye of the Purāṇic poets in most of the Purāṇas. There are two different images for the above phenomenon in the various Purāṇas. The *Brahma*⁵, the *Viṣṇu*⁶, and the *Bhāgavata*⁷ depict the red insect (*Sakragopa*) over the green grass during the rainy season as appearing like rubies studded upon a flooring of emerald.

1. न रेजेऽन्तरिक्षचन्द्रो निर्मलो मलिनैर्धनैः ।
सदादिवादो मूखर्णिं प्रगल्भाभिरिवोक्तिभिः ॥
Viṣṇu V. 6. 39. The rest of the verses in Appendix A
2. असित्तजलदधीरवानवित्रस्तहंसा ।
विमलसलिलधारोत्पात्रनभ्रोत्पलाग्रा ।
सुरभिकुसुमरेणुक्लसवज्ज्ञशोभा
गिरिदुहित्रिविवाहे प्रावृद्धाविर्बभूव ॥ *Brahma*. 36. 79.
3. क्षुब्धतोया महाघोषा । श्वसन्त्य इव शीघ्रग्राः ।
सिन्धवश्चोभयाऽन्तर्कुः काननानि तपात्यये ॥ *Mbh.* III. 112. 6.
4. नीलमेघाश्रिता विद्युत स्फुरन्ती प्रतिभाति मे ।
स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्त्विनी ॥ *Rāma*. IV. 28. 12.
5. प्रलहनवपुष्पादया शक्रगोपवृता मही ।
यथा मारकतेवासीत पच्चरागविभूषिता ॥ *Brahma*. 184.58-59.
6. प्रलहनवपुष्पादया शक्रगोपाचिता मही ।
तथा मारकीवासीत पच्चरागविभूषिता ॥ *Viṣṇu* V. 6.38
7. हरिता हरिभिः शब्दैरिन्द्रगोपैऽच लोहिता ।
उच्चित्तीन्द्रकृतच्छाया नूणां श्रीरिव भूरभूत ॥ *Bhāgavata*, X. 20.11.

The red insects on the green grass have found comparison in the green garment of a youthful woman, in the *Harivāṁśa*.¹

Contrary to the things in the rainy season, peace, clarity and overall gaiety form the main character of Autumn. With its clear blue sky, the calm subdued waters of the streams and brightness the autumn is compared to a noble person with a clear and stable mind.² The peacocks, having given up their vanity adhere to silence like an ascetic who restrains his speech after having realised the futility of the world.³ The *Brahma* personifies autumn as young maiden, moon-faced, casting off the upper garment of white clouds, with eyes like blue lotus, with the rays (hands) of the sun mating bare the lotus breasts, pleasing with the fragrant breeze that accompanied, with the jingling sound of the anklet of swans.⁴ The *Mbh.* displays same trend while picturing autumn⁵.

The theme of the rainy season and autumn found in the *Brahma*, the *Viṣṇu*, the *Bhāgavata*, the *Harivāṁśa* and the two epics has been taken up by the famous Hindi poet Tulasīdāsa in his '*Rāmacaritamānasā*' for the description of the seasons in his work.

It is interesting to observe that the *Purīpas* in general depict rainy season and autumn invariably whereas the other seasons are either left out or taken up only briefly. The *Harivāṁśa*, the

1. महीनवृत्तुरुच्छन्ना शक्रगोपविभूषिता ।
यौवनस्थेव वनिता स्वं दधारारंवं व्युः ॥
Harivāṁśa, Viṣṇuparva, 16.15.
2. ग्रम्भासि मलहीनानि रेजुः फुलकुशेशयः ।
मुनीनामिभि चेतांसि प्रव्यक्तजयोतिरुदगमम् ॥
Siva, Rudra, Satkh. 21.37.
3. मधुरा भौतमातस्युः परित्यक्तमदा वने ।
असारतां परिज्ञाय संसारस्थेव योगिनः ॥ *Viṣṇu V. 10.3.*
4. निर्मुक्तासितमेषकञ्चुकपटा पुर्णेन्दुबिन्बानना ।
वीलाम्भोजविलोचना रविकरप्रोत्यभिन्नपथस्तनी ॥
नानापुष्परजःसुग्निधिपवनप्रह्लादनी चेतां ।
तत्रासीद् कलहंसनपुररक्षा देव्या विवाहे जारय ॥ *Brahma-36.88*
5. ततः क्लौञ्चवगणाकीर्णा शरत् प्रतिहिताभवत् ।
रुद्रकक्षवनप्रस्था प्रसन्नवलनिमनगा ॥ *Mbh. III.112.8.*

Mbh. and the *Vishnu* describe the above two seasons mainly.¹ The *Brahma*, the *Bhāgavata*, the *Śiva* and *Rāmāyaṇa* depict more seasons.²

The Description of Human Beauty (*Rāpa Varṇana*)

The description of Human beauty in the Purāṇas is twofold. In the first instance, very often a personage, mostly the hero, is depicted as describing the beauty of the heroine. In the second case, striking figures of speech are employed in order to personify Nature. The *Harivānśa* has two descriptions which falls in the first category. The description of the beauty of Prabhāvatī by Pradyumna, the son of Kṛṣṇa³ and the narration of the charm and grace of Rukmiṇī just before her wedding with Kṛṣṇa.⁴ The figure of speech *Pratīpa* has been used in the former case. The latter description has a *Malopomā*.

The Padma, Uttara, gives a vivid description of the beauty of the women dwelling on the Himalayas. The *Kastūrikā* (musk powder) is said to have become black in colour from the shock of seeing the charming complexion and fragrance of the women inhabiting the Himalayas.⁵

When an imagery follows personification, fine poetry results. The *Rāmāyaṇa* has a description of autumn night—with its moon-face, star-eyes and with the garment of moon-beams she appears

1. Hariv. 2.28; *Mbh.* III. 112.; *Vishnu*. V. 6.10
2. *Brahma* 36.76-123; *Bhāgavata* X. 18.29.33; *Śiva*, *Rudra*, *Sati* 21-22; *Rāmāyaṇa* III. 16.19; IV. 28-30.
3. तद्वाननासो वरगात्रि चन्द्रो न दृश्यते सुन्दरि चारुविम्बः ।
त्वत्केशपाशप्रतिमैरुद्धो वलाहकैष्णाशनिरन्तरोह ॥
Hariv. 2.95.2—the rest of the verses in Appendix A
4. वह्नेरिव शिखां दीप्तां मायां भूमिगतामिव ।
पृथिवीमिव गम्भीरामुत्थितां पृथिवीतलात् ॥
मरीचिमिव सौमत्य सौम्या स्त्रीविश्रहां भुवि ।
शीपिवाश्रयां विना पर्यं भविष्यां श्रीसहायिनीम् ॥
कृष्णेन मनसा दृष्टां दुनिरीक्ष्यां सुरेरपि ॥ Hariv. 2.59.36-37.
5. यचाङ्गनानो सकलं विलोक्य सौरस्य मप्युत्तमकान्तिमिश्रम् ।
मये परिष्वक्षमनोर्विनोदा कस्तुरिका गाहति कालिमानम् ॥
Padma. Uttara. 12.40; App. A p.

like a young woman in white¹. Many more personifications follows in the same context². A similar description is met with in the *Brahma*, where the autumn is personified as a young woman.³

The *Skanda*, Māheśvara, brings forth a description of Pārvatī while she is engaged in austerities. The lustre of her slow moving lotus feet on the Himalayas appeared in the form of young lotus petels. Her face and her dark eyes were blossomed golden and blue lotuses respectively, offered for the worship of Aruṇācala.⁴ Pārvatī in anger due to a quarrel with lord Śiva is depicted in another context of the above Purāṇa⁵. The description is natural and striking as simile after simile is employed by the Purāṇic poet to present the image vividly.

The Description of Battles (*Yuddha Varṇana*)

The similes and metaphors are frequent in the description of battles in the Purāṇas. The angry warriors in the battlefields are sometimes compared to the accumulating huge clouds at the end of summer⁶, like the mountains with lofty tops⁷, like the elephants in rut⁸ and the fierce lions⁹. The warriors injured in the battles are compared to the blossomed 'Flame of the Forest'¹⁰ (*kimśuka*)

1. Rāmā. IV. 30. 46.
2. Rāmā. IV. 30.
3. Brāhma 36. 88.
4. मन्दं चरन्ती जाताभिः प्रभाभिः पादपद्मयोः ।
तस्तार परितो भूमि पद्मपत्रैः सप्तलवैः ॥
प्रफुल्लकनकाम्भोजनीलोत्पलदलोत्करैः ।
अर्चयन्तीव शोणाद्रिमभितो दृष्टिकान्तिभिः ॥
— Skanda, Māheśvara, Aruṇācala, Pūrva. 12. 50-52.
5. वादपवारिष्ठवै तस्या भाताभ्यै च विष्णोचते ।
नीलोत्पले जलापूर्णे इव भूम्ना विरेजतुः ॥
— Skanda, Māheśvara., Aruṇācala, Uttara. 18. 9.
App. A.
6. तपान्ते जलदो यथा Hariv. 1.47.1.
7. ददशाते महात्मानो विरी संश्लिष्टविव । Hariv. 2.43.62.
8. मत्ताविव महानामो ! Hariv. 2.43.64.
9. शार्दूलाविव चास्योत्तमं प्रवक्तव्यवज्ञतुः Hariv. 3.55.34.
10. माधवे किंशुका राजदु पुष्पिण्या इव वै शृः । Hariv. 3.127.14

The images drawn in the description of battles in the Purāṇas do not have much variation. The account of the battle of Tārakāsura with the gods in the *Harivarṣa*, the *Matsya* and the *Padma*, Śṛṣṭi, have a good deal of verbal resemblance¹. The *Padma*, Śṛṣṭi, personifies the sky above the battle as a woman in distress, the shouts of birds being her cry, the dusty being her dust-laden garment and her hair standing on end². The Śiva compares the ground of Dakṣa's sacrifice, which had turned into a battle-ground all stained in blood, to goddess Kauśikī with her bloodsoaked garments after slaying Śumbha demon³.

Miscellaneous

Striking poetic expressions occur in a scattered form in the various Purāṇas. Some of these form part of Nature-description. Others are independent pieces of poetry having all the excellence of a *Kāvya* or the *Muktaka* variety. According to Agni, *Muktaka* is a poem which is charming and contains the excellence of poetry⁴. A list of passages of *Rtu Varṇana*, *Yuddha varṇana* and the other notable verses referred to above from a few Purāṇas and upa-Purāṇas is given in Appendix A of the present article.

The Metre

The employment of a large variety of metres in the Purāṇas indicates the description and imagination of the Purāṇic poets in respect of their use in an appropriate manner. The *Śloka* is the commonly used metre of the Purāṇas. There is an attempt made to break the monotony of the *Śloka* metre by inserting a variety of other metres at suitable places. Thus there is change of metre very often at the end of each chapter, following the practice of the Epics and Mahākāvyas. In the case of the commencement of a new incident or situations of an emotional expression, the suitable

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1. Matsya 161, 172-173; Padma, Śṛṣṭi 37; Hariv. 3.42-52.
 2. रोमाक्षिता वभौ चौष्ठच रजोवस्त्रं विघुन्वती ।
रौद्रैविहङ्गमारावैस्त्रासादाक्षदर्ती व हि ॥ Padma, Śṛṣṭi 6.49.
 3. श्विरेण परिक्लिन्ना यशश्मिस्तदा वभौ ।
रक्ताद्र्वसना श्यामा हतशून्मेव कौशिकी ॥

Siva, Vāyavīya Purāṇa, 22.50-51.

4. सता चगस्कारसमः Agni 337. 36.

metre is provided by changing to a different type of metre. The *Vasantatilakā*, the *Upajīti* and the *Vañčastha* are the popularly used metres on the occasions saturated with emotions in the earlier Purānas. The later Purānas, however, have a larger variety. These Purānas very often use the metres handled in the *Kākyas* like the *Drutavilambita*, *Vaitūliya* and *Viyogini*, besides those already mentioned.

The Purānic poets are well aware of the principle of appropriateness or propriety of a suitable metre befitting a particular expression (कृद्-पौच्य), so much stressed by the ancient rhetoricians.¹ The adherence to a metre most suitable for a particular expression may be seen in the works of Kalidāsa, who is generally followed by the poets of the post-Kalidāsa period.

Totaka and *Śragvīṇī*, besides *Drutavilambita*, *Vaitūliya* and *Viyogini*, which are enumerated above, have been employed in the *Padma*, *Sṛṣṭi*, *Patala*, *Uttara*² and *Adi*. The *Matsya* has *Bhujangaprayāta*, *Śragdhārā* and *Dodhaka*³. The *Brahma* has *Vātormi*⁴. The *Bṛhaddharma*, a later Purāna, has *Lalita*⁵ and a few others in the style of the metres in Jayadeva's *Gītagovinda*.⁶

1. cf. Raghavan : *Bhoja's Śyṅgāra Prakāśa* p. 187; *Concepts of Alankāra Śāstra*, ch. of Aucitya.
2. *Totaka Metre*—
पुरुहत्तमाः सबलानिमिषा विजिताः प्रसंगं फिल देशवर्तीः ।
also *Padma*, *Sṛṣṭi* 40. 32.
Padma, *Uttara*, 239. 15, *Padma*, *Adi*, 15. 56-59.
Śragvīṇī metre—*Padma*, *Sṛṣṭi* 40. 506, 512.
3. *Bhujangaprayāta* metre—*Matsya* 154. 577.
Śragdhārā metre—*Matsya* 180. 35.
Dodhaka metre—*Matsya* 154. 470-478.
4. *Vātormi* metre—शुचा राघे मदुकाक्षं सर्वतः वोक्षिकाकरः ।
Brahma, 36. 117.
5. *Lalita* metre—*Bṛhaddharma*, 224. 18.
6. केषाव कमलमुखीमुखकमलम् ।
कमलनयन कलयातुलममलम् ।
कुञ्जगेह विजनेऽतिविमलम् ।
सुरचिरहेमलतानवलम्बा तरुणतर्व वसवन्तर् ।
जगदवलम्बनमवलम्बितुमसुक्षमयिति सा तु एषान्तर् ॥
Bṛhaddharma, 44. 88-89.

Expressions in Purāṇas Similar to those of Kālidāsa*

Some passages in the Purāṇas exhibit the style of poetry which is very close to that of Kālidāsa. There is a striking resemblance in the account of Śiva and Pārvatī as it is delineated in the *Skanda*¹ and *Śiva*² on the one side and the *Kumārasaṁbhava* of Kālidāsa. The question is whether Kālidāsa has drawn upon these Purāṇas or the Purāṇas have imitated the style of Kālidāsa. There is no doubt that the style of Kālidāsa is more refined and sophisticated than the passages in these Purāṇas. It may be held that Kālidāsa is indebted to these Purāṇas for the original thought which exists therein in a crude form and has chiselled according to his imagination. The above view may also be contradicted as these passages might have been added to the text during the time of Kālidāsa or after him and might therefore be mere imitations.³

It is not the Śaiva Purāṇas only which narrate the legend of Śiva-Pārvatī, which have resemblance with the style of Kālidāsa. The Matsya and the Bhāgavata too have passages and verses which bear his impact. A list of such passages is presented in Appendix B.

However, many scholars are of opinion that Kālidāsa owing to the *Padma*, for the theme of the *Abhijñānaśakuntala*. He must similarly be indebted to the various Śaiva Purāṇas for the legend of Śiva-Pārvatī around which he has developed the beautiful *Kumārasaṁbhava*. It is not only Kālidāsa but several

1. *Skanda* Māh. 24. 30-32 ; Māh. Arupā⁰. 18. 72-75, 78 ; Māh. Arupā. Pūrva. 12. 50-52 ; Māh. Arupā. Uttara. 18.52-56 ; *Skanda*. Kāśi. 19.77, Kāśi 52. 66-78.
2. *Śiva*, Rudra. Satī. 17. 19-20 ; *Śiva* Rudra. Pārvatī 6.9-16; 7.2, 7.5, 8-9, 18-24 ; 8.15 ; 28.49-50 ; 32.18-19; 45.26-32.
3. See V. Raghavan, 'Kālikā Purāṇa, Kālidāsa & Magha', in Woolner Com. Vol.; 'Gleaning from Matsya Purāṇa', *Purāṇa Bulletin*, vol I. No. 1, pp 82 ff. ; foreword to Svargakhaṇḍa to Padma, ALL Ind. Kashiraj Trust; 'Date of the Narasiṁha Purāṇa; *Purāṇa* Bull. XV. I. p. 144 and "The Greater Rāmayana", All Ind. K. R. Trust, pp. 47, 60.
4. Matsya (Anandaśrama Series) 10. 24-25, Ibid 154. 470-478 Bhāgavata. 222.32.

other poets also have been inspired by the theme and style of the Purānas and have adapted these according to the individual poetic gifts and fancy.

Conclusion

The Purānas create a wonderful synthesis between the mundane achievements (*Abhyudaya*) and spiritual attainment (*Nikṣreyas*). One can comprehend the essence of the Vedas, the source of divine knowledge, through the simple and interesting media of the Purānas. The purposes of *Kātya*, as mentioned in the beginning of Mammata's *Kātya Prakāśa*, have received due justification in the Purānas. The most noteworthy aspect of the Purānas perhaps is the accomplishment of the state of blissfulness (*Anada*) which is nothing else but liberation from all bondages (*Mukti*). Hence the significance of the Purānas.

APPENDIX A

A List of Striking Expressions in the Purānas

- Brahma, 36. The description of the six seasons of the year
73-124. in connection with the wedding of Umi-
Maheśvara.

The rainy season—

प्रत्यग्रसंजातशिलीन्धकन्दली
लताद्रुमाद्युदगतपल्लवा शुभा ।
शुभाम्बुधाराप्रणयप्रबोधितौ-
र्महालसैर्मेकगणैश्च नादिता ॥
प्रियेषु मानोद्वत्मानसानां
मनस्विनीनामपि कामिनीनाम् ।
मयूरकेकाभिरुतौः क्षणेत
मनोहरैर्मनिविभञ्जहेतुभिः ॥ Brahma, 36. 73-74.

The spring season—

श्रुत्वा शब्दं मृदुकलक्षं सर्वतः कोकिलानाम्
चञ्चतपक्षाः सुमधुरतरं नीलकण्ठा विनेदुः ।
तेषां शब्देरपचितवसः पुष्पवारेषुहस्तः
सज्जभूतादित्रदणवनिता वेवभुव्युथनः ॥
Brahma 36. 117.

- Brahma 184. The description of rainy season.
58-59.
- Bhāgavata II. 7. The description of the incarnations of Viṣṇu.
- ,, IV. 25 The description of the forests on the Himalaya mountain.
- ,, V. 2. The arrival of the celestial nymph Pūrvacitti in the hermitage of Agnīdhra (The description is in the embellished prose style).
तस्याः सुलिलितगमनपदविन्यासगतिविलासायाश्चानुपदं
खण्खणायमानस्त्रिरचरणभरणस्वनमुपाकर्ष्य नरदेव-
कुमारः समाधियोगेनामीलितनयननलिनमुकुलयुगलमोषद्वि-
कचय्य व्यच्छृङ् ।
- Bhāgavata X. The description of the seasons of the year.
- Bhāgavata X,
29. 2-3 Autumn.
- तदोडुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरहणेन शन्तमैः ।
स चर्षण्णनामुदगाच्छुचो मृजन्
प्रियः प्रियया इव दोर्धदर्शनः ॥
दृष्ट्वा कुमुदन्तमखण्डमण्डलं
रमाननाभं नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोभिरञ्जितं
जगौ कलं वामदृशां मनोहरम् ॥
- Bhāgavata ,,, X. 90. 15 Kṛṣṇa's watersports along with his queens.
X. 90 The queens address to Kurārī bird-
(ornate style of the Kāvyas)
कुररि विलपसि त्वं वीतनिद्रा न शेषे
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः
वयमिव सखि कच्चदगाढनिर्मिन्नचेता
मलिननयनहासोदारलीलेक्षितेन ॥
- Matsya,
129-140 The description of the burning of Tripura.
- ,, 138. 25-26 A description of moon rise in Tripura.
तमांसि नैशानि द्रुतं निहत्य
ज्योत्स्नावितानेन जगद्वितत्य ।

खे रोहिणीं ताञ्च प्रियां समेत्य
चन्द्रः प्रभाभिः कुस्तेऽधिराज्यम् ॥
स्थितवैव कान्तस्य तु पादमूले
काचिद्वरस्त्री स्वकपोलमूले ।
विशेषकं चास्तरं करोति
तेनाननं स्वं समलङ्घरोति ॥

Matsya 139. The moonrise in Tripura and watersports of the ladies of the town.

(The description is highly ornate and resembles the style of the Kāvya).

,, 140.71. The burnt up cities of Tripura

गृहैः पतङ्गिर्ज्वलनावलीडै-
रासीत्समुद्रे सलिलं प्रतप्तम् ।
कुपुत्रदोषः प्रहतानुविद्ध
यथाकुलं याति धनान्वितस्य ॥

,, 161. The description of the garden of Hiranyakasipu.

,, 180. The description of gardens under Vārapasi Māhatmya.

,, 180.31 निविडनिचुलनीलं नीलकण्ठभिरामं
मदमुदितविहङ्गनातनादभिरामम् ।
कुसुमिततस्शाखालीनमतद्विरेकं
नवकिसलयशोभाशोभिताप्रास्तशाखम् ॥

,, 180.35 —

तुङ्गाग्रैर्नीलपुष्पस्तवकभरनतग्रान्तशाखैरशोक-
मंत्तालिलावतगोत्रुतिसुखजननैभर्मितान्तर्मनोङ्गः ।
रात्रौ चन्द्रस्य भासा कुसुमितविलक्षणेकतां संप्रथात्
छायासुष्टप्रबुद्धस्थितहरिणकुलालुप्तदभङ्गरामम् ॥

Padma-Uttara 3. The description of cities, places and gardens.

,, Uttara 3. 22-23.

यत्रेन्द्रनीलसंबद्धप्रासादतलसंस्थिताः ।
मेनिरे जलदोद्योगं ताष्ठवस्थाः लिङ्गस्थितः ॥
यत्र प्रवालमाणिक्यभवनोऽप्य सरीकमः ।
सेव्यन्ते शकुनैश्वृतवचिरुङ्करक्षुभ्या ॥

Padma-Uttara. A Dṛṣṭānta
7. 22-23

सुजनो न याति विकृतिं
परहितनिरतो विनाशकालेऽपि ।
द्विन्द्रोऽपि चन्दनतरः
सुरभयति मुखं कुठारस्य ॥

Padma, Uttara
8. 14—

अन्यस्माल्लब्धोष्मा नीचः प्रायेण दुस्सहो भवति ।
रविरपि न तपति तादृग्यादृशं तपति बालुकानिकरः ।

Padma, Uttara A description of the beauty of women dwelling
12. 34-34 on the Himalaya mountain.

Padma, Uttara A Dṛṣṭānta
14. 2-

उल्वणगुणमध्युदितं क्षुद्रो
द्रष्टुं क्षणं न सहत इति ।
हित्वा तनुम्‌पि शलभः
शुभ्रां दीपाच्चिर्षं हरति ॥

Padma-Pātāla 99. The outset of spring in Vṛndāvana.

Padma-Pātāla 112. The account of Rāma as narrated by Jāmbavān.
(An embellished prose style with a few verses
in between)

Padma-Pātāla
112. 6.

प्रहसच्चन्द्रकिरणैः सुधालिप्तमिवाम्बरम् ।
प्रसक्तताराकुसुमं वितानमिव सर्वतः ॥

Skanda, Kāśī
Pūrva 1. A description of the Vindhya Forest.

Skanda, Kāśī-
Pūrva 2. 6-

सायमर्स्तमितः प्रातः कर्णं जीवेद्रविः पुनः ।
सानुरागकरस्पर्शैः प्राचीमाश्वास्य खण्डिताम् ॥

Skanda, Kāśī
Pūrva 5. Kāśī Mahātmya (a refined style of the later
*kāvya*s)

- Skanda, Kāśī An old Brāhmaṇa couple's utterance after having
Pūrva 11.101 known the glory of Mṛtyuñjaya Śiva—
अपयोदपयोरुद्दिष्ट—
रत्नधार्मिः सुवोदयः ।
अनिन्दुः कौमुदीकान्तिः
कृतो नौ सुखयत्यलम् ॥
- Skanda, Kāśī A Małopamā describing Śiva swallowing Śukra.
Pūrva 16.42-45. cārya. (Same in the Śiva Rudra-Yuddha 48.2-5.
- Skanda-Revā A description of spring on the Himalaya Mountain.
150. 14-18
- Skanda-Mahe- A description of battle between Viṣṇu and
śvara 19.51-80. Kalanemi.
- Skanda, Mahe- Some striking imageries.
śvara 20-21.
- Skanda, Maheś. A few imageries when the blazing column of fire
Aruṇācala emerged before Viṣṇu and Brahmā.
10.8-17
- Skanda, Mahes. A description of Pārvati's beauty on the mountain
Aruṇā 18.8-13. Aruṇācala.
- Śiva, Rudra Kumāra Kārtikeya as described by Nārada.
4. 54-60
- Śiva, Vāyavīya A description of the mountain Mandara.
Pūrva. 24-10-20
- Śiva, Vāyavīya.
Pūrva. 24.18-19
- गुहामुखैः प्रतिदिनं व्यातास्यो विपुलोदरैः ।
अजीर्णलावण्यतया जूमभाण इवाचतः ॥
ग्रसन्निव जगत्सर्वं पिवन्निव पयोनिष्ठम् ।
वसन्निव तमोज्ञस्थं मादन्निवष्ममन्बुदेः ॥
- Harivamśa, A description of the watersports of Kṛṣṇa, Bala-
Viṣṇu 88.89.
, 89. 46-47
- कुम्भयाकोशविशालसेना:
कुम्भयाकीर्णिष्ठमित्याश्च ।
कुम्भशयमां यदिवोर्मित्याश्च
जहूः अिर्य ताः चुरवार्मुकाः ॥

स्त्रीवक्त्रचन्द्रैः सकलेन्दुकल्पैः
रराज राजञ्च्छतशः समुद्रः ।
यदृच्छ्या देवविधानतो वा
नभो यथा चन्द्रसहस्रकीर्णम् ॥

Hariv.
Viṣṇu 95.

A description of the beauty of Prabhavati by
Pradyumna.

Ibid. 2-3—

तवाननाभो वरगात्रि चन्द्रो
न दृश्यते सुन्दरि चारुविम्बः ।
त्वत्केशपाशप्रतिमैर्निरुद्धो
वलाहकैश्चाशनिरन्तरोरु ॥
संदृश्यते सुभ्रु तडिद् धनस्था
त्वं हेमचार्वाभरणान्वितेव ।
मुञ्चन्ति धाराश्च धना नदन्त—
स्त्वद्वारयष्टेः सदृशा वराञ्जिं ॥

Viṣṇu III. 7.

स्फटिकिगिरिशिलामलः क्व विष्णु—
मर्नसि नृणां क्व च मत्सरादिदोषः ।
न हि तु हिनमयूखरशिमपुञ्जे
भवति हुताशनदीप्तिजः प्रतापः ॥

Ibid. V. 6.

Ibid. 40-41.

निर्गुणेनापि चापेन शक्रस्य गगने पदम्
अवाप्यताविवेकस्य नप्तस्येव परिग्रहे ॥
मेघपृष्ठे वलाकानां रराज विमला ततिः ।
दुर्वृत्ते वृत्तचेष्टेव कुलीनस्यातिशोभना ॥
A description of autumn.

Viṣṇu V. 10.

Ibid. 2-10.

तारकाविमले व्योम्नि रराजाखण्डमण्डलः ।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥
शनकैश्शनकैस्तीरं तत्यजुष्व जलाशयाः ।
ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः ॥

APPENDIX B

Expressions Similar to Those of Kālidāsa in the Purāṇas

Skanda, Kāśī, 59 65-78.

Compare *Kumāra-Sambhava*

The penance of Dhūta-pāpā to obtain a suitable husband.

V. 12-13, 20, 22, 25-28.
Pārvatī engaged in austerity in order to win Śiva.

कव सा बालातिमद्वंगी कव च तत्तादृशं तपः ।
कठोरवर्धमसंसाध्यमहो सच्चेतसो धृतिः ॥
धारासारासु वर्षासु महावातवतीष्वलम् ।
शिलासु सावकाशासु सा वह्नीनरनयन्निशाः ॥
श्रुत्वा गर्जरवं धोरं दृष्ट्वा विद्युच्चमत्कृतीः ।
आसारसीकरैः क्लिन्नान चक्रमे मनाक् च सा ॥
तडित्स्फुरन्ती त्वसकृत्तमिक्षासु तपोवने ।
यातायातं करोतीव द्रष्टुं तत्पसः स्थितिम् ॥
तपर्तुरेव साक्षाच्च कुमारीकैतवात्किल ।
पञ्चारनीन्परिधायात्र तपस्यति तपोवने ॥
जलाभिलाषिणी वाला न मनागपि सापिवत् ।
कुशाग्रतोयपृष्ठं पञ्चाग्निपरितापिता ॥
रोमाङ्गकंचुकवती वेपमानतनुच्छदा ।
पर्याक्षिपत्क्षपाः क्षामाः तपसा हैमनीश्च सा ॥
निशीथिनीषु शिशिरे श्रयन्ती सारसं रसम् ।
मेने सा सारसैः केयमुद्यताद्येति पदिनी ॥
मनस्त्विनामपि मनो रागतां सृजते मवौ ।
तदोष्ठपल्लवाद्रागो जहे माकन्दपल्लवैः ॥
वसन्ते निवसन्ती सा वने बालाचलं मनः ।
चक्रे तपस्यपि श्रुत्वा कोकिलाकाकलीरवम् ॥
बन्धुजीवेऽधररुचि कलहंसे कलागतीः ।
निक्षेपमिव साक्षिप्त्वा शरद्धासीत्पोरता ॥

Skanda. Maheśvara. 21.
64-65.

Compare *Kumārasambhava*
III. 67.

ददश्च गिरिजां देवोऽविवेषा भासितः कलाम् ।
चारुप्रसन्नवदनां विम्बोद्दिवैः उदितसेक्षणम् ॥

The account of the destruction of Kāmadeva by Śiva.

Kāmadeva's destruction by Śiva.

Skanda, Maheśvara, Arupācala, Uttara 18. 52-56, 72-75, 78. a description of Pārvati's austerities.

Compare Kumārasaṁbhava 5. 14-15, 19., also 12-13. 20, 22, 25-28.

अनन्तरं सा धम्मिलं मन्दारप्रसवोचितम् ।
जटाभरत्वं तपसे गमयामास पार्वती ॥
हंसचिह्नदशं हित्वा दुकूलं मिहकालघु ।
परुषं सुकुमारांगी परिघेत्तेस्म वल्कलम् ॥
अपि प्रसूनावचयनिस्सहांगुलिप्पलवा ।
अलावीदतितीक्षणाप्राण्यविकारं कुशानि सा ॥
वज्रमूर्च्छिनिर्भरांगेरविचिछन्नानि कण्टकैः ।
शिरीषमृद्वी शापिडल्यपल्लवान्युच्चिकाय सा ॥
पावन्यां कमलानद्यां प्रातविहितमउज्जना ।
अर्चयामास रक्ताब्जैर्यथाविधि विभाकरम् ॥
वर्षरात्रीषु धाराभिः सह वारिधरा पुनः ।
सौदामिनीव दृश्ये तमसि स्तिमिताकृतिः ॥
पाणिपादेन पदानि मुखेन च कलानिधिम् ।
प्रदर्शयत्वनायासाक्षिन्ये सा हैमनी निशाः ॥
निवारबीजदानेन सा मृगानप्यपोषयत् ।
अज्ञातहिंसाभिभवानाश्रमोपान्तवर्तिनः ॥
कुतालवालसलिलैः सुवालकलशाहृतैः ।
वात्सल्याद्वद्यमास पूर्णनाश्रमपादपान् ॥
अनुबिनमरुणाचलेश्वरं सा
प्रणतवती विहितप्रदक्षिणाद्यैः ।
शिवनिगमविधानवेदिनी सा
व्यरचयद्विसुता चिरं तपस्याम् ॥

Skanda, Maheśvara

compare

14. 30-32

Kumārasaṁbhava

A description of Śiva engaged in austerities

3.49-50

Śiva engrossed in Samadhi

रक्षी च महेशानं नासाप्रकृततोचेत्तम् ।
देवदेवस्मृष्ट्यावेदिकाभ्यमाश्रितम् ॥

समकायं सुखासीनं समाधिस्थं महेश्वरम् ।

निस्तरङ्गं विनिर्गृह्य स्थितमिन्द्रियगोचरान् ।

आत्मानमात्मना देवं प्रविष्टं तपसो निधिम् ॥

Śiva, Rudra,

Sati. 17.19-20

The couple of Śiva and
Sati compared to
Citrā and Candramas

Raghuvamśa 1.46.

The couple of Dilipa
and Sudakṣipā compa-
red to Citrā-Candra-
mas.

काप्यभिष्या तयोरासीच्चित्राचन्द्रमसोर्यथा ।

रेजे सती हरं प्राप्य स्तिर्थभिन्नाऽजनप्रभा ॥

Śiva, Rudra, Pārvatī

6.9-16

The expectant Menā
before the birth of
Pārvatī

Raghuv. 3.2-3, 5-7.

The expectant
Sudakṣipā before the
birth of Raghu.

देहसादादसम्पूर्णभूषणा लोध्रसमुखा ।

स्वल्पभेन्दुक्षये कालं विचेष्यक्षा विभावरी ॥

तदाननं मृत्युरभि नायं तृप्ति गिरीश्वरः ।

मुने रहस्युपाद्याय प्रेमाविक्षं बभूव तत् ॥

मेना स्पृहावती केषु न मे शस्ति वस्तुषु ।

किञ्चिदिष्टं हियापृच्छदनुवेलं सखीर्गिरः ॥

Śiva, Rudra, Parvati

7.2,5 a description of
Menā's labour room

Raghuv. 3.15-16, 19.

a description of Suda-
kṣinā's labour room.

अरिष्टशय्यां परितस् सद्विसारि सुतेजसा ।

निशीथदीपा विहितत्विष आसन्नरं मुने ॥

× × ×

तच्छुद्धान्तचरायाशु पुत्रीजन्म सुशस्ते ।

सितातपत्रं नादेयमासीत्तस्य महीभूतः ॥

Śiva, Rudra, Pārvatī 7. 18-24
Parvati's childhood.

Kōmara, 1. 27-30 Pārvatī's
childhood.

दृष्टिः पुत्रवतोऽप्यद्रेस्तरिमस्तुष्टि जगाम न ।

अपत्ये पार्वतीत्याछये सर्वसौभाग्यसंयुते ॥

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः ।
 विशेषसंगा भवति सहकारे मुनीश्वर ॥
 पूतो विभूषितश्चापि स बभूव तथा गिरिः ।
 संस्कारवत्येव गिरा मनीषोव हिमालयः ॥
 प्रभामहृत्या शिखयैव दीपो भुवनस्य च ।
 त्रिमाणयेव सन्मार्गस्तद्विद्गरिजया गिरिः ॥
 कन्दुकः कृत्रिमः पुत्रः सखीमध्यगता च सा ।
 गंगासैकतवेदीभिर्वाल्ये रेमे मुहुर्मुहः ॥
 अथ देवी शिवा सा चोपदेशसमये मुने ।
 पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरौ ॥
 प्राक्तना जन्मविद्यास्तां शरदीव प्रवेदिरे ।
 हंसालिः स्वर्णदी नक्तमात्मभासो महौषधीम् ॥

Śiva, Rudra, Pārvatī 8.51

Having heard the praise of
Śiva from Nārada, the young
Pārvatī bends her head in
shyness.

Kumārasaṁbhava 6.84

Having heard the praise of Śiva
from Nārada Pārvatī bends her
head in shyness

ततः काली कथां श्रुत्वा नारदस्य मुखात्तथा ।
 लज्जायाधोमुखी भूत्वा स्मितविस्तारितानना ॥

Śiva, Rudra, Pārvatī 28. 49-

50 Pārvatī attained Siva. Her
austerities were duly reward-
ed.

Kumārasaṁbhava. 5. 86

Pārvatī's austerities were duly
rewarded.

इत्युक्ते देवदेवेन पार्वती मुद्माप सा ।
 तपोजातं तु यत्कष्टं तज्जहौ च पुरातनम् ॥
 सर्वं श्रमो विनष्टोऽभूतस्त्यास्तु मुनिसत्तम् ।
 फले जाते श्रमः पूर्वो जन्तोनश्चमवाप्नुयात् ॥

Śiva, Rudra, Pārvatī 32.18-19
Himālaya welcomes the seven
ages

Kumārasaṁbhava 6.54-55.

Himālaya welcomes seven
sages.

वामनस्य फलं यद्वज्जन्मान्धस्य दुशौ यथा ।
 वाचालत्वञ्च मूकस्य रङ्गस्य निधिदर्शनम् ॥
 पञ्चोग्गिरिवराक्रान्तिर्वन्द्यायाः प्रसवस्तथा ।
 दर्शनं भवतस्तद्वज्जातं नो दुर्लभं प्रभो ॥

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Śiva Rudra, Parvati 45 26-32

The women of Himalaya
rush to see Śamkara, the
bridegroom.

Kumārasambhava 7 57-61.

The women of Himalaya
rush to see Sankara, the
bridegroom,

also Raghuvansha 7 5-10
The women of Vidarbha
rush up to see Aja, the
bridegroom,

मज्जनं कुर्वती काचित्तच्छूर्णसहिता यथौ ।
द्रष्टु कुतूहलाडधा च श कर गिरिजावरम् ॥
काचित्तु स्वामिन् सेवा सखीयुक्ता विहाय च ।
सुधामरकरा प्रीत्यागाच्छमोदर्दशनाय वै ॥
काचित्तु वालक हित्वा पिवत्ते स्तन्यमादरात् ।
अतृप्त श कर द्रष्टु यथौ दर्शनिलालसा ॥
रणनां वधनती काचित्तयैव सहिता यथौ ।
वसन विपरीतं वै धृत्वा काचिद्यौ तत ॥
भोजनार्थं स्थित कान्त हित्वा काचिद् यथौ प्रिया ।
द्रष्टु शिवावर प्रीत्या सतृष्णा सकुतूहला ॥
काचिद्वस्ते शलाका च धृत्वाऽङ्गजनकरा प्रिया ।
आङ्गिजत्वेकाक्षि सद्रष्टु यथौ शैलसुतावरम् ॥
काचित्तु कामिनी पादो रंजयन्ती श्यलवत्कै ।
श्रुत्वा घोष च तद्वित्वा दर्शनार्थमुपागता ॥

Matsya 10.24 25

Kumārasambhava 1, 2

A description of Himalaya

गन्धवैर्षं पुरा दुधा वसुधा सासरोगणै ।
वत्स चैश्रथं कृत्वा गन्धान्पद्मदले तथा ॥
दोम्धा वरस्त्विन्मि नाट्यवेदस्य पारग' ।
गिरिभिर्वसुधा दुधा रत्नानि विविधानि च ॥

Matsya 154 470-474. The
women of Himalaya rush
to see Śamkara, the bride-
groom

Kumāra 7.57 61 also Rag-
huv 7.5-10 as above.

त प्रविशन्तमगात्रविलोक्य व्याकुलता नगरं गिरिभर्तुं ।
व्यग्रपुरन्धिजनं जययुक्तं धावितमार्जिभाकुलरथ्यम् ।

हर्म्यं वाक्षगतामरनारीलोचनीलसरोकृमालम् ।
 सुप्रकटा समदृश्यत काचित् स्वाभरणांशुवितानविगृढा ॥
 काप्यखिलीकृतमण्डनभूषा व्यक्तसखीप्रणया हरमैक्षत् ।
 काचिदुवाच कलं गतमाना कातरतां सखि मा कुरु मूढे ॥
 दग्धमनोभव एव पिनाकी कामयते स्वयमेव विहर्तुम् ।
 काचिदपि स्वयमेव पतन्ती प्राह परां विरहस्खलिताङ्गीम् ॥
 मा चपले मदनव्यतिषङ्खं शंकरजं स्खलनेन वद त्वम् ।
 कापि कृतव्यवधानमदृष्ट्वा युक्तिवशाद् गिरिशो ह्ययमूचे ॥

Matsya 154. 478

एवमभूत् सुरनारिकुलानां चित्तविसंष्ठुतता गुहरागात् ।
 शंकरसंशयणाद्गिरिजाया जन्मफलं परमं त्विति चोचुः ॥

Bṛhaddharma. 222. 32 Muni
 Kutsa is depicted practising
 penances inside a pond
 during winter.
 He is calm even in cold
 water and is compared to an
 undisturbed lamp in a place
 away from the wind.

Kumārasambhava 5. 26-27
 Pārvatī engaged in austeri-
 ties also Kumāra. 3. 48 Śiva
 engrossed in Samādhi.

निमज्ज्य तस्मिन्पि माघमेकं
 तत्पश्चिमे रोधसि सन्निविष्टः ।
 चक्रे तपो निश्चलगात्रयष्टि—
 निर्वातनिष्कम्प इव प्रदीपः ॥

HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

[‘पुराणम्’ पत्रिकाया गते जनवरी अड्डे (XV.1) श्रम्य
लेखस्य पूर्वांशः (ग्रांग्लभाषायाः) ए शक्तरादारभ्य जे शक्तर पर्यंतं)
प्रकाशितः। अत्र तस्य लेखस्य अप्रिमभागः प्रकाशयते। अत्र
लेखकेन स्कन्दपुराणमाधारीकृत्य तीर्थानां परिचयः प्रदत्तः। लेखकेन
अन्य प्रमाणानामपि साहाय्यं गृहीतम्।]

Kailāsa—Mount Kailāsa is identified with the Kangripoche¹ of the Tibetans. It is situated about twenty five miles to the north of Mānasarovara. It is said to be the abode of Mahādeva and Pārvatī. Through the ravines on either side of the mountain, is the passage by which the pilgrims perform their perambulation in two days. The identification of the Kiunlum² range with Kailāsa is a mistake. It is further mentioned that Badarikāśrama stands on the Kailāsa mountain.³ It is also identified with Hemakūṭa.⁴ According to N. L. Dey the four rivers stem forth from the mountain or the lakes. The mythical tale is current to the effect that the Indus on the north sprang forth from the mouth of the lion. The Śatadru on the west issued from the Ox, Karṇali on the south flowed from the pea-cock, and the Brahmaputra on the east rose from the Horse.⁵ Dr. Kane⁶ has identified it with Mount Kailāsa which is a peak of the Hīmālayas. It is 22000 feet above sea level and twenty five miles to the north of Mānasa Lake. The altitude of this mountain is referred to as 6 Yojanas.⁷

The Kailāsa range⁸ runs parallel to the Ladakh range 50 miles behind the latter. It may be identified with the Vaidyutaparvata. Kumaun and Garwal mountains are included in the Kailāsa range.⁹ According to the Sk.P.¹⁰ the king Citraratha

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1. Geog. Dic. P. 82
 2. Map of Tibet in Dr. Waddell's Lhasa and its mysteries P. 40.
 3. Mbh. Vana. Ch. 157.
 4. Mbh. Bhīṣma Ch. 6.
 5. JASB (1848) P. 329, ref. by Dey. P. 82-83.
 6. Hist. Dhs. IV. P. 760.
 7. Mbh. Vana. 139. 41.
 8. Hist. Geog. P. 88.
 9. Hist. Geog. P. 88.
 10. Sk. Ma. Ke. 17.95 and 98.

visited this mountain by the aeroplane offered by Lord Śiva. It finds mention in the Sk. P. as one of the great mountains of India.

Kālabhairava—The temple of Śri Kālabhairava¹ is situated in Vārāṇasi. It removes the sins of its devotees by inflicting severe punishments. The Liṅga Purāṇa also refers to it in the same way.²

Kālamādhava—The temple of the God known as Kālamādhava³ stands in the neighbourhood of Kālabhairava in Vārāṇasi.

Kalāpagrāma—According to the Sk. P. Kalāpagrāma is a very holy place. Replying to the question of Arjuna⁴ as to the location of this place Nārada observed that the extent of this place was 100 Yojanas and it was situated at the distance of 100 Yojanas from Kedāra, after which the land is known as Bālukārpava. The Brahmins of this village are held in deep reverence. Kapila requested Nārada to give him Brahmins of Kalāpagrāma.⁵ Since he contemplated to make donation of Land to them.

Modern researchers have attempted to furnish elaborate accounts of this place. Dr Kane⁶ is inclined to locate it near Badarikāśrama. According to him Devāpi stays there and will be the usherer of the age called Kṛta, immediately after the termination of Kaliyuga. N.L. Dey⁷ opines that it is a village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed austere penance to reappear as kings of Ayodhyā and Hastināpur after the annihilation of the Mlecchas by Kalki, the tenth incarnation of Viṣṇu.⁸ The two major Epics and the Purāṇas locate it on the Himālayas near Badarikāśrama.⁹ Again the Vāyu Purāṇa¹⁰ assigns its situation to this Himalayan country where Urvaśi passed some time with Purūravas¹¹. N.L.

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1. Sk. Ka. 33. 114-115.
 2. L. I 92.132—ref. Hist. Dhs. IV. P. 760.
 3. Sk. Ka. 61.186.
 4. Sk. Ma. Kau. 6.32-44.
 5. Sk. Ma. Kau. 6. 57-59.
 6. Hist. Dhs. IV P. 760.
 7. Geog. Dic. p. 84.
 8. Kalki Purāṇa III ch. 4.—ref. by Dey p. 84.
 9. Mbh. (Mauśala. ch. 7); Bhag. p. X ch. 87. v. 7, Brihat Nāradīya ch. 66.
 10. Vāyu p. ch. 91.
 11. Geog. Dic. p. 84.

Dey observes that it is situated near the source of the Sarāvati, a tributary of the Alakanandā in Badrināth in Garwal.

Kāla-Vināyaka :—The temple of Kālavināyaka is situated to the south of Piciṇḍila Vināyaka in Vārāṇasi¹

Kalaśeṣa :—The phallus of the Lord Śiva known as Kāla Liṅga or Kalaśeṣa is situated to the west of Candreśatīrtha in Vārāṇasi. The temple of Yamaliṅga also stands in the vicinity of this Tīrtha.² It may be identified with Kalaśeṣvara that finds mention in the Liṅga Purāṇa.³ The Padma Purāṇa⁴ also refers to it.

Kaleśvara :—The great phallus known as Kāleśvara⁵ Mahāliṅga is situated to the North west of the Gaṅgā. The temple of Piṅgaleśvara stands to the north of this tīrtha. It finds mention in the Liṅga Purāṇa⁶ also.

Kalipriya-Vināyaka :—This is one of the temples of Gaṇeśa. It is located to the north of Simhataṇḍa in⁷ Vārāṇasi.

Kamatharūpa tīrtha :—According to the Sk. P.⁸ there are thirty Tīrthas in the form of tortoise.

Kambilyanagara :—Though the location of this place is not clear in the Sk.P.⁹ the name of the king Virabāhu is associated with this place as its ruler. The king was speaker of the truth and free from anger. He had direct vision of the supreme Brahma. N. L. Dey identifies it with Kampil, which is located in the district of Farrukhabad in the United Provinces. It stands on the bank of the old Ganges between Budaon and Farrukhabad. It was the Capital of Drupada, who was the king of south Pāñcāla. The marriage of Draupadi was celebrated in this Place. Its identification with Kampil by General Cunningham and by Fuhrer¹¹ appears to be correct and reasonable.

1. Sk. Ka. 57.105.
2. Sk. Ka. 69.107.
3. Liṅga Purāṇa-ref. by Hist. Dhs. IV p. 761.
4. Padma Purāṇa I, 37.7—ref. by Ibid.
5. Sk. Ka. 53.57-58.
6. L. P. I 92.136.—ref. Hist. Dhs. IV. p. 761.
7. Sk. Ka. 57.99.
8. Sk. Ka. 61.207-208.
9. Sk. Vai. Ma. Ma. II.3.
10. Geog. Dic. p. 88
11. Arch. S. Rep. I. p. 225-ref. by Dey p. 88.

Weber¹ and Zimmer take Kāmpila as the name of a town known as Kāmpilya in latter literature which was the capital of Pāñcāla. Kāmpilya is identical with modern Kampil on the old Ganges between Budaon and Farrukhabad.² Its distance from the railway station of Kaimganj³ (B. B. and C. I. Rly) does not exceed five miles. A section of scholars⁴ hold that the celebrated astronomer Vārāhamihira was born in that place.

Kanakhala :—The Sk. P.⁵ refers to it as a very sacred place. But the question of its location remains a matter of speculation. Accompanied by Brahmā and other deities the God Rudra⁶ paid a visit to this holy place. It finds mention in several other Purāṇas⁷. And in accordance with the account furnished by them, it has been located in four different place. They may be set down in the following order :—(a) It is situated on the bank of the Ganges about two miles from Haridvāra, (b) it is situated in Gayā and to the north and south of it are the Mānasa Tirthas, (c) It has also been located at the river Narmadā, (d) It is situated at Mathurā. An account has been narrated in order to stress the power of its bringing about spiritual exaltation. A barber named Kāmpilya who was an inhabitant of Pāñcāla, took a bath in the Yamunā and was born as a Brāhmaṇa. N. L. Dey⁸ observes that it is now a small village two miles to the east of Haradvāra. It stands on junction of the Ganges and Niladhārā. It is traditionally believed that Dakṣa⁹ Yajña was celebrated in this place. B. C. Law¹⁰ has also endorsed his view without making any specific mention of his name. Further it is stated that Kanakhala stands on Mount Abu in Rājasthāna.

Kandarpa Kuṇḍa :—This is a reservoir in Ayodhyā. It is situated in the neighbourhood of Ratikuṇḍa. The sanctity of

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1. Hist Geog. P. 92.
 2. Cunningham A. C. I.; 413, ASRI—255.
 3. Hist-Geog. P. 92.
 4. B. C. Law Voluma Part II, 240.
 5. Sk. Ma. A. Ch. M. U. 2-35.
 6. Hist Dhs. IV P. 762.
 7. Geog Dic. P. 88.
 8. Kūrma P. Ch. 36.
 9. Vāmana P. Ch. 4.34.
 10. Hist. Geog. P. 89.
 10. Hist. Geog. P. 317.

both the pits has been glorified by the Sk. P.¹. A holy bath in these two shrines on the 5th day of Māgha has been highly eulogised.

Kāntipura :—According to the Sk. P.² Kāntipura included as many as nine lacs of villages. As to its location no light has been thrown by the Skanda Purāṇa³. Dr. Cunningham⁴ identifies it with Kotwal, twenty miles north of Gwalior. According to Wiljot⁵ Kāntipura or Kāntipurī is one of the ancient names of Kathmāṇḍu in Nepal. It has also been located on the bank of the Gāvī near Allahabad by the Viṣṇu-Purāṇa⁶. Dr. Kane⁷ observes that Kāntipurī, in the Mirzapur district was the capital of the Bhāraśivas.

Kānyakubja—According to the Sk. P.⁸ Kānyakubja contained as thirty six lacs of villages whereas Nepala comprised only 1 lac of villages. The Sk. P. has not furnished any additional information regarding them. However, it has been rightly identified by N. L. Dey⁹, with modern Kanauj. It is situated on the west bank of the Kālindī about six miles from the place at which the Gāvī¹⁰ and Kālindī have united together. This site has been identified in the Farrukhabad district belonging to the United Provinces. It was the capital of the second or southern Pāncala during the golden period of Buddhism.¹¹ It was the capital of Gādhipura and birth place of Viśvāmitra.¹² Dr. Kane¹³ also refers to it and seems to have identified it with Kanauj. B. C. Law avers that it was also known as Gādhipura, Kuśasthala and Matelata,¹⁴ i.e., modern Kanauj. The city that bears the name of Kānyaka¹⁵ was included within the territorial jurisdiction of Pāncala.¹⁶

1. Sk. Vai. Ayo. 8.7-8.
2. Sk. Ma. Kau. 39.132.
3. Sk. Ka 6.68.
4. Arch. S. Rep. Vol. II. p. 308.
5. Hist of Nepal, pp. 9, 154.
6. Viṣṇu Purāṇa IV Ch. 24.
7. Hist. Dhs. IV P. 762.
8. Sk. Ma. Kau. 39.129.
9. Geog. Dic. P. 90.
10. David's Buddhist India By Dr. Rhys. P.27.
11. Rāmāyaṇa, Bālakāṇḍa.
12. Hist. Dhs. IV P. 763.
13. Abhidhāna—Rājendra IV 246.
14. E. I. IV 246.

old capital of Kānyakubja was originally called Kusumapura.¹ According to Hiuen Tsang the Ganges was on the west side of Kanauj and not on the east, as held by Dr. Cunningham. This Kingdom was about 4000 li its circuit.

Kapardī Virūḍha—It is one of the subtīrthas of Vārāṇasī.² This shrine is mentioned in connection with the description of the several temples dedicated to Gaṇeśa.

Kapardīśa—This is a phallus of lord Śiva situated to the north of Pitrīśa tīrtha in Vārāṇasī.³ It was ushered into existence by God Gaṇeśa known as Kapardī Vināyaka. There stands a reservoir, known as Vimalodaka, just before this shrine. Dr. Kane refers to one Kapardīśvara which may be identical with it.

Kapardīvara—It may be identified with Kapardīśa as mentioned above.⁴

Kapilā Hrada—According to the Sk. P⁶ Kapilā Hrada is a lake brought into existence by God Maheśvara in Vārāṇasī. All the deities are said to have taken bath in this sacred reservoir. The same reservoir carries ten distinct names at different times. Dr. Kane⁵ refers to one Kapilā Hrada in Vārāṇasī which may be identical with it.

Kapiladhāra—Same as Kapilāhrada⁶ (Q. V.) in Vārāṇasī.

Kapilā—This is the temple of Lord Śiva known as Kapileśa⁷, in Vārāṇasī. The phallus was established by Kapila and hence so called after his name. What to speak of a man, even a monkey attains liberation by paying a visit to this Phallus. Dr. Kane⁸ has rightly assigned its location in Vārāṇasī, giving references to the Skanda Purāna.

Karkotavṛpi—This is a sacred⁹ well in Vārāṇasī. It is situated to the south west of Maricikunda

1. Hist. Geog. P. 93.
2. Sk. Ka. 57 123-125.
3. Sk. Ka. 54.1-3.
4. Hist. Dhs. IV P. 763
5. Sk. Ka. 69.67.
6. Sk. Ka. 62.47-65.
7. Hist. Dhs. IV P. 764.
8. Sk. Ka. 62.47-65.
9. Sk. Ka. 33.158-159.
10. Hist. Dhs. IV p. 764
11. Sk. Ka. I' 6

Kāśī :—In the Sk. P. a separate section has been devoted to the glorification of this holy place. It bears the title of Kāśikhaṇḍa. According to this Purāṇa¹ it is situated on the north bank of the Ganges which falls into the Eastern ocean i.e. Bay of Bengal. The city of Vārāṇasī was built by Viśva Karman as the permanent dwelling place of Gaurī by the order of God Śiva. Its situation extends over an area of ten miles. It contains beautiful places. Since this city of temples is never abandoned by Lord Śiva, it bears the significant name of Avimukta. It is one of the seven sacred cities of India, which are considered as the bestowers of spiritual emancipation. The area of ten miles lies between the rivers Varuṇā² and Asī and this fact lies at the bottom of the name of Vārāṇasī. (Varuṇā-Asī). The super sanctity of this place has been repeatedly emphasised by all the Purāṇas. It has been stated that even the immortal deities cherish the ardent desire of dying at Vārāṇasī, not to speak of mortal human beings. Dr. Kane³ has rightly observed, "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than Vārāṇasī." It has been a holy city for at least thirty centuries. Innumerable verses are found in the Purāṇas and Epics in the praise of this holy city. Several volumes have been written about Vārāṇasī during the last hundred years and hence it is not possible to do justice here to this vast mass of literature on Vārāṇasī. According to the Sk. P.⁴ there are several islands (Dvīpas) on this earth. Amongst them Jambu dvīpa is the best of all. This Jambu dvīpa in its turn comprises nine different countries which bear the name of Varṣa and Bhāratavarṣa is the best of all of them. It is a place in which performance of meritorious deeds has gained ascendancy over other things. And hence even the deities of heaven prefer to be born in this land. The area of this Bhāratavarṣa has been asserted to be nine thousand Yojanas i.e. seventy-two thousand miles and is situated to the south of Meru. There are so many places of Pilgrimage in

1. Sk. Vai. P.M. 12.35-42.
2. Sk. Ka. 6.68 (Vide Supra page 69).
3. Sk. Vai. B.M. I 29.
4. Hist Dha. IV P. 618-642.
5. Sk. Ka. 22.52-61.

Bhāratavarṣa. But Avimukta i.e. Vārāṇasī surpasses all the holy places which are scattered over her soil. There are innumerable sub-tirthas in Vārāṇasī, including Phalli, reservoirs and images of Gaṇeśa and other deities. It is not a holy place only for the Śaivites but the Vaiṣṇavite sect also holds it in deep reverence. It is an obvious fact that innumerable temples and images of Viṣṇu in different forms are found in Vārāṇasī.¹

The highly praised reservoirs² like Maṇikarṇikā, Jñānavāpi, Viṣṇupada and Pañcanada-hrada are located at different parts of Vārāṇasī.

According to the Sk. P.³ Lord Viṣṇu will leave this earth after the expiration of ten thousand years of Kaliyuga, and after the expiration of five thousand years the river Jahnavi will leave this earth. And after two and a half thousand years the deities will bid farewell to this earth. But the holy place like Kāśī will never perish, and hence the Ganges flows towards the northern directions in order to maintain its contact with this sacred place. It is due to its association with Kāśī that the Ganges finds it possible to remove⁴ the sins. N.L. Dey⁵ observes that Kāśī was properly the name of the country of which Benares was the capital. The Harivamśa⁶ has furnished an elaborate but rather complex account about Divodāsa and Vārāṇasī. It deals with the dynasty of Āyus, one of the sons of Aila. One of the scions of this dynasty was Sunahotra, who had three sons, bearing the names of Kaśa, Śala and Gr̥tsamada. From Kaśa arose a branch called Kaśayana. Dhanvantari, a descendant of Kaśa, became the ruler of that line. Divodāsa was a great grandson of Dhanvantari. He killed 100 sons of Bhadraśrenya, who first was lord of Vārāṇasī. Then Śiva sent his Gaṇa Nikumbha to destroy Vārāṇasī which had been occupied by Divodāsa. Nikumbha brought about the destruction of this city by the power of his curse. It remained in a completely dilapidated state for one thousand years. When it became devastated it came to

1. Sk. Ka. 61. 207-208.
2. Sk. Vai. B. M. I. 30.
3. Sk. Vai. Ka. M. 4. 37-40.
4. Sk. Vai. Ka. M. 4. 43-44.
5. Geog. Dic. P. 95.
6. Harivamśa I. Chap. 29-ref. by Dr. Kane.

called Avimukta and Śiva resided there. It was again rehabilitated by Durdama, a son of Bhadraśreṇya. He was spared by Divodasa due to his tender age. Thereafter Praṭardana, son of Divodāsa seized it from Durdama. Alarka, grandson of Divodāsa and king of Kāśī, again established Vārāṇasī. This legend may contain some germs of truth, viz. that Vārāṇasī was reduced to ruins for several times and had often changed hands. Aśvaghoṣa¹ appears to have identified Vārāṇasī with Kāśī. It is also narrated that Buddha² took shelter under the shadow of a tree near Vāṇarā, which is probably the Varanā. It is thus clear that Vārāṇasī and Kāśī became synonyms at least some time about the first century A.D.

According to the Sk. P. the names Kāśī, Vārāṇasī and Avimukta are employed as synonyms. It is also known as Anandakanana, Śmaśāna and Mahāśmaśāna. The name Kāśī³ is derived from the root $\sqrt{Kāś}$ to shine. The city of Kāśī became famous by that name because it sheds light on the way to Nirvāṇa or the word Kāśī is significant because of the fact that the Supreme Lord Śiva shines there with divine splendour.

The derivation of the word Vārāṇasī⁴ has been furnished by several Purāṇas. They are unanimous in maintaining that its formation should be sought in two rivers namely Varanā, and Astī. It is worthwhile to mention that these two rivers are respectively the northern and southern boundaries of the modern city of Vārāṇasī.

It is clear that Vārāṇasī was that strip of land, the four boundaries of which were the Ganges to the east, Astī to the south, the shrine of Dehalī-Vināyaka to the west, and the river Varanā to the north. In the 7th century Hiuen Tsang, the Chinese Pilgrim, notes that Benares was 18 Lis (about 3½ miles) in length and about five or six lis (a little more than a mile) in breadth. This makes it clear that the city was then girded as now by the Varanā and Astī.⁵

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1. Buddha Carita—15.101.
 2. S. B. E. Vol. 49. Part I. P. 169.
 3. Sk. Ka. 26,67.
 4. Sk. Kāśī khaṇḍa.
 5. Hist. hs. IV p. 629.

According to the Skanda-Purāṇa¹ there is no holy place at every step in Vārāṇasi which is not sanctified by the presence of a Linga i.e. an emblem of Śiva, the Matsya Purāṇa² narrated the story of Vyāsa, who begged alms from door to door at Vārāṇasi. But he failed to receive his response. There-upon he uttered a curse against the holy city.³

It is remarkable that a little to the north of Kāśī,⁴ Viṣṇu allotted a dwelling place to him called Dharma-Kṣetra. It is in that place that Viṣṇu assumed the form of Buddha. This is a clear reference to Sāraṇātha about five miles by road to the north of Vārāṇasi. Buddha delivered his first sermon there. Incurable diseases⁵ are got rid of by the sheer touch of the water that is poured upon the image of the deity. It would be far beyond the scope of this section to dilate upon the great traditions of learning associated with the name of Benares. From time immemorial it has been the chief seat of learning in India.

Kāśmīra :—According to the Sk. P.⁶ Kāśmīra is a place of pilgrimage. It has owned its unique position among other places of pilgrimage. It is embedded with precious stones, jewels and diamonds. It is the residence of Lord Maheśa.⁷ The country of Kāśmīra contained sixty-eight thousand villages⁸.

The name of Kāśmīra as country occurs in the Saïndhavādi gāṇa⁹ also. Dr. Kane¹⁰ has observed that a treaty was concluded in 1846 between the British Government and the Mahārājā of Kāśmīr and Jammu. This delimited the boundary of it. To the east of it closed the river Indus and to the west flows the river Rāvi. The Kāśmīr¹¹ valley is about eighty four miles in length and 20 to 25 miles in breadth. According to Hiuen Tsang¹² the

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1. Sk. Ka. 59.118.
 2. Matsya P. Chap. 185. 17-45.
 3. M. P. 185. 21-23.
 4. Sk. Ka. 58. 71.
 5. Sk. Ka. 67. 82-83.
 6. Sk. Ma. Ke. 31. 96-100.
 7. Sk. Ma. Ke. 34. 150.
 8. Sk. M. Kau. 39. 142.
 9. Pan. IV. 393-ref. by Dr. Kane P. 765.
 10. Hist. Dhs. IV, P. 765.
 11. Ibid.
 12. Hist. Dhs. IV, P. 766.

area of the kingdom of Kāśmīra is about 7,000 li. (One li being equal to about 5½ miles). According to an ancient legend Kāśmīr was originally a lake called Satisaras, six Yojanas in length and three Yojanas in breadth. In later time it came to be known as Satideśa¹.

It is said to have been originally colonised by Kāśyapa², and the hermitage of the Rishi is still pointed out in the Hari mountain near Srinagar.

Kāśmīra maṇḍala :—Same as Kāśmīra.

Kauśaladeśa :—It finds mention in the Sk. P.³, which avers that the county of Kauśala contained ten lack of villages. But as to its location and other details no account has been provided by this Purāṇa. However, it was one of the sixteen countries of India. It was situated to the east of the Kurus and Pāñcālas and to the west of the Videhas from whom it was separated by the river Sadānīrā, probably in the Great Gāṅgā.⁴ The Kośala's country proper is said to have been divided into two. Rāma's elder son named Kuśa became the king of the southern Kośala and shifted his capital from Ayodhyā to Kuśasthalī. It is situated on the Vindhya range. Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvasti.

Kedāra—(a) This is one of the phalli of Lord Śiva in Vārāṇasi.⁵ (b) Further it is mentioned as a shrine existing to the north of Atriśa or Atriķuṇḍa in Mahinagara.⁶ It was founded by Nārada himself.⁷ (c) This is a place of pilgrimage⁸ in the Himalayan region. After traversing the snowy mountain up to ten Yojanas one can reach this holy place. (d) According to Badarikā-Māhātmya¹⁰ there stands a phallus of Lord Śiva known as Kedāraliṅga in Badarikāśrama also. A mere visit to this shrine has been highly eulogised.

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1. N. M. 64-66.
 2. Geog. Dic. P. 95-96.
 3. Sk. Ma. Kau. 39. 154.
 4. Hist. Geog. P. 99.
 5. Ibid.
 6. Sk. Ka. 33.172.
 7. Sk. Ma. Kau. 57.1-2.
 8. Ibid. Cf. Sk. Ma. Kau. 66-117.
 9. Sk. Ma. Kau. 6.29-30.
 10. Sk. Vai. B. M. 2.12-14.

N. L. Dey¹ has observed that the temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, stands on a rugged ridge. It juts out at a right angle from the snowy range of the Rudra Himalayas. Its location has been traced below the peak of the Mahāpanthā in the district of Garwal, Uttar Pradesh. It requires eight days to traverse the distance from Kedāra to Badrinātha on foot, although the distance between them is short as the crow flies. It is 15 or 16 days journey from Haridvāra to Kedāranātha. Besides this N. L. Dey has not referred to other shrines which also bear the name of Kedāra according to Sk. P. Dr. Kane² has referred to it and has located it at different places. Some of them coincide with the account given in the Sk. P. It is true that B. C. Law³ has referred to Kedāra, but has maintained silence about its location or any other detail there-of.

Keśavāditya—This is one of the sub-tīrthas of Vārāṇasi⁴. An individual who listens of its glory with deep devotion, receives unqualified exaltation.

Khakholkāditya—According to the Sk. P.⁵ this is one of the temples dedicated to Aditya. It is situated to the north of the Trīviṣṭapa tīrtha in Vārāṇasi.

Khūṇḍavaprastha—This city was given to the Pāṇḍavas by Dhṛitarāṣṭra.⁶ N. L. Dey⁷ thinks that it is the same as Indraprastha, which is identified with old Delhi. Dr. Kane⁸ has referred to it without making any observation regarding its location.

Kharvavīṇyaka—The temple of Gaṇeśa known as Kharvavīṇyaka⁹ is situated at the confluence of the Gaṅgā and Varuṇā in Vārāṇasi.

Kiraneśvara—It finds mention in the Sk. P.¹⁰ according to which it is one of the Phalli of Lord Śiva in Vārāṇasi. The son of the sage Mṛkāṇḍu remained engrossed in deep penance in this

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1. Geog. Dic. P. 97-98.
 2. Hist. Dhs. IV P. 768.
 3. Hist. Geog. P. 97.
 4. Sk. Ka. 51-82.
 5. Sk. Ka. 50.2.
 6. Sk. Vai. Ven. M. 29.10-11.
 7. Geog. Dic. P. 99.
 8. Hist. Dhs. IV P. 768.
 9. Sk. Ka. 57.65.
 10. Sk. Ka. 33. 154-156.

place. He installed a phallus of Śiva in this holy Land. It has been alluded to by Dr. Kane¹ also.

Kirātadeśa—According to the Sk.P² the country of Kirāta contained one and a half lac of villages. The name occurs in it in association with the description of several countries of India. N. L. Dey³ identifies it with Tipārā. The temple of Tripureśvara at Udaipur in Hill Tipārā is one of the Piṭhas.⁴ It was the Kirrhadia of Ptolemy,⁵ and included Sylhet and Assam. The kirātas also lived in the Morung, west of Sikkim. They lived in the region from Nepal to the extreme east.⁶ B.C. Law⁷ observes that the land of Kirātas is in the Himalayas and is possibly in Tibet. Pliny and Megasthenes also mention the Kirātas under the name Skyrites. According to Megasthenes they were a nomadic people. It finds mention in the Nagarjunikond's Inscription of Virapuruṣadatta. The Kirātas of the Uttarāpatha are chastised as constituting a criminal tribe with predatory habits.⁸

Kirātesa :—The Phallus of Lord Śiva set up by Kirāta in Kaśi is known as Kirātesa. It is situated to the south of Kedāraliṅga⁹. It is also known as Kirāteśvara¹⁰. According to the Sk. P. this is the place where Lord Śiva assumed the form of a Kirāta. The temple of Kirāteśvara is situated opposite to Bhārabhūteśvara Liṅga.

Kokāvarāha :—It is a place of pilgrimage and one of the subtīrthas of Vārāṇasi. It is situated near Kīrtīvaratīrtha.¹¹

Kolahala Niśīnha :—According to the Sk. P. this is one of the subtīrthas of Vārāṇasi.¹²

Kratvīśvara :—The phallus of Lord Śiva known as Kratvīśvara is situated on the bank of Varuṇa in Vārāṇasi.¹³

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1. Hist. Dhs. IV P. 768.
 2. Sk. Ma. Kau. 39.156.
 3. Geog. Dic. P. 100.
 4. Mbh. Bhīṣm. Ch. 9; Viṣṇu P.P. 2; Ch. 3.
 5. JASB. XIX, 1850, P. 536.
 6. JRAS. 1908 P. 326.
 7. Hist. Geog. P. 98.
 8. B. M. Barua, *Aśoka and His Inscriptions*, P. 100.
 9. Sk. Ka. 55.8.
 10. Sk. Ka. 69. 157-158.
 11. Sk. Ka. 61.206.
 12. Sk. Ka. 61.195.
 13. Sk. Ka. 18.21.

Krauñca Parvata :- According to the Sk. P.¹ this mountain is situated in the island known as Kraufica Dvipa (Q. V.) N.L. Dey² identifies it with that part of mount Kailaśa on which the lake is situated. Dr. Kane has referred to it. And he has endorsed the view set forth by N L. Dey³.

Kṣemakatīrtha—The temple of Gaṇeśa known as Kṣemaka⁴ is situated in Vārāṇasi. A worshipper of it becomes free from all troubles.

* *Kṣirabdhītīrtha*—This a reservoir and place of pilgrimage in Vārāṇasi. It is situated in front of Keśava tīrtha. To the south of this shrine stands the Saúkha-tīrtha.⁵

Kṣitrodaka Tīrtha—According to the Sk. P.⁶ this is a place of Pilgrimage in Ayodhyā. It is situated to the north west of Sitā-kūḍa. The Sk. P. reveals that it was this place where the king Daśaratha obtained Kṣīra (milk) after the performance of the sacrifice resulting in the birth of his sons.

Kubereśvara—The temple of Kubereśvara is situated to the south of God Viśvanātha in Vārāṇasi. The Phallus was set up by Kubera, the God of wealth. A visit to the temple of this God, eliminates the possibility of separation from friends and wealth alike. This place is conducive to the attainment of Siddhis.⁷

Kubjā Jagannāṭa—The temple of the Goddess, Kubjā who is adored as the mother of the universe is situated in front of the Phallus installed by Nalakūbara in Kāśi. To the east of it has been located the Prapitāmaha⁸ tīrtha which is held in deep reverence by the devout devotees.

Kubjāmbareśvara—According to the Sk. P. the Phallus of Lord Śiva known as Kubjāmbareśvara is situated to the west of Nalakūbara tīrtha in Vārāṇasi.¹⁰

1. Sk. Ma. Kau. 37.67.
2. Geog. Dic. p. 104.
3. Hist. Dhs. IV p. 770.
4. Sk. Ka. 55.17-18.
5. Sk. Ka. 58.31-35.
6. Sk. Vai. Ayo 7.1-5.
7. Sk. Ka. 13.163.
8. Sk. Ka. 13.160-163.
9. Sk. Ka. 70.58.
10. Sk. Ka. 70.60.

Kukkutesvara—This is one of the subtirtha of Vārāṇasi.¹ The adoration of this God has received in estimable commendation. Dr. Kane² also concurs with the Sk. P. in connection with the location of this shrine.

Kundodareśvara—the temple of the Phallus known as Kundodareśvara³ is situated near the temple of Lolarka in Vārāṇasi. A mere visit to this tīrtha destroys all sins and sufferings. To the west of the tīrtha stands the temple of Mayūreśvara on the bank of the river Asi.⁴

Kurudeśa :—The⁵ country of Kuru as mentioned in the Sk. P. comprised as many as sixty-four thousand of villages. Here stands the God and Goddess and both of them bear the name of Sthāṇu⁶. Dr. Kane⁷ says that it is situated at the distance of twenty five miles east of Ambala. It appears that the territory to the south of Sarasvatī and to the north of Dṛṣadvatī was included in Kurukṣetra⁸. The radius of Kurukṣetra⁹ extends to five Yojanas. N. L. Dey¹⁰ indentifies it with Thaneśvara which formerly included Sonepat, Amin, Karnal, and Panipat. It was situated between the Sarasvatī on the north and Dṛṣadvatī on the south.

Kurukṣetrasthalī :—This is a place of pilgrimage situated¹¹ to the west of Lolarka tīrtha in Vārāṇasi. It is a place spiritually well adapted to the performance of immersion, sacrifices and other pious deeds. The quantity of spiritual benefit yielded by Kurukṣetrasthalī exceeds that yielded by Kurukṣetra by ten million times.

Kuṣmāṇḍa Vināyaka :—This is one of temples of Gaṇeśa. It is situated to the west of Dehalivināyaka in Vārāṇasi.

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1. Sk. Ka. 53.59.
 2. Hist. Dhs. IV P. 772.
 3. Sk. Ka. 53.78.
 4. Sk. Ka. 53.79.
 5. Sk. Ma. Kaw. 39.156.
 6. Sk. Ma. A. Ch. M. U. 2.34.
 7. Hist. Dhs, IV P. 680.
 8. Mbh. Vana. 83.3.
 9. Vāmana P. 22.15-6.
 10. Geog. Dic. P. 110.
 11. Sk. Ka. 69.8-9,
 12. Sk. Ka. 57.72.

Kusumāyudha Kūḍa :—According to the Sk. P.¹ this is a reservoir situated to the west of Ratikūṇḍa in Ayodhyā. A bath² in the pit has been stated to be productive of spiritual benefit.

Kūṭadanta Vināyaka :—The temple of Kūṭadanta³ is situated to the west of Durgavināyaka in Vārāṇasī. This God is the protector of this holy place.

Lāḍadeśa :—According to the Sk. P.⁴ the country of Lāḍa included twenty one thousand villages. N. L. Dey⁵ holds that it is the same as Lāṭa (Southern Gujarat and Rādha a portion of Bengal). Lāṭa is identified with southern Gujarat including Khandesh situated between the river Mahi and Lower Tāptī.

Lakṣmī Nṛsiṁha tīrtha :—This is a reservoir situated to the south of Gopī-Govinda in Vārāṇasī.⁶ One is never forsaken by the Goddess Lakṣmī if he takes bath in this holy place.

Laliteśvara :—The temple of Laliteśvara⁷ is situated in Prayāga. It has the same importance as Viśveśvara in Kāśī.

Lambodara Vināyaka :—The temple of this God is situated to the north of Arkavināyaka in Vārāṇasī.⁸

Lāṅgalīśvara :—It is located⁹ to the north of Viśveśa tīrtha in Vārāṇasī.

Lohayastikātīrtha—This is a place of pilgrimage¹⁰ situated to the south west of Govatsatīrtha in Dharmāranya (Q. V). The Lord Rudra is said to reside here in the form of a phallus. It is a very sacred place suitable for the performance of Śrāddha also.

Madhuvana—According to the Sk. P.¹¹ Madhuvana is a place of Pilgrimage situated on the bank of the holy river Yamunā. The sanctity of this place excels all other sacred places, which are consecrated by the association of God Viṣṇu. An individual

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1. Sk. Vai. Ayo. 8.2-3.
 2. Sk. Vai. Ayo. 8.1-6.
 3. Sk. Ma. 57. 70.
 4. Sk. Ma. Kau. 39. 146.
 5. Geog. Dic. P. 112.
 6. Sk. Ka. 58. 58.
 7. Sk. Ma. Ke. 7.31.
 8. Sk. Ka. 57. 69.
 9. Sk. Ka. 55. 20.
 10. Sk. Bra. Dh. Kh. 28. 1-3.
 11. Sk. Ka. 20.1.

becomes purged of all sins immediately after reaching this place. It may be identified with Mathurā. Growse identifies it with Maholi, which is situated at the distance of five miles to the south-west of modern Mathurā. Further more it has been mentioned as one of the seven forests in Kurukṣetra.² B C. Law¹ refers to one Madhuban and locates it in the Azamgarh district of the Vārāṇasī division. It is at variance with the account provided by the Skanda Purāṇa. It is said to have been the abode of the demon Madhu⁴ whose son Lavanya was killed by Śatruघna. It is Śatruघna himself, who founded the present city on the site of Madhuvana.⁵ As to its location other Purāṇa⁶ also mentions it in the same way.

Mahābalalīṅga:—The temple of Śiva known as Mahābala Līṅga⁷ is located in the vicinity of Sāmbāditya in Kāśī. A visit to and touch of this phallus have been ardently commended by the Skanda Purāṇa.

Mahākāla Līṅga:—This is situated to the east of Oṁkāralīṅga in Vārāṇasī.⁸ It finds mention in the Linga-Purāṇa⁹ also according to which it is located in Vārāṇasī.

Mahālakṣmī:—It is one of the important Piṭhas¹⁰ in Vārāṇasī. It is situated near the temple of Śrikanṭha. It is also known as Lakṣmikṣetra.

Mahānādeśvara:—This is one of the Phalli¹¹ of Lord Śiva. It is situated in the neighbourhood of Ayogandhakunḍa in Vārāṇasī. It is said to have come from Atṭahāsa. The worship of this God, after a holy bath in the reservoir (Ayogandha) has been ardently advocated by the Skanda Purāṇa.

Mahāratnatīrtha:—It finds mention in the Skanda Purāṇa.¹² It has been stated by the Skanda Purāṇa that it is a reservoir situated

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1. "Mathura"—PP. 32, 54.
 2. Vāmana Purāṇa 34.5.
 3. Hist. Geog. P. 105.
 4. Harivarīṣa Pt. I Ch. 54.
 5. Geog. Dic. P. 128.
 6. Vam. 83., 31, 90, 14—ref. by Hist. Dhs. IV, P. 775.
 7. Sk. Ka. 69. 14.
 8. Sk. Ka. 69. 19-20.
 9. Linga P. I 92. 137-ref. by Hist. Dhs. IV P. 776.
 10. Sk. Ka. 70. 68-66.
 11. Sk. Ka. 69. 22.
 12. Sk. Vai. Ayo. 8. 33-36.

to the east of Cuḍakī tīrtha¹ (Q. V.) in Ayodhā A pilgrimage to this place on the 14th day of the first half of the month of Bhādra-pada has been emphatically exhorted by the Skanda Purāṇa.

Mahāvratā Liṅga:—According to the Sk. P. it is a great Phallus of Lord Śiva in Vārāṇasī. It is situated near Skandēśvara Liṅga. It is said to have come from Mahendra.

Mahāyogīśvara :—The temple of Mahāyogīśvara² is situated adjacent to Pārvatīśvara Liṅga in Vārāṇasī. A mere visit to this God bestows the results which are yielded by the worship of innumerable Phalli.

Mahāvidyā :—According to the Sk. P.⁴ this temple of Mahāvidyā is situated to north east of Durbharasthāna in Ayodhyā. There stands a pool in front of this temple.

Maheśvari :—The temple of this Goddess Maheśvari⁵ is situated to the south of Maheśvara in Vārāṇasī. According to the Sk. P.⁶ the phallus of Śiva known as Mahodareśvara is situated to the east of Ghāṇṭākaraṇa tīrtha in Vārāṇasī.

Mājanadeśa :—It finds mention in the Sk. P.⁷ It is also known as Gājana deśa. According to the Sk. P. the country of Gājana or Mājana included seventy two lacs of villages.

Mānasatīrtha :—This is a reservoir situated to the east of Piśācamocana tīrtha in Ayodhyā⁸. A bath in and offering of gift at this shrine bestow all the things desired by the pilgrims.⁹

Māndaleśa :—This is one of the subtīrthas of Kāśī, situated near Siddheśvara¹⁰ Liṅga. It may be identical with Māndaleśvara as referred to by Dr. Kane¹¹.

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1. Sk. Vai. Ayo. 8. 29-36.
 2. Sk. Ka. 69. 25.
 3. Sk. Ka. 69.48-49.
 4. Sk. Vai. Ayo. 8.49-50.
 5. Sk. Ka. 70.30.
 6. Sk. Ka. 53.55.
 7. Sk. Ma. Kau. 39.130.
 8. Sk. Vai. Ayo. 9.12-14.
 9. Sk. Vai. Ayo. 9.15.
 10. Sk. Ka. 97.100.
 11. Hist. Dhs. IV. P. 779.

Mandarācala :—According to the Sk. P.¹ it is one of the four mountains by which the mount Meru stands surrounded. They bear the name of Viṣkambhagiri. The Mandarācala is situated to the east of mount Meru (Q. V.). The Kadamba trees are seen abundantly on this mountain. The forest known as Caitrara-thavana stands on the peak. Furthermore it is stated that both the gods and the demons came to this mountain with a request to help them by acting as a churn-staff in churning the ocean for procuring nectar. They uprooted him immediately after receiving his unqualified consent to their proposal. And ultimately he was converted into a churn-staff. Vāsuki, the lord of the serpents played the role of the churning rope. Thereafter² the Gods and the Demons churned the ocean of milk. The Viṣṇu Purāṇa³ also locates it to the east of Meru and it is in conformity with the account recorded in the Skanda Purāṇa. It is evident that the Sk. P. testifies to the existence of the only Mandarācala which lies in the Himalayan range. N. L. Dey⁴ refers to Mandara Giri as a hill situated in Bāṅkā subdivision of Bhagalpur. It is situated two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur. He has observed that it is an isolated hill about 700 feet in height. There is a groove around the middle of it, to indicate the impression of the coil of the serpent Vāsuki which served as a rope for churning the ocean as alluded to above. This groove is evidently an artificial one and bears the mark of a chisel.

Now it is obvious that this Mandarācala is not identical that of the Skanda-Purāṇa. Further he observes that there is no other hill that bears identical name. It is a portion of the Himalayas to the east of Sumeru in Garwal.⁵

Māṇḍavyāśrama—This is a place of pilgrimage in Ayodhya.⁶ According to the Sk. P. the hermitage of Māṇḍavya is situated on the bank of the river Tamasā (Q. V.). This river⁷ has been identified with the river Tonse, a branch of the Sarayū in Oudh.

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1. Sk. Ma. Kau. 37.33-37.
 2. Sk. Ma. Ke. 9.71-86.
 3. Hist. Dhs IV. P. 779.
 4. Geog. Dic. P. 125.
 5. Geog. Dic. P. 125.
 6. Sk. Vai. Ayo. 9. 19-22.
 7. Geog. Dic. P. 202.

It flows through the district of Azamgarh and falls into the Ganges near Ballia. It runs to the west of Sarayū and the distance between them does not exceed twelve miles. On the bank of this river stand so many hermitages of celebrated¹ sages.

Māyikārṇika—According to the Sk. P. it is one of the subtīrthas of Kāśī. It is one of the holiest tīrthas of India. It has been stated that even the inhabitants of the blessed region of Vaikuntha are desirous of residing in this sacred place.

Mantreśvara—(a) this is place of pilgrimage situated² to the west of a pit called Kusumāyudha Kūḍa in Ayodhyā. A bath in this pit and visit to this God Mantreśvara are productive of immense religious merit. (b) There is another phallus of Lord Śiva known as Mantreśvara³ which is located in Vārāṇasī. It is said to have been established in the age of yore and seven crores of Mahāmantras were uttered on that occasion. Dr. Kane⁴ has alined himself with the statement recorded in the Skanda-Purāṇa.

Maricikunda—This is a reservoir situated to the north east of Karkotavāpi in Vārāṇasī. There exists the temple of Lord Śiva known as Mariceśvara on the bank of the pit

Mariceśvara—See Maricikunda above. Dr. Kane⁵ refers to it as Mariceśvara.

Mārakāra Tīrtha—According to the Sk. P.⁶ this is a place of pilgrimage situated to the south of Khurkartari tīrtha in Vārāṇasī. It is described as a fit place for Śrāddha.

Mārkandeya hrada—This is a pool situated to the west of Pañcasikheśvara tīrtha in Vārāṇasī.⁷ Dr. Kane⁸ also mentions this tīrtha.

1. Sk. Vai Ayo. 9. 19-24.
2. Sk. Ka. 33.111.
3. Sk. Vai. Ayo. 8.13.
4. Sk. Ka. 33.137.
5. Hist. Dhs. IV. P. 780.
6. Sk. Ka. 18.16-18.
7. Hist. Dhs. IV. P. 780.
8. Sk. Ka. 61.164.
9. Sk. Ka. 97.104.
10. Hist. Dhs. IV. P. 780.

Marukeśvara—The Phallus of Marukeśvara is situated in Vārāṇasi¹ and is referred to the fact of its advent to Laṅkā. The worship of this phallus delivers one from fear of demons.

Maryādā Parvata—According to the Sk. P. the three mountains namely-Niśadha, Hemakūṭa and Himavān are known as Maryādā Parvatās. They are situated to the south of mount Meru. Three mountains that stand to the north of Meru are Nīla, Śveta and Śringavān.

Mathura—This is a renowned place of pilgrimage situated on the bank of the holy river Yamunā.² It also bears the name of Madhupuri.³ This was the birth place of Lord Kṛṣṇa⁴. Every step of this holy land is the bestower of the fruits that are yielded by all the tīrthas taken together.⁵ Mathurā as a place of pilgrimage has been highly extolled in the Skanda Purāṇa. The glory of Mathurā transcends that of Godāvarī, Dvārakā and Gayā.⁶ It has been laid down that an individual on the way to Mathurā may expire before reaching his destination. In that event he will be born at Mathurā immediately after his death.⁷ N. L. Dey⁸, has observed that Mathurā was also called Madhupuri. (Present-Maholi, five miles to the south west of the modern city)—Vide the account of Madhuvana as stated above.

Matsyodari tīrtha—This is a reservoir in Vārāṇasi.¹⁰ It flows into the water of the Ganges. It is accounted as a sacred place even for the purpose of offering Pindas to the departed ancestors. The shape of this shrine resembles a fish and hence it is so called. According to the Sk. P. it was established by the Lord Śiva himself. Dr. Kane¹¹ refers to it and locates it near Oṅkārēśvara and to the south of Kapileśvara in Vārāṇasi.

1. Sk. Ka. 69.159.
2. Ka. Ma. Kau. 37.41-42.
3. Sk. Vai. Ka. M. 4.31.
4. Ibid.
5. Sk. Vai. Marg. M. 17.2-3.
6. Sk. Vai. Marg. M. 17.2-18.
7. Sk. Vai. Marg. M. 17.26-29.
8. Sk. Vai. Mar. M. 17.29.
9. Geog. Dic. P. 127-128.
10. Sk. Ka. 69.157-146.
11. Hist. Dhs. IV. P. 781.

Mattagajendratirtha—According to the Sk. P.¹ it is a place of pilgrimage in Ayodhyā. It is situated to the north of Jaṭākuṇḍa.² A pilgrimage to this holy place is suggested on the 5th day of Navarātra festival.

Mayūkāditya—This is one of the sub tīrthas of Vārāṇasi.³

Mayūreśvara—The temple of Mayūreśvara⁴ stands to the west of Kuṇḍodara tīrtha on the bank of the river ‘Asi’ in Vārāṇasi.

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1. Sk. Vai. Ayo. 10.3-5.
 2. Sk. Vai. Ayo. 9.55-57.
 3. Sk. Ka. 49.25.
 4. Sk. Ka. 53.79.

ORISSA AS DESCRIBED IN THE PURĀNAS

BY

KETAKI NAYAK

[प्राचीनकालादेव उत्कलप्रदेशः पञ्चदेवोपासनाया उपासना-
देशो अस्ति । लोकप्रथिते कौणः के मन्दिरे सूर्योपासना प्रसिद्धाऽवीत् ।
गणपति-शिव-विरजा (शक्ति)-जगन्नाथदेवा क्रमशः महाविनायक-
ताजपुर-भुवनेश्वर-पुरी (पुरुषोत्तमसेत्र) स्थानेषु पूज्यन्ते । अस्मिन्
निबन्धे विविधपुराणानां प्रमाणावारेण एतद्विषयाणां परिचयः
प्रदत्तस्तथा उत्कलदेशस्य नदीनां पर्वतानां तीर्थस्थलानांच
पुराणप्रमाणावारेण विवरणं प्रदत्तम् ।]

The study of these Purānas enables us to know detailed facts of Orissa (or Utkala or Kalinga or Odra as mentioned in the Purānas) with her rivers, mountains, places of pilgrimages and religious functions and religious beliefs based on Purānic legends.

The name of Utkala or Kalinga is mentioned in most of the Purānas in the chapters like “*Bhuvana Kosā*” (description of the universe). Some historians distinguish Utkala and Kalinga by saying that the former is the Northern country and the latter (Kalinga) is applied more distinctively to the area between the delta of the Godāvarī to the delta of the Mahānādī. In most of the Purānas such a hard distinction is not made. Skandapurāṇa says :—

उत्कलनाम देशोऽस्ति छ्यातः परमपावनः ।
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।
दक्षिणस्योदयेस्तीरे स तु देशः प्रतिष्ठितः ॥
यत्र स्थिताः वै पुरुषाः सदाचारनिदर्शनाः
स्कान्दे उत्कलखण्डे—षष्ठाध्यायः

Utkala according to it is the most sacred country, where exist a number of places of pilgrimage and this country is situated on the coastal line of the South Sea and her people observe good conduct. In another verse it has fixed the location of the country by saying that the country exists between the Mahānādī and Suvarṇa-rekhā extending upto Rṣikulyā (Utkala-Khaṇḍa 28/28-27).

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमा:
 ऋषिकुल्यां समासाद्य दक्षिणोदधिगमिनीम् ।
 स्वर्णरखा-महानद्योः मध्यदेशः प्रतिष्ठितः ॥
 स्कन्दपुराणे (उत्कलखण्डे) 28/28-27

Therefore it is called the Puruṣottama-Kṣetra, since it is the land of lord Jagannātha. So says the Brahma Purāṇa also (vide 42-46. Chapters). In another chapter this Purāṇa, says that the country familiar as Odisha is situated on the shore of the ocean in India and it helps one to attain heaven and liberation. From the north of the sea upto the Virajāmaṇḍala this country extends and is full of virtuous people (Brahma Purāṇa 28/1-2 and 28,7). Kapila Saṃhitā says.

सर्वपापहरं देशं क्षेत्रं देवैस्तु कलिपतम्
 —कपिलसंहिता ।

of all the regions of the earth, India is the noblest and of all these countries of India, Utkala has gained the highest renown. It is one vast region of pilgrims.

तत्रास्ते भारते वर्षे दक्षिणोदधिसंस्थितः
 ओड़देश इति ख्यातः स्वर्गमोक्षप्रदायकः ।
 समुद्राद्वात्तरं तावत् यावद् विरजा मण्डलम् ।
 देशोऽस्ति... (ब्रह्मपुराणम्—28/1-2)

Purāṇic mythology says that Utkala was the son of Sudyumna. He became the lord of Dakṣināpatha (Utkala kingdom) (Brahma Purāṇa—Ch. 7-18). Manu had ten sons of whom Ila was the eldest. By Pārvatī's curse Ila turned into a woman and Purūravas was born to her when she was united with Budha, the son of the moon. Later on, due to the grace of Lord Śiva she became male for one month and female for the next month alternatively. When he became a male his name was Sudyumna

उत्कलस्य उत्कलं राष्ट्रं विनताश्वस्य पश्चिमम् ।
 दिक्पूर्वी तस्य राजर्षः गयस्य तु गयापुरी ॥
 (वायुपुराणम् 69/240)

who had 3 sons Utkala, Gaya and Vinataśva. Purūravas was made king in Pratiṣṭhānapura (Matsya 12/17; Brahmanāḍa III. 60 18, or 85 19). According to the Viṣṇu and Bhāgavata Utkala is a son of Dhruva by Ila and he was a jīvanmukta and gave up himself to the penance.

वर्षणाम् भारतः श्रेष्ठो देशानामुत्कलः श्रुतः
 उत्कलस्य समो देशो देशो नास्ति महीतले ।
 अत्रैव वोधयन्तीमितिहासं पुरातनम् ।
 (कपिलसंहिता) ।

Utkala is a kingdom of Madhyadeśa noted for Vāman (वाम्) elephants (Brahmāṇḍa II. 16-42; also II 16,57, III 13.13). Kalinga is a *kṣetraja* son of Vali (Brahmāṇḍa III 74-28 and 87; Matsya 48-25; Vāyu 29,28; Viṣṇu IV 18,13-14). Under the ancient Iavirate customs sage Dirghatamas produced five sons in the queen Sudeṣṇā wife of Vali. The five sons were Arīga, Vaṅga, Kaliṅga, Puṇḍra, and Suhma. The regions ruled by these five were named after each of them. Kaliṅga is also mentioned with other kingdoms in the Matsya purāṇa (ch. 163 72). This Purāṇa has given the list of 3? kings of Kalinga (272.16) in the lists of the provincial dynasties placed just before the Nandas and after the Siśunāgas—(*Kalingāściva dvātrimśat*) (vide, Purāṇic Chronology; pp. 57, By D. R. Mankad). Kalinga as a kingdom is mentioned in Matsya 103,31; Vāyu XLV. 125; Padma-Ādikāṇḍa VI. 37 and V. 64. Brahma Purāṇa has referred to it as the most sacred place in the world as it is the abode of lord Jagannātha (42/35-38 verses). It gives the description of Utkala in the 42nd chapter named ‘Utkala-Kṣetra-Varṇanam’ and praises the land. “People, who live in Utkala, the land of Śri Puruṣottama, have made their life successful and wise” (42, 46)” It says :—

नदी तत्र महापुण्यं विन्ध्यपादविनिर्गता ।
 चित्रोत्पलेति विख्याता सर्वपहरा शिवा
 महानदीति नामास्याः ॥
 — ब्रह्मपुराणम् (46 अ/4-5 इलोको)

As regards the rivers and mountains of Orissa the Brahmāṇḍa Purāṇa refers to the Vaitarāṇī (II-27, 35), Citrotpalā (III. 27. 31) and Vaṇīśakarā (III 28). They are thus mentioned in Matsya and too, 100-25. The R̥ṣikulyā river, coming from Mahendra mountain has been referred to in Matsya 114.35, Viṣṇu II. 3 13-14, and Brahmāṇḍa II. 16,37-38. The Vāṁśa Lāngulyā and Vainīśadhāra rivers rising from the mountains are mentioned in the Vāyu XLV 106, and Matsya Purāṇas. The Brahma Purāṇa refers to the

river Mahānādī of Orissa as Citrotpalā and says that it rises from the Vindhya mountain and removes away the sin. The river is as sacred as the Ganges, flowing to the sea southward and is named the Mahānādī (46th—Chapter 4 and 5th verses).

In his “Śrī Puruṣottamakṣetra tattava” Śrī Raghunandana Bhaṭṭācārya has quoted many lines from the various Purāṇas regarding the Orissan places of pilgrimages. The Vāmana Purāṇa quoted in the Tīrtha Kāṇḍa of the Kṛtyakalpataru says “Staying there one night he went to the Virajā river and offering libations to the pitṛs he started for Puruṣottama. There, having a sight of Lord Puruṣottama he started for Mahendra mountain in the south. Here the Virajā river (Vaitarāṇī), Puruṣottama (Puri) and Mahendra mountains (existing in Orissa) have been mentioned. The Garuḍa Purāṇa has also referred to the Puruṣottama Kṣetra, Virajā, Bindusaras, and Ekāmra in its 81st chapter while it enumerates the important places of pilgrimage of India.

एकाग्रञ्च तथा तीर्थम् ‘विरजन्तु महातीर्थम्’
विरजे सर्वदं तीर्थम् तीर्थन्तु पुरुषोत्तमम् ।
तीर्थ विन्दुसरः पृथ्यं विष्णुपादोदकं परम् ।
(गरुडपुराणम्)

(Virjākṣetra is the modern Jajpur on the bank of the river Vaitarāṇī), “Tīrtham Bindusarah puṇyam Viṣṇu-padokam param” 81/22. Bindusaras is a tīrtha in Bhubaneswar and Ekāmra is the modern Bhubaneswar.

Raghunandana has also quoted passages from the Purāṇas advising the pilgrims what to do and what not to do in a great tīrtha like Śrī Puruṣottama.

The Agni-Purāṇa as quoted by him mentions Akṣaya Trītyā, the Snānayātrā, and the Rathayātrā of the Lord Jagannātha and religious rites on these auspicious days. The Matsya Purāṇa says :—

कोटिजन्मकृतं पापं पुरुषोत्तमसन्निधौ ।
कृत्वा सूर्यग्रहस्नानं विमुञ्चति महदघम् ।
(मत्स्यपुराणम्) 81 अः

By bathing near Lord Puruṣottama at the time of solar eclipse one may be freed from sins committed in previous births. According to Kapila Saṃhitā Orissa or Utkala is known as Jajpur

(City of Sacrifice) as Pārvatīkṣetra, Bhuban as the Arka Kṣetra and Puri as the Viṣṇu or Puruṣottama Kṣetra. Koṇārka is the Arka Kṣetra. It is called Koṇa (corner) Arka because it is situated on the North-Eastern corner of Puri or Calcutta.¹⁴

In the 28th chapter the Brahma Purāṇa has described the Sun-god as the Supreme deity and has praised Koṇārka situated on the sea shore of the South Sea. It mentions the special worship of the sun, that should be performed on the 15th day of the bright moon in the month of Māgha. This is the most sacred day in the Koṇārka of Orissa which is being observed even to-day. This Purāṇa has praised the Brahmins of the Utkalas in the same chapter. It goes on thus:—

लवणस्थोदवेस्तीरे पवित्रे गुमराहरे
सर्वत्र वालुकाकीर्णं देशं मवन्याम्बन्तः ।
अस्ति यत्र स्वयं देवः सहस्रांगुडिवाकरः ।
कोणादित्य इति ख्यातो भूर्किमुक्तिप्रदः ।
(ब्रह्मपुराणम् ११-१-२)

(On the sacred and pleasant sea shore covered with sand, in the nice country of Orissa stays the Sun God of thousand rays known as Koṇāditya or Koṇārka, the giver of enjoyment and liberation. It gives a detailed description of the sun-worship after a bath from the sea and it says—"Unless Arghya is offered to the Sun, one should not worship Viṣṇu, Śiva or the Lord of the deities. On the Māgha Saptamī one should offer Arghya to the Sun after a holy plunge, with self-control, fasting and meditation for propitiating the Sun and the attainment of his desire. Month of Caitra, Makara Saṅkrānti and other Saṅkrāntis, of Sundays are held to be specially meritorious for Sun-worship. In the 24th and 30th chapter this Purāṇa discusses the details of the worship of the deity. These rites pointed out by the Purāṇa are observed in the Koṇārka of Orissa and religious functions are held on these days as mentioned above.

I think that this Purāṇa mentions the Sun-worship performed in Orissa is named Koṇa Āditya or Koṇa Arka which is supported by this Purāṇa. The Brahma Purāṇa deals with the pilgrimages of Orissa—first Koṇārka (28th Chapter), Virajā Kṣetra (32nd Ch.), Ekāmra (ch. 41), and Puruṣottama (45th-61chs.). This is the earliest of other Purāṇas and the date of its composition goes back

to the period of *sūtra* literature. We have reasons to believe that the Sun worship in Orissa was one of the most primitive worships as those of other deities like Śiva, Jagannātha and Śakti or Gaṇeśa. The sun-god is the Vedic deity and he is one of the Pañcāyatana (Śiva, Viṣṇu, Durgā, Gaṇapati and Surya).

एवं ददाति यश्चाद्यै सत्तम्यां सुसमाहितम् ।

आदित्याय गुच्छः स्नातः स लभेदीप्सितं फलम् ।

(ब्रह्मपुराणम्)

The healing capacity of Sun-God (particularly curing heart-disease and leprosy) has been noted since the time of the Rg Veda (1, 50, 11-12) and this faith is continuing even to-day. The Śamba Purāṇa has been based on this faith. It says that Śamba was cured of his cursed disease of leprosy after worshipping the Sun in the Maitreya Vana (Śamba Purāṇa 3rd Chapter). Koṇārka is that Mitravana or Maitreyavana, as said in the Kapila Saṃhitā (ch. 6th). By the side of Koṇārka there is the dried up riven Chandrabhāgā where Śamba propitiated to the Sun-God. The deity was visualised in a lotus in the river (Śamba 25th and 26th Chapter). Śamba installed the image there in a temple and for the worship of the deity he appointed Brahmins brought from Śakadvipa. Those Brahmins according to the Bhavisya Purāṇa came to India from Persia.

Puruṣottama or Puri is the most sacred place of Orissa and famous in the world. The entire Utkala Khaṇḍa of the Skanda Purāṇa deals with the Puruṣottama Māhātmya in 57 chapters in the section of Viṣṇu Khaṇḍa. We have a detailed fact of the Lord Jagannātha from this Purāṇa. Brahma Purāṇa, the earliest of all the Purāṇas has given a detailed description informing us the worship of Lord Jagannātha in the remote past. The original image of the Lord was found at the foot of the Akṣayavaṭa in the form of Indranīla. At his *darśana* one might attain heaven. At Dharmā's request it was covered in the sand. Indradyumna, the king of Avanti started for Utkala to discover the Lord image. He performed sacrifices and worshipped the Lord Puruṣottama, who was pleased with the king and appeared before. He ordered the king to go to the seashore where the latter might see a log of wood floating on the Sea. The king accordingly went there and with an axe cut the tree. Viṣṇu and Viśvakarman came to him as two Brahmapas and offered to prepare

the images provided nobody should be present there. After 15 days (on the *Snānayātrā* of Jagannātha) the images were prepared and installed on the 12th of the bright half of Jyeṣṭha month. The prayers of Indradyumna to the Lord in the Brahma Purāṇa is popular in India (49th chapter of Brahma Purāṇa) In the 66-67 chapters the Purāṇa describes Guṇḍicā yātrās and of the Lord have been explained with their Māhātmayas. The five tīrthas—Mārkandeya pool, Akṣaya Vatā (Kṛṣṇa), Rauhiṇeyā's (Balarāma's), the ocean and the pool of Indradyumna have been mentioned with religious rites. Nāradiya Purāṇa has described the legends of the Lord Puruṣottama in 55 chapters. Skanda Purāṇa has given a detailed account which is followed by the Kapila Saṃhitā. It has proved Subhadrā to be the universal Mother or Śakti and Lord Jagannātha the father of the universe (30th chapter). (Viṣṇu Khanda).

In the 41st chapter the Brahma Purāṇa supplies us important facts of the Virajākṣetra or Jajpur. It runs:

विरजे विरजा माता ब्रह्माणी संप्रतिष्ठिना
यस्याः संदर्शनान्मत्पूर्वः पुनात्यासत्तमं कुलम् ।
अन्याश्च तिष्ठन्ति तत्र विरजे लोकमातरः ।
सर्वपापहरा देव्यो वरदा भक्तवत्सला: ।
आस्ते वैतरणी तत्र सर्वपापहरा नदी
यस्यां स्नात्वा नरश्रेष्ठः सर्वपापैः प्रमुच्यते ॥
आस्ते स्वयम्भूसत्र वै क्रोडरुपी हरिः स्वयम्
कपिले गोग्रहे सोमे तीर्थे चालाकुसंजके
मृत्युञ्जये क्रोडतीर्थे वसुके सिद्धकेशवरे ।
सर्वपापविनिर्मुक्तो विमानवरमास्थितः ।
ब्रह्मापुराणम्—५१ अध्यायः

❀ . ❀ . ❀
विरजे यो मम क्षेत्रे पिण्डदानं करोति वे
स करोत्यक्षयां तृप्तिं पितॄणां नात्र संशयः ।
त्र. पु. (42 अ. 10-11)

This passage gives a pen picture of Virajā or Jajpur situated on the bank of the river Vaitaraṇī (the remover of all kinds of sins). It says that in the Virajā maṇḍala (modern Jajpur) there is Virajā devī. By offering libations to the *pilis* one can sanctify

the seven former generations (even to-day Śrāddha is performed in the river Vaitaraṇī with a gift of cow to the Brāhmaṇas). In Virajā there are other Loka Mātrs (the seven Mothers such as Varāhi, Indrāṇī, Vaiṣṇavī, Brāhmī, Kaumāri, Māhesvarī and Nārasimhī). The river Vaitaraṇī flows by it. There is image of Svayambhū. (Here the word Svayambhū refers to Lord Śiva). There is Hari in the form of Varāha (Kroḍa means boar) and there are 8 principal tīrthas as Kapila, Gograha, Soma, Alabū, Kroḍatīrtha, Vasuka, Siddheśvara and Virajā. Offering of Piṇḍa in Virajā is praise-worthy. One may attain heaven if one gives up his life in this pilgrimage. This description of the Brahma Purāṇa is in conformity with that given by Kapila Saṁhitā in the 7th chapter. Even to-day one can find out the true testimonials in Jajpur as narrated by the Purāṇa if one witnesses the place of pilgrimage. Moreover, the Kapila Saṁhitā refers to Gayānābhi which exists in the North East corner of Virajā. The Vāyupurāṇa has mentioned Virajā as a sacred place near Nābhigaya (Vāyu Chapter 106, 58 and 105, 25) as Gayāsura had extended his body upon whom sacrifices were performed by the deities and the navel of the Gayā-sura exists in the Virajā Maṇḍala and his feet are stretched to the Pādagaya of Godāvāri districts (of Andhra stated).

The Garuḍa Purāṇa observes that shaving and fasting are observed in all tīrthas excepting Viśalā, Virajā, Gayā, Kurukṣetra (vide-Prāyaścitta-tattva). It mentions Virajā as Pitṛtīrtha. The river Vaitaraṇī is supposed to have come down from Gayā to liberate the ancestors; as says the tradition. But the birth place of this river is the mountain Gonāsikā in the district of Keonjhar of Orissa. The etymological meaning of the river Vaitaraṇī is Vitaraṇena dīyate, i.e. gifts to the Brahmins and offering to the pitṛs in this river are praised. Jajpur is one of the Śaktipīṭhas according to the Devī Bhāgavata Purāṇa (7.30.40-50). After the death of Sati in the sacrifice of Dakṣa, Śiva carried her dead body and walked. Viṣṇu cut the corpse into 52 or 108 pieces with his discus and all limbs fell in different parts of India. The navel of Sati fell in Virajākṣetra. (vide Tantra Cūḍāmaṇī and Piṭhamāla Tantra).

The Purāṇic name of Bhubaneswar is Ekamra tīrtha or Ekamravana a great centre of Śaivism in Orissa and in the past it

was considered a rival of the famous Benares. The Brahma Purāna (chapter 41) rightly observes: "Tathā caivotkale deśe Kṛittivāsa Maheśvarah, Sarvapāpaharam tasya kṣetram paramadurlabham. (In Utkal there is the kṣetra of Lord Śiva). It washes all sins and such places are difficult to come across.

लिंगकोटिसमायुक्तं वाराणसीसमं शुभम् ।
एकाम्रकेति विष्णात् तीर्थाटिकसमन्वितम् ।
—ब्रह्मपुराणम्—41 अ०

It has a crore of Śiva lingas and in merit it is equal to Benares. It is known as Ekāmra and has 8 principal tīrthas. The Purāna explaining the name of the kṣetra by saying that there was one Mango tree in the remote past, therefore it is known as Ekāmrakṣetra.

एकाम्रवृक्षस्त्रासीत् पुराकल्पे द्विजोत्तमाः
नाम्ना तस्यैव तत् क्षेत्रम् एकाम्रकमिति श्रुतम् ।
—ब्रह्मपुराणम्

According to this Purāna the tīrtha Vindusarah is an important place to offer libation to the pitṛs. It says that this tīrtha was created by the accumulation of drops of water collected from various tīrthas. So it is called Vindusarah. The Purāna enumerates the auspicious days such as Aśokāṣṭami. The Skanda Purāna has given a mythological explanations of its equality with Benares (vide Utkala Khanḍa-12th Chapter). Śiva, after staying long with Parvatī in house of the Himalayas (his father-in-law) started for Kāśī and lived there. It was pleased at the devotion of the king of Kāśī and promised to fight for him. It so occurred that for the king of Kāśī, Śiva had to fight against Viṣṇu. Viṣṇu ordered Śiva to quit Kāśī and live in Ekāmra Vana of Utkala (12th Chapter 58-73). According to Kapila Saṁhitā and Ekāmra Purāna, Pārvatī came to this place in the form of Gopālinī and killed two demons Kirttī and Vāsa and in this way Vindusarh was created. The Brahma Purāna describes Ananta Vāsudeva (a deity in Bhubaneswar) in 176th chapter and advises people to have a sight of Śiva, Pārvatī, Chanda, Kārtikeya, Ganeśa, Bull of Śiva, Kalpa Vṛkṣa and Sāvitri.

Notes on Important Purānic Places of Orissa

Ekāmra Tīrtham—The present Bhubaneswar which is the place of worship of Śiva. The temple of Liṅgarāja is famous for architect and sculpture. Bhubaneswar is the capital of Orissa state.

Jajpur=It is mentioned as Virajā Kṣetra in the Purāṇas. Jajpur is one of the Śakti Pīṭhās, and Virajā, the Śakti is worshipped here. Jajpur is a town in the district of Cuttack and it is situated on the bank of the river Vaitaraṇī, which is mentioned first in the Mahābhārata, Vana Parvan for Ch. No. chapter and in other Purāṇas. Ādi Varāha is worshipped here and there are images of seven māṭis (सत्तमातृका) on the bank of the Vaitaraṇī.

Koṇārka—The place of worship of the Sun god. It is in Puri Dist. The famous sun temple was built by the Orissa King Narasiṁha Deva in century A. D. The temple, though in dilapidated condition, attracts numerous pilgrims and tourists. Puri—named as Puruṣottama Kṣetra, famous pilgrimage centre, and centre of worship of Lord Jagannāth.

The Mahānadi=The greatest river of Orissa, falls in the Bay of Bengal.

Mahendra Parvata=Situated in the district of Ganjam. It has been referred in the Mahābhārata.

R̥ṣikulyā=A river flowing in Ramayana, Ganjam Dist.

Vaiṁsadhbāra=A river flowing in Ganjam Dist.

Suvarṇa Rekhā=A river flowing in Balasore Dist.

<<THE TEXTUAL CORRELATION BETWEEN THE
ANONYMOUS VYĀSA-SUBHĀŚITA-SĀMGRAHA AND
SĀYAÑA'S SUBHĀŚITA-SUDHĀ-NIDHI>>

BY

BISWANATH BHATTACHARYA

व्याससुभाषितसंग्रहाल्यग्रन्थस्य संपादनं डा० लुइबिक
स्टैनर्सारच महोदयेन कृतमासीत् । तत्र अस्य सुभाषितसंग्रहस्य
इलोकानां सद्गान्धोकाः सम्पादकमहोदयेन बहुषु ग्रन्थेषु पुराणेषु च
प्रदर्शिताः । परन्तु सायणसुभाषितसुधानिविनामको ग्रन्थस्तस्य
दृष्टिपूर्वं नायातः । प्रस्तुतनिवन्धे विदुषा लेखकेन 'व्याससुभाषित-
संग्रह'स्य ३८ इलोकानां समानश्लोकाः 'सायणसुभाषितसुधानिवि'
ग्रन्थेऽपि प्रदर्शिताः पाठभेदाश्चापि निर्दिष्टाः । निवन्धस्यारम्भे
उभयग्रन्थयोः सामान्यपरिचयोऽपि प्रदत्तः ।]

The <<Vyāsa-Subhāśita-Sāmgraha>>¹ or <<Vyāsa-
Sātaka>> is a little known South-Indian anthology of Sanskrit
verses in śloka metre. It is a selection of pithy epigrams from
Vyāsa's Mahā-Bhārata. The name of the compiler is not men-
tioned in the colophon to the text. This anonymous collection has
to be classed under the saṅghāta-kāvyas.

This small text consisting of some 100 verses has now been
brought to light for the first time by Dr. Sternbach. It has been
edited on the basis of various sources. To be elaborate, there
are two primary sources, viz., 1 Madras MS. comprising 99 verses
and 1 Adyar MS. consisting in 73 verses. Besides, there are some
ancillary and secondary sources like the Ceylonese Vyāsakāraya

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1. <<The Vyāsa-Subhāśita-Sāmgraha>> critically edited
for the first time by Ludwik Sternbach. The Kashi Sanskrit
Series, No. 193, Varanasi—1, 1969, 8° i-xxxvi+1 - 50 pp.
Price : Rs. 10.00.
[Dr. Sternbach in this edition of the *Vyāsa-Subhāśita-
Sāmgraha* has also traced parallels of a number of the
Subhāśita-s of this *Sāmgraha* in the Purāṇas; e. g. v. 6 in the
SKP., v. 26 in the PDP., vv. 38, 42, 52, 74, 77 in the GP.;
etc.—Editor]

consisting of 103 verses. Of these sources the Adyar MS. gives us the shortest version while the the Ceylonese Vyāsakāraya offers us the longest one.

What strikes us most is the fact that Vyāsa's text has been transplanted to many countries in Greater India like Tibet, Nepal, Mongolia, Burma, Ceylon, Siam, Laos, Champa and Java.

Vyāsa's text has thus survived in numerous recensions. These varied recensions have been laboriously collated in the present edition which presents us with a reconstructed Sanskrit text on the solid basis of a correlation of the sources. All the references have been consolidated in the foot-notes. This carefully documented edition of the learned editor is a monument of patient industry though spent on a small text.

The present co-ordinated edition runs up to 98 verses. There are 12 extra verses in the foot-notes. There are thus 110 verses in all.

The edited text deals with some general maxims on the different aspects of life and ethics. These maxims have not been classified topic-wise.

Nevertheless they have a universal appeal. The various recasts show amply that these verses on practical wisdom are popular alike with the Hindus, Buddhists and Jainas.

It is interesting to note that these verses tally with the famous verses of Cāṇakya and Sūkti-ratna-hāra of Kalinga-rāja Sūrya.

The Vyāsa-subhaṣita-saṅgraha can thus be said to have been compiled before the beginning of the 14th century A.D.

The book has been furnished with an extremely rich bibliography which testifies to the scholarly editor's acquaintance with a wide range of consulted literature, especially didactic.

But Sāyaṇa's Subhaṣita-sudhā-nidhi has¹ escaped the notice of Dr. Sternbach.

¹ << Sāyaṇa's Subhaṣita-Sudhā [—] nidhi (An anthology) >> [Sāyaṇapragrathitah] Subhaṣita-sudhā (—) nidhih] critically edited with Introduction by Dr. K. Krishnamoorthy, Karnatak University, Dharwar—3, 1968, 8° i—iii+i—iii+1—16+1—249+i—39 pp. Price: Rs. 10.00 P.

So the purport of the present research paper is to show the overlooked correlation between the anonymous Vyāsa-subhāṣita-saṅgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi. The parallel verses may be tabulated below in an alphabetical order :—

1. (a) *Vyāsa* : akṣara-dvayam abhyastam nāsti nāstīti yat purā/
tad idam dehi dehīti viparītam upasthitam//
[V. 33, p. 12]
(b) *Sāyaṇa* : akṣara-dvayam.....purā/
tad upasthitam//
[2 (Artha-parvan), 125 (Kṛpaṇa-paddhati),
v. 3, p. 160]
2. (a) *Vyāsa* : aty-alpam api sādhūnām śilā-lekheva tiṣṭhati/
jala-lekheva nicānām yat kṛtaṁ tad vinaśyati//
[V. 13, p. 5]
(b) *Sāyaṇa* : aty-alpamviṣṭhati (!)/
jala-lekheva.....vinaśyati//
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v.
3, p. 198]
3. (a) *Vyāsa* : anabhyāse viṣamān śāstram ajīrṇe bhojanam viṣam/
daridrasya viṣam goṣṭhī vriddhasya taruṇī viṣam//
[V. 91, p. 34]
(b) *Sāyaṇa* : anabhyāse bhojanam (^nam—sic)
viṣam/
daridrasyaviṣam//
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati),
v. 4, p. 198]
4. (a) *Vyāsa* : anāhute praveśāś cāpy apṛṣṭe bahu-bhāṣṇam/
stutiś ca svātma-varṇasya ity evam mūrkha-
lakṣṇam//
[V. 47, p. 17]
(b) *Sāyaṇa* : anāhūtaḥ sampravīśati apṛṣṭo bahu bhāṣate/
balavantam ca yo dveṣṭi tam āhur mūrkha-
cetasam//
[1 (Dharma-parvan), 26 Ajña-paddhati),
v. 2, p. 33]
5. (a) *Vyāsa* : arthā grhe nivartante śmaśane caiva bāndhavāḥ/
su-kṛtaṁ duṣ-kṛtaṁ cāpi gacchantam anu-
gacchatī//
[V. 7, p. 3]

- (b) *Sāyaṇa* : arthā mitra-bandhavaḥ/
 su-kṛtam caiva gacchantam anugacchatī//
 [1 (Dharma-parvan), 31 (Karma-praśāṁśā-
 paddhati), v. 3, p. 39]
6. (a) *Vyāsa* : asaj-janena saṁparkād anayaṁ yānti sādhavaḥ/
 madhuraṁ śitalam toyam pāvakaṁ prāpya
 nirguṇam//
 [V. 41, p. 15]
- (b) *Sāyaṇa* : asaj-janena saṁsargād anayaṁ.....sādhavaḥ/
 madhuraṁnirguṇam//
 [2 (Artha-parvan), 134 (Saṁsarga-doṣa-
 paddhati), v. 3, p. 178]
7. (a) *Vyāsa* : asat-saṁparka-doṣena saj-jano' pi vigarhyate/
 mārgas timira-saṁparkāt samo' pi viṣamāyate//
 [V. 37, p. 13]
- (b) *Sāyaṇa* : asat-saṁparka-doṣena vigarhyate/
 mārgas timira-saṁparkāt.....viṣamāyate//
 [2 (Artha-parvan), 134 Saṁsarga-doṣa-
 paddhati), v. 1, p. 178]
8. (a) *Vyāsa* : asantuṣṭā dvijā naṣṭāḥ samantuṣṭāś ca mahībhṛtaḥ/
 salajja gaṇikā naṣṭā nirlajjaś ca kulāṅganāḥ//
 [V. 54, p. 20]
- (b) *Sāyaṇa* : asantuṣṭo dvijo naṣṭāḥ santuṣṭāḥ kṣatriyas tathā/
 salajja.....nirlajjā ca kulāṅganā //
 [2 (Artha-parvan), 137 (Saṅkīrṇapaddhati),
 v. 2, p. 198]
9. (a) *Vyāsa* : ḗgamād eva narakāḥ śrūyante rauravādayaḥ /
 viṣayitvāṁ daridrāṇāṁ pratyakṣāṁ narakanām
 viduḥ //
 [V. 45, p. 16]
- (b) *Sāyaṇa* : ḗgamād.....rauravādayaḥ /
 viṣayitvāṁ..... viduḥ //
 [2 (Artha-parvan), 130 (Dāridrya-nindā-
 paddhati), v. 2, p. 171]
10. (a) *Vyāsa* : iha yat kriyate karma tat paratropabhuṣyate /
 sikta-mūlasya vṛkṣasya phalaṁ śākhāsu dr̥ṣyate/
 [V. 26, p. 9]

- (b) *Sāyaṇa* : iha..... ...tat paratropabhuujyate /
 siktamūlasya..... dr̥syate //
 [1 (Dharma-parvan), 31 (Karma-praśāṁsa-
 paddhati), v. 1, p. 39. In 'b' the variant
 given in foot-note 2 has been accepted for
 the sake of uniformity.]
11. (a) *Vyāsa* : utsāho ripuvan mitram alasyam̄ mitravad ripuh/
 amṛtam̄ viśavad̄ vidyā vanitā̄ mṛtavad̄ viśam//
 [V. 85, p. 32]
- (b) *Sāyaṇa* : utsāho..... ripuh /
 amṛtam̄ vidyā̄ mṛtavad̄ viśam anganā //
 [2 (Artha-parvan), 137 (Saṅkīrṇapaddhati),
 v. 6, p. 198]
12. (a) *Vyāsa* : aiśvarya-timiram̄ cakṣuh̄ paśyann̄ api na
 paśyati /
 paścad̄ vimalatā̄m̄ yati dāridrya-gulikāñjanaiḥ //
 [V. 35, p. 12]
- (b) *Sāyaṇa* : aiśvarya-timiram̄ paśyati /
 paścad̄ dāridrya-gulikāñjanaiḥ //
 [2 (Artha-parvan), 127 (Lakṣmī-nindā-
 paddhati), v. 1, p. 163]
13. (a) *Vyāsa* : kanṭakanām̄ khalanām̄ ca dvi-vidhaiva pratikriyā/
 upānan-mukha-bhaṅgo vā dūrato vā
 visarjanam //
 [V. 9, p. 3]
- (b) *Sāyaṇa* : khalanām̄ kanṭakanām̄ ca pratikriya /
 upānan-mukha-bhaṅgo visarjanam //
 [1 (Dharma-parvan), 28 (Dur-jana-
 paddhati), v. 21, p. 38].
14. (a) *Vyāsa* : kartum iṣṭam anisṭam̄ vā kaḥ prabhur vidhinā
 vina /
 kartaram̄ anyam alropya lokas tuṣyati kupyatī //
 [V. 73, p. 29]
- (b) *Sāyaṇa* : kartum.....vina /
 kartaram.....kupyati //
 [1 (Dharma-parvan), 32 (Vidhi-praśāṁsa-
 paddhati), v. 5, p. 42]

15. (a) *Vyasa* : kṛtasya karapam nāsti prāg evātaḥ parikṣyatām /
avicintyā kṛtam sarvam paścat tāpāya vartate //
[V. 55, p. 21]
- (b) *Sayana* : kṛtasya.....parikṣyatām /
avicintyā.....paścat-tāpāya kalpate //
[2 (Artha-parvan), 135 (Sāmānya-paddhati), v. 31, p. 181]
- 16 (a) *Vyasa* : ko 'ti-bhāraḥ samarthnām kīrti dūraḥ vyava-
sāyinām /
ko videśaḥ savidyānām kaḥ paraḥ priyavādi-
nām//
[V. 72, p. 38]
- (b) *Sayana* : ko.....vyavasāyinām /
ko.....suvidyānām kaḥ.....priyavādinām //
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v. 14, p. 198]
17. (a) *Vyasa* : janmāntara-śatābhyasta-viṣayeṣu matir nṛṇām /
jarad-gaur iva sasyeṣu duḥkhena vinivāryate //
[V. 25, p. 9]
- (b) *Sayana* : janmāntara-śatābhyasta-viṣayeṣu gatir nṛṇām /
jarad-gaur...sasyebhyo duḥkhena vinivāryate//
[4 (Mokṣa-parvan), 1 (Viṣaya-nindāpaddhati), v. 5, p. 242]
18. (a) *Vyasa* : jñāna-vṛddhās tapo-vṛddhā vayo-vṛddhās ca ye
narāḥ /
sarve te dhana-vṛddhasya dvāri tiṣṭhanti
kātarāḥ //
[V. 51, p. 18]
- (b) *Sayana* : jñāna-vṛddhā vayo-vṛddhāḥ (o-vṛddhā—sic)
śīla-vṛddhās ca.....narāḥ /
sarve te.....kiṁkarāḥ //
[2 (Artha-parvan), 100 (Artha praśāṁsāpaddhati), v. 2, p. 135]
19. (a) *Vyasa* : dur-bhikṣe cānaa-dātāram su-bhikṣe ca hiran-
yādaṁ /
bhaye cābhaya-dātāram svarge 'pi bahu-
manyate //
[V. 14, p. 5]

24. (a) *Vyasa* : nir-dhansś cāpi kāmārthi dur-balāḥ kalaha-priyah/
mandā-śāstro vivādārthi tri-vīdhām mūrkha-lakṣapam//
[V. 46, p. 16]

(b) *Sāyaṇa* : nir-dhanaś.....daridraḥ kalaha-priyah/
mandā-śāstro.....mūrkha-lakṣapam//
[1 (Dharma-parvan), 26 (Ajña paddhati),
V. 1, p. 33]

25. (a) *Vyasa* : prastāva-sadṛśam vākyam sva-bhāva-sadṛśam
priyam/
ātma-śakti-samāṁ kopaḥ yo jānāti sa pañḍitah//

(b) *Sāyaṇa* : prastāva-sadṛśam.....priyam/
ātma-śakti-samāṁ.....panditah//
[1 (Dharma-parvan), 25 (Vidvat-paddhati),
v. 3, p. 32]

26. (b) *Vyasa* : bhuktvā nivisataḥ sthauiyam tiṣṭhato balavardhanam/
āyuś ca kramato nityam mr̥tyur dhāvati
dhāvataḥ//
[V. 59, p. 23]

(b) *Sāyaṇa* : bhuktvpaviśatas (bhuktopa.....sic !) tundam
(tuṅgam—sic ?) balam bhavati tiṣṭhataḥ/
āyuś cañkramato mr̥tyuh svapato dhāvato
sukham//
[2 (Artha-parvan), 137 (Saṅkīrṇa-paddhati),
v. 21, p. 1991]

27. (a) *Vyasa* : bhramanto dehi dehitī bhikṣam̄ prati vinir-gatāḥ/
(prativinirgatāḥ.....sic)
apradānasya daur-ātmyam̄ kathayanti sva-mūrtibhiḥ//
[V. 19, p. 7]

(b) *Sāyaṇa* : bhramanto.....prati vinirgatāḥ/
apradānasya māhātmyam̄ kathayanti sva-mūrtibhiḥ//
[2 (Artha-parvan), 130 (Dāridrya-nindā-paddhati), v. 6, p. 171]

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28. (a) *Vyāsa* : maraṇān nāparam duḥkham uktam astiti
panḍitaiḥ/
nūnarām para-ṛgha-dvāre na te kṣaṇam api
sthitaḥ//
[V. 29, p. 10]
- (b) *Sāyaṇa* : maraṇān.....astity uktam maharśibhiḥ/
kutaiḥ para-ṛgha-dvāre na kṣaṇam tair avasthi-
tam//
[2 (Artha-parvan), 132 (Yācñā-paddhati),
v. 2, p. 175]
29. (a) *Vyāsa* : mahadbhir baddha-vairasya vipattir api
śobhate/
danta-bhaṅgo pi nāgānām ślaघhyo giri-
vidāraṇe//
[N. 40, p. 14]
- (b) *Sāyaṇa* : mahadbhir.....śobhate/
danta-bhaṅgo....., giri-vidāraṇe//
[2 (Artha-parvan), 121 (Mahat-paddhati),
v. 2, p. 155]
30. (a) *Vyāsa* : yaḥ karoti naraḥ pāpaṁ na tasyātmā dhruvaṁ
priyah//
atmanaiva kṛtam pāpam atmanaivopabhuj-
yate//
[V. 64, p. 25]
- (b) *Sāyaṇa* : yaḥ.....priyah/
atmanaiva.....atmanaivopabhujyate//
[1 (Dharma-parvan), 34 (Karma-praśāpsī-
paddhati), v. 9, p. 40]
31. (a) *Vyāsa* : rāgo nāma manah-śalyām guṇa-dravīpa-
taskarab/
Rāhur vidyā-Śaśāṅkasya tapo-vana-hutaśanah//
[V. 56, p. 21]
- (b) *Sāyaṇa* : rāgo.....manas-śalyām guṇa-dravīpa-taskarab/
Rāhur.....tapo-vana-hutaśanah//
[4 (Mokṣa-parvan), 1 (Viṣaya-nindapadd-
hati), v. 1, p. 242]
32. (a) *Vyāsa* : rūpa-yauvana-saṁpanna viśala-Kula-saṁh-
havib/
vidyā-hinā na Śobhante nir-gandhā iva
kimukhī//
[V. 57, p. 22]

(b) *Sāyaṇa* : rūpa-yauvana-saṁpannā viśala-kula-saṁbhavāḥ/
vidyā-hinā.....kimśukāḥ//
[4 (Mokṣa-parvan), 15 (Saṅkīrṇapaddhati), v. 8, p. 248]

33. (a) *Vyāsa* : varāḥ taskara-saṁbandhaḥ sādhubhiḥ saha
saṅgamāt/
taskaro hi haraty arthaṁ sādhus tu hṛdayam
haret//
[V. 82, p. 31]

(b) *Sāyaṇa* : varāḥ taskara-saṁbandhaḥ su-janaiḥ saha
saṅgamāt/
taskaro.....haret//
[4 (Dharma-parvan), 27 (Saj-jana-paddhati), v. 7, p. 34]

34. (a) *Vyāsa* : vidvattvāṁ ca nṛpatvāṁ ca naiva tulyāṁ
kadācana/
sva-deśe pūjyate rājā vidvān sarvatra pūjyate//
[V. 62, p. 24]

(b) *Sāyaṇa* : vidvattvāṁ.....kadācana/
sva-deśe.....pūjyate//
[1 (Dharma-parvan), 25 (Vidvat-paddhati), v. 1, p. 32]

35. (a) *Vyāsa* : vidvadbhir abhisam̄bandhād adhamo bhājanāṁ
bhavet/
pāśāno ‘pi maṇi-sparsāj jāyate bhūṣaṇāṁ
param//
[V. 98, p. 36]

(b) *Sāyaṇa* : vidvadbhir abhisam̄bandhād.....bhavet/
pāśāno.....param//
[2 (Artha-parvan), 133 (Saṁsarga-guṇa-paddhati), v. 5, p. 176]

36. (a) *Vyāsa* : vipattiau kim viśadena saṁpattau vismayena
kim/
bhavitavyāṁ bhavaty eva karmaṇām idṛśī¹
gatiḥ//
[V. 27, p. 28]

- (b) *Sāyaṇa* : vipattau....., sampattau ca smayena kim/
bhavitavyam....., īdṛśī (°śām—sic !)
gatiḥ//
[1 (Dharma-parvan), 31 (Karma-praśāṁsa-
paddhati), v. 10, p. 40]
37. (a) *Vyāsa* : śateṣu jāyate śūrah sahasreṣu ca pañḍitah/
vaktā śata-sahasreṣu dātā bhavati vā na vā//
[V. 92, p. 35]
- (b) *Sāyaṇa* : śateṣu.....,, pañḍitah/
vaktā.....,, vā//
[1 (Dharma-parvan), 14 (Dāna-paddhati),
v. 1, p. 27]
38. (a) *Vyāsa* : sādhoḥ prakupitasyāpi na mano yāti vikriyām/
na hi tāpayitum śakyam samudrāmbhas tṛpol-
kayā//
[V. 3, p. 2]
- (b) *Sāyaṇa* : sadhoh paruṣa-vakyena na..., vikriyām/
na....., sāgarāmbhas tṛpolkayā//
[1 (Dharma-parvan), 27 (Saj-jana-paddhati),
v. 3, p. 34]

Thus we find that there is a textual correspondence of as many as 38 verses between the anonymous *Vyāsa*-subhāṣita-saṁgraha and *Sāyaṇa*'s Subhāṣita-sudhā-nidhi. The wordings of the parallel verses tally verbatim in most cases. At times we meet with some minor and negligible variants. A careful comparison of the corresponding verses of the two texts is helpful for the mutual check-up and correction of the readings.

Did *Sāyaṇa* utilise the *Vyāsa*-subhāṣita-saṁgraha for his anthology or both the compilers hunt up the same source? We hesitate to hazard any categorical reply to either query in the absence of any solid 'hetu' at our disposal at the present date.

BOOK REVIEWS

Sanskrit Essays on the Value of the Language and Literature : By Dr. V. Raghavan, Published by the Sanskrit Education Society, Madras, 1972, Price Rs. 6/-

The Sanskrit Education Society of Madras has done a real service to the cause of Sanskrit in publishing this collection of papers prepared by Dr. V. Raghavan for various occasions during the past quarter of a century, i. e., from 1948 to 1972. Some of the papers have already appeared in dailies and periodicals and others were presented at learned Conferences and Seminars. They cover various aspects of Sanskrit from its place in the language-Study in the schools to its role in the higher spheres of Education and research. These papers make a survey of Sanskrit through the ages and its influence over the greater part of Asia, and of its relation to the importance of the study of Sanskrit in the academic world of today.

It is a matter of great pleasure that this collection has been brought out soon after the first International Sanskrit Conference held in New Delhi in March 1972. This collection contains the texts of the 14 papers of Dr. Raghavan and consists of 143 pages besides a Foreword by the President of the Sanskrit Education Society and the Preface by the author.

The papers included in this collection are as follows :—

1. Sanskrit in a free India; 2. Sanskrit our priceless Heritage; 3. The Lingua Franca of India; 4. The Legacy of Sanskrit; 5. The Role of Sanskrit in Indian culture; 6. Sanskrit as an integrating Factor; 7. Sanskrit through the Ages; 8. Sanskrit

- and Epigraphy; 9. Utilisation of literary material in Sanskrit; 10. Problem of Sanskrit in South India; 11. Sanskrit and Hindi; 12. Simplified Sanskrit; 13. A Common Script; 14. Sanskrit round the World.

This important and valuable collection deserves a careful study by lovers of Sanskrit language and learning.

—A. S. Gupta.

The Aryan Ecliptic Cycle : By H. S. Spencer, printed by D. G. Buxey from Turf Printing Works, Bombay. Published by H. P. Vasvani from 1, Rajkamal, Poona 2. First printing : 1965. pp. 442+3 Maps.

This volume is a work of hard labour and original thinking. It reveals a vast knowledge of Sanskrit and Avestan literature. The work is, to some extent, based on the theories propounded by Bal Gangadhar Tilak about the antiquity of the Vedas and the Arctic home of the Aryans, in his books '*Orion*' and "*The Arctic Home in the Vedas*"; but in addition it also utilises such works as '*Civilizations of the Eastern Iranians*' by Dr. Geiger, '*Ethical Conceptions of the Gathas*' by J. M. Chatterjee and some important works on physical sciences and Astronomy. Lokmanya Tilak proves the antiquity of the Vedas by taking Vedic civilization back to the Orion or the Mṛgaśiras period of the Vernal Equinoxes, but he could not go further back, for he had not the benefit of the parallel Iranian scriptures and traditions which the author has fully utilised in the present work.

In this work, the author has tried to give glimpses into ancient Indo-Iranian religions from 25628 B.C. to 298 A.D. i.e. during the whole of the last Ecliptic Cycle which he has fixed as lasting from 25628 B. C. to 298 A. D. by means of the calculation of the precession of the Equinoxes.

The whole thesis propounded in this work is "based upon the Law of Periodicity or cycles which holds good in physical sciences like Chemistry, Physics and Astronomy and which.....holds good also in the case of spiritual cycles", (p. 19).

The author concludes that the original home of the undivided Aryans was North Polar region in which they lived during the Ice-Age in the reign of Yim Vivangha or Yama Vivasvat. The migration of these Aryans to the South began in about 10,000 B.C. when the last Ice-Age closed.

One of the theories developed by the author is cyclic and successive appearances of Zarathustra, Śrī-Kṛṣṇa and Jesus Christ. Zarathustra began his mission among the Iranian Aryans who accepted it fully, but not the Indian Aryans. He had, therefore, to take birth again amongst the latter as Śrī Kṛṣṇa. Then for the sake of the other sections of the Aryan race scattered over European territories, he had again to take birth as Jesus Christ.

The author identifies Zarathustra with Nārāyaṇa who according to the Mahābhārata incarnated as Śrī Kṛṣṇa. He also identifies Zarathustrianism with the Nārāyaṇiya or Pāñcarātra sect of the Bhāgavatas (pp. 254 ff). These theories of the author may remain controversial ; hence, he is forced to quote the alternative opinion of J. M. Chatterjee from his book 'Ethical Conceptions of the Gatha' (p. 169) as follows :—"Even if one persists in denying the identity of the Pancharatra sect with the Zarathustrian Church, that of Narayana with Zarathustra, there is no reason for his denying that there is a striking resemblance between the Pancharatra sect and the Zarathustrian cult..." (p. 260).

In the beginning of the book there is the learned Foreword written by Dr. G.P. Ramaswami Aiyer. The author's Introduction

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covers about 100 pages. The book is divided into five chapters, Bibliography, Glossary and Index are also given at the end.

The book provides interesting and valuable data for the comparative study of the cultures and religions of the two great divisions—Iranian and Indian—of the Ancient Aryans.

—A. S. Gupta

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January-June, 1973)

WORK ON THE VARĀHA PURĀNA

Collation

For the purpose of constituting the text of the Varāha Purāna a number of Manuscripts have been collated. The list of Manuscripts collated upto December 1972 has already been given in the last review of the activities published in *Purāna*, XV. I. In addition to these manuscripts, the transcripts of the two manuscripts (D. 10130 and D. 10134) received from the T.M.S. Saraswati Mahal Library, Tanjore have also been collated.

The Bengali Manuscripts received from the Asiatic Society Calcutta, and the microfilm of the Bengali Ms. of the Sanskrit College, Calcutta and the two Devanāgarī Manuscripts received from the Oriental Research Institute, Jodhpur are being collated. The microfilm of a Devanāgarī M.S. No. 111 received from the British Museum, London, is also being collated. The microfilms of the two Grantha Manuscripts (K. 6807 and K. 6808) from the India Office Library, London, and the transcript copy of a Grantha Manuscript of the Kṣetra-Kāṇḍa Saṃhitā of the Varāha from the Govt. Oriental Manuscripts Library, Madras have also been received.

Collection of the Varāha Purāṇa Quotations :

Dharma-śāstra Nibandhas have drawn upon the Varāha Purāṇa also. The work of collection of these quotations of the Varāha Purāṇa from the Nibandhas is in progress. Varāha Purāṇa quotations from a number of volumes of the Kṛtyaratnākara of Lakṣmīdhara and of the Caturvarga-cintāmaṇi of Hemādri have already been collected.

OTHER WORKS

Purāṇa Pāṭha and Pravacana

1. Recitation of the complete text of the *Devi-Bhāgavata* was done by Pt. Hiramani Misra of the Purāṇa Department from

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७३)

वराहपुराणकार्यम्

पाठसंवादः

वराहपुराणस्य पाठिनिर्वाचित्तार्थं वहवो हस्तलेखाः संवादिताः । तत्र दिसम्बर १९७२ यावत् सवादितहस्तलेखानां सूची 'पुराणम्' पत्रिकायाः पूर्वस्मिन्नच्छ्वेषे (१५.१) सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे प्रदत्ताऽस्ति । तदनन्तरं टी० एम० एस० सरस्वतीमहल पुस्तकालय तच्छौरतः द्वयोः हस्तलेखयोः प्रतिलिपिप्रती प्राप्ते । तयोः प्रतिलिपि-हस्तलेखयोरपि (संख्या डी १०१३० तथा डी १०१३४) पाठसंवादकार्यं संपन्नम् ।

सम्प्रति एशियाटिक सोशायटी कलकत्ता इत्यतः प्राप्तस्य वज्ञोपलिपिहस्त-लिपिहस्तलेखस्य, संस्कृतकालेज कलकत्ता इत्यतः प्राप्तस्य वज्ञोपलिपिहस्त-लेखस्य माइक्रोफिलमप्रते: तथा प्राच्यशोधसंस्थान जोधपुर इत्यतः प्राप्तयोर्द्वयोर्द्वेवनागरीलिपिहस्तलेखयोऽच पाठसंवादकार्यं प्रचरति । ब्रिटिश-म्युजियमलाइब्रेरी, लण्डन, इत्यतः प्राप्तस्य १११ संख्याकस्य देवनागरी-हस्तलेखस्य 'माइक्रोफिल्म' प्रतेरपि पाठसंवादकार्यं क्रियमाणं वर्तते । इण्डिया आफिस लाइब्रेरी, लण्डन इत्यतः द्वयोर्ग्रन्थलिपिहस्तलेखयोः (संख्या के० ६८०७ तथा के० ६८०८) 'माइक्रोफिल्म' प्रती अपि प्राप्ते तथा गवर्नमेन्ट ओरियण्टल मेन्टुस्क्रिप्ट्स लाइब्रेरी मद्रास इत्यतः वराहपुराणस्य क्षेत्रकाण्ड संहिताया ग्रन्थलियां लिखितस्य हस्तलेखस्य प्रतिलिपिप्रतिः अपि प्राप्ताऽस्ति ।

वराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रनिबन्धेषु वराहपुराणस्यापि उद्धरणान्युपलभ्यन्ते श्रवतः निबन्धेषु वराहपुराणस्योद्धरणानां संकलनं क्रियमाणं वर्तते । इदानीं लक्ष्मीघरस्य कृत्यरत्नाकरात् तथा हेमाद्रेचतुर्वर्गचिन्तामणेश्वानेकेभ्यः खण्डेभ्यः वराहपुराणस्य उद्धरणानां संकलनमेव संपाद्यते ।

पुराणपाठः प्रवचनञ्च

१. पुराणविभागस्थेन पण्डितहीरामणिमित्रेण संपूर्णदेवीभागवतस्य पारायणं ४.२.७३ दिनाङ्कमारम्य ११.२.७३ दिनाङ्कं यावत् (माघ-कुक्कु

4.2.73 to 11.2.73 (Māgha Śukla 1 to 9) in the Sumeru temple of Ramna ar. *Pravacana* on it was given in the evening by Pt. Narayan Shastri Kelkar.

2. The *Kurma Purāna* was recited by Pt. Hiramani Misra from 21.2.73 to 3.3.73 (Phālguna Kṛṣṇa 2 to 14) in the Śiva temple of Ramnagar. The *pravacana* on it was given by Pt. Thakur Prasad Dwivedi.

3. The *Adhyātma Rāmāyaṇa* was recited by Pt. Ramanugraha Sharma from 4.4.73 to 11.4.73 (Caitra Śukla 1-9) in the Śrī Rāma Temple of Janakpur, Ramnagar. The discourses on it were given by Pt. Ramlaksman Acharya, a Sanskrit Scholar of Varanasi of a riped old age.

Veda Pārāyaṇa

The complete text of the *Taittiriya Śākha* of the *Kṛṣṇa Yajurveda* including its *Brahmaṇas* and *Upaniṣads* was recited from memory by Pt. Rammurti Sharma from 4.2.73 to 17. 2. 73 (Māgha Śukla 1-15) in the Vyāsa temple of Ramnagar Fort. Pt. Ramchandra Ghanapathi was the Śrotā. On the conclusion of the *Pārāyaṇa*, the usual ‘*dakṣiṇā*’ of Rs. 101 was given. A special ‘*dakṣiṇā*’ of Rs. 1001 was also given by the Maharaja Kashiraj Dharmakarya Nidhi. It is contemplated by the Trustees of the Dharmakarya Nidhi to increase the ‘*dakṣiṇā*’ to a decent amount, keeping in view the labour involved in the *pārāyaṇa* from memory and the non-availability of such Vedic scholars. It is hoped that by this gesture traditional Vedic scholars would be encouraged to keep up the traditions of memorising the Vedas in order to preserve this most ancient and sacred literature.

Scholars who contacted the Purāṇa Department

1. Mr. Wayne Begley, Associate Professor of Oriental Art, University of Iowa, U.S.A. requested permission to quote from the translation of the Vāmana Purāṇa published by the All-India Kashiraj Trust, the passages (56. 24-27, 67. 6-19) on *Sudarśana Cakra* for his book : *Iconography of Sudarśana Cakra*. (His letter of January 8, 1973).

2. Shri Naresh Kumar, M.A., M.Ed., Ghaziabad, working on Dr. V.S. Agrawala’s works wanted some guidance and information about his work (Letter 17.1.73).

१-९ यावत्) रामनगरस्थसुमेलुमन्दिरे कृतम् । सायं समये इदं पुराणमधि-
कृत्य पण्डितनारायणकेलकरमहोदयेन प्रवचनं कृतम् ।

२. रामनगरस्थे शिवमन्दिरे २१.७.७३ आरम्भ ३.३.७६ यावत्
(फाल्गुन कृष्ण २-१४) कूमेपुराणस्य पारायणं पण्डितहीरामणिमिश्रेण
कृतम् । अस्मिन् विषये सायं-समये पण्डितठाकुरप्रसादद्विदिना प्रवचनं
कृतम् ।

३. रामनगरस्थे श्रीरामस्य जनकपुरमन्दिरे ४.४.७३ दिनाङ्कमारम्य
११.४.७३ दिनाङ्कं यावत् (चैत्रशुक्ल १-९) अथात्मरामायणस्य पारायणं
पण्डितरामानुग्रहशर्मणा कृतम् । एतद्विषये वाराणसेयेन वयोवृद्धेन विदुपा
रामलक्ष्मणाचार्येण प्रवचनं कृतम् ।

वेदपारायणम्

कृष्णयजुर्वेदस्य तैत्तिरीयशाखायाः त्राह्णोपनिषदभ्यां सह संपूर्णायाः
संहितायाः स्मृत्याधारेण पाठः पण्डितराममूर्तिशर्मणा ४.२.७३ दिनाङ्कमारम्य
१७.२.७३ दिनाङ्कं यावत् (माघशुक्ल १-१५) रामनगरदुर्गस्थे व्यासमन्दिरे
कृतः । पण्डितरामचन्द्रघनपाठी अस्य पाठस्य श्रोता आसीत् । पारायण-
पूतौ १०१ रूप्यकाणां पूर्वनिर्वारिता दक्षिणा प्रदत्ता । महाराजकाशि-
राजधर्मकार्यनिधिन्यासेन १००१ रूप्यकाणां विशिष्टा दक्षिणाऽपि पाठकर्त्रे
प्रदत्ता । स्मृत्याधारेण अस्मिन् पाठकर्मणि यमं विचार्य तथा एतादृशानां
वैदिकविदुषामसौलभ्यं विचार्यं महाराजकाशिराजधर्मकार्यनिधेः त्यासि-
मण्डलेन अस्यां दक्षिणायामुचिता वृद्धिः कर्तव्येतिविचारः कियते ।
आशाऽस्ति अनेन प्रयासेन वैदिका विद्वांसः वेदानां स्मृत्याधारेण पाठस्य कार्ये
उत्साहिता भवेयुर्येन इदं सर्वप्राचीनं पवित्रं च साहित्यं मुखितं भवेत् ।

पुराणविभागेन सह संघर्क स्थापयितारो विद्वांसः

१. इवोआ (य० एस० ए०) विश्वविद्यालये प्राच्यकलाया
सहाध्यापकः श्री वेयने वेगले (Mr. Wayne Begley) महोदयः सर्व-
भारतीयकाशिराजन्यासस्य वामनपुराणस्य औग्नभाषानुवादसंस्करणात्
स्वकीये पुस्तके सुदर्शनचक्रविषयकाशस्य (५८.२४-२७; ६७.६-१६)
उद्धरणार्थमनुमति प्राप्तिवान् । तस्य पुस्तकस्य नाम Iconography
of the Sudarśana Cakra अस्ति (तस्य द.१.७३ दिनाङ्कितं पत्रम्) ।

२. गाजियाबादवास्तव्यः श्रीनरेशकुमारमहोदयः डा० वासुदेव-
शरणअग्रवालस्य कृतीनां विषये अनुसंधानं करोति । स्वकार्ये कांचित्
सूचनां निर्देशं च प्राप्तिवान् (तस्य १७.१.७३ दिनाङ्कितं पत्रम्) ।

3. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (Rajasthan). He visited our Purāṇa Department on 15-1-73. In his letter of February 12, 1973 he writes :—"I am thankful to you personally for giving me time and advice at the time of my visit to your office. This Institution will remain in touch with you to receive advice and guidance..."

4. Dr. S. L. Srivastava, Department of Sociology, University of Rajasthan, Jaipur, inquired about the origin of the worship of Goddess *Santoshi Mata* so prevalent now a days in Rajasthan, U.P., etc. (letter 23-2-73).

5. Dr. Ludwik Sternbach, Professor, University of Paris, and a Member of our Editorial Board requested to trace the following Sloka in the Purāṇas:

मोहृषब्देन राजेन्द्रं बुद्धिपूर्वो व्यतिक्रमः ।
उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥

(letter 14-3-73)

6. Sri N. Sambamurti Gupta, Temple Executive Officer, Chirala (A.P) inquired about the availability of the '*Vasavi Kanyakā Purāṇam*' and the '*Vaiśya Caritam*' (Letter 2-3-72)

7. Prof. Wendy O'Flaherty, Oxford, writes in her letter : "I have just finished a major work on the Purāṇas, which is to be published by the Oxford University Press. I wish that I could have used your new edition of the Kūrma Purāṇa for it." (Letter 1 May, 1973).

Scholars who visited the Purāṇa Department

1. Goswami Shri Vrajaraja Maharaj, Head of the Vallabha Maṭha, Ahmedabad, Gujrat—(on 8-1-1973).

2. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (On 15-1-73).

3. Dr. A.L. Basham, Prof. Australian National University, Canberra. (On 23-1-73).

4. Dr. Lallan ji Gopal, Head of the Philosophy Department B.H.U., Varanasi—(on 23-1-73).

३. जयपुरनगरस्य 'इस्टीच्यूट आफ हायर स्टडीज एण्ड रिसर्च' इत्यस्याः संस्थायाः अध्यक्षः प्रो० पी० सी० जैनमहोदयः १५.१.७३ दिनाङ्के पुराणविभागं दृष्टवान् । सः स्वीये १२.२.७३ दिनाङ्के पत्रे लिखितवान् 'मम भवतः संस्थाया अबलोकनावसरे भवत्कर्तुं कसमयदानार्थं परामर्शदानार्थं च अहं कृतज्ञोऽस्मि । एषा संस्था मन्त्रणार्थं निर्देशार्थं च भवता सह संपर्कं स्थापयिष्यति ।'

४. जयपुरनगरस्थे राजस्थानविश्वविद्यालये समाजशास्त्रस्य अध्यापकः श्री एस० एल० श्रीवास्तवमहोदयः राजस्थाने उत्तरप्रदेशे च प्रामुख्येन प्रचलिताया सतोषीमातापूजायाः उद्घावविषये सूचनां प्रार्थितवान् (तस्य २.३.२.७३ दिनाङ्के पत्रम्) ।

५. 'पुराणम्' पत्रिकायाः सम्पादकमण्डलस्य सदस्यः पेरिसविश्वविद्यालये अध्यापको डा० लुड्विकष्टन्वाखमहोदयः अधोनिर्दिष्टस्य इलोकस्य पुराणेषु मूलज्ञानार्थं जिज्ञासितवान् :—

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।

उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥

(तस्य १४.३.७३ दिनाङ्के पत्रम्)

६. चिरला (आनन्दप्रदेशे) मन्दिराणाधिशासी-अधिकारी श्री एन० साम्वूतिमहोदयः 'वासवीकन्यका पुराणम्' 'वैश्यचरितम्' नाम्नोग्रन्थयो-रूपलिंगविषये जिज्ञासितवान् (तस्य २.३.७३ दिनाङ्के पत्रम्) ।

७. 'आक्षसफोडं' वास्तव्या डा० बैन्डी ओफलाहटीं महाशया स्वीये पत्रे लिखितवती 'अहं पुराणविषये एकस्य महत्पूर्णस्य ग्रन्थस्य लेखनं सद्य एव समापितवती । अस्य ग्रन्थस्य प्रकाशनं आक्षसफोर्डविश्वविद्यालयमुद्रणालये भविष्यति तत्र भवद्वः प्रकाशितस्य नवीनसंस्करणभूतस्य कूर्मपुराणस्योपयोगः स्पृहणीय आसीत् । (तस्या: १.५.७३ दिनाङ्के पत्रम्) ।

पुराणविभागे आगता विद्वांसः

१. गोस्वामी श्री व्रजराजमहाराजः—अहमदावादनगरस्थवल्लभ-मठस्थायध्यक्षः (८.१.७३ दिनाङ्के) ।
२. श्री. पी. सी. जैनमहोदयः उच्चाध्ययनानुसन्धानसंस्थान जयपुराध्यक्षः (१५.१.७३ दिनाङ्के) ।
३. केनवरानगरस्थ आस्ट्रोलियनराष्ट्रिय विश्वविद्यालयस्याध्यापकः डा. ए. एल. वाशमहोदयः (२३.१.७३ दिनाङ्के) ।
४. काशीहिन्दुविश्वविद्यालयस्य दर्शनविभागस्याध्यक्षः डा० लल्लनजी गोपालमहोदयः (२३.१.७३) ।

ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR
TRUST.

Mangalotsava

The *Mangalotsava* (formerly called the *Buḍhava Maṅgala*) was celebrated this year from March 20 to 22 (Tuesday to Thursday), after the Holi festival, under the patronage of Maharaja Kashinaresh, Dr. Vibhuti Narain Singh at his Ramnagar Palace. The programme was arranged by the B.H.U. Faculty of Music. The programme consisted of Kāṇṭātic Music on the first day, the Bharata Nāṭyam on the second day, and the Hindustani vocal and instrumental music on the concluding day. The programme concluded with the 'Vicitra Viṇā' performance by Prof. Lalmani Misra, Dean of the Music Faculty.

Teaching of Nyāya

The teaching of Nyāya continued during the whole year under the guidance of Pt. Rajeshwar Shastri Dravid, and students are making rapid progress.

Maharaja Banaras Vidya Mandir Museum

The Museum run by this Trust is getting popular day by day. Indians as well as foreign tourists visit the Museum throughout the year. The Trust has also brought out a well-set-up illustrative guide book on the various sections of the Museum. The guide book has been prepared by Dr. Vinod P. Dwivedi of the National Museum, New Delhi.

ACTIVITIES OF MAHARAJA UDIT NARAIN MĀNASA-
PRACĀRA NIDHI

The *Navāhna pārīyaṇa* of the *Rāma Carita Mānasa* was performed from May 4 to 13 (Vaiśākha Śukla 2-10) in the temple of Sri Rāma, at Chakia, District Varanasi. Mass recitation of the *Mānasa* was held there daily in the morning for the nine days, and on the concluding day, the *havāna* was performed and Brāhmaṇas were fed.

In the ceremony on each of these nine days, the *Kathā* of the *Rāmacarita Mānasa* was narrated in the Kālī Temple of Chakia. About five thousand people from far off villages gathered to listen to the *Kathā*. On the tenth day the Kālī temple Jayantī was celebrated with great enthusiasm.

महाराज बनारस विद्यामन्दिर न्यासस्य कार्यविवरणम्

होलीमहोत्सवानन्तरम् अस्मिन् वर्षे मार्चमासस्य २०-२२ दिनाङ्केषु रामनगरदुर्गे मङ्गलोत्सवस्थायोजनमासीत् । अस्योत्सवस्य प्राचीनाभिधानं 'बुढवा मङ्गल' आसीत् । उत्सवस्थाय संपादनं तत्र भवतः काशीनरेशस्य डा० विभूतिनारायणसिंहमहोदयस्य संरक्षणे सञ्जातम् । कार्यस्थास्य आयोजनं काशी हिन्दूविश्वविद्यालयस्य सङ्गीतसङ्गायेन विहितः । तत्र कार्यक्रमेषु प्रथमदिवसे कर्णाटकसङ्गीतस्य, द्वितीयदिवसे भरतनाट्यस्य प्रदर्शनमभूत् । चरमदिवसे च हिन्दुस्तानी कण्ठसङ्गीतस्य, वाद्यसङ्गीतस्य च आयोजनमभूत् । उत्सवस्थास्य समापनं सङ्गीतसङ्गायाध्यक्षेन श्रीलालमणि-महोदयेन विचित्रवोणावादनप्रदर्शनेन संपादितम् ।

न्यायशास्त्रस्थाध्यापनम्

संपूर्णवर्षे पण्डितराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने न्यायशास्त्राध्यापनकार्यं सुचारूतया प्रचलितम् । छात्रैः समुचिता समुचितः प्रदर्शिता ।

महाराजबनारस विद्यामन्दिर न्यासस्य संग्रहालयः

न्यासेनानेन संचालितः संग्रहालयोजनुदिनं खार्तिपथमारोहति । भारतीया वैदेशिकाश्च बहवः पर्यटका संग्रहालयमदाक्षः । न्यासेन संग्रहालयस्य तत्तदङ्गानां परिचायिका सचित्रा एका निर्देशापुस्तिका प्रकाशिता । एषा निर्देशिका देहली राष्ट्रियसंग्रहालयस्थेन डा० विनोद पी० द्विवेदिना निर्मिता ।

महाराजउदितनारायणमानसप्रचारनिधन्यासस्य कार्यविवरणम्

अस्य न्यासस्य तत्त्वावधाने मई मासस्य ४-१२ दिनाङ्केषु (वैशाख शुक्ल २-१०) वाराणसी जनपदस्थकियानगरस्ये श्रीराममन्दिरे रामचरित-मानसस्य नवाहपारायणं सम्पन्नम् । नवदिनं यावत् प्रतिदिनं प्रातःकाले सामूहिकं पारायणं संजातम् । तत्र समाप्तिदिवसे हवनानन्तरं ब्राह्मणभोजनमपि संपन्नम् ।

प्रतिदिनं सायंद्वाले तत्रस्थे कालीमन्दिरे रामचरितमानसमधिकृत्य प्रवचनमपि समभवत् । कथाश्वरणार्थं दूर्घासेभ्यः समागतानां कथाश्वरणोत्सुकानां भक्तानां संख्या प्रतिदिनं पञ्चसहस्रादपि अधिका आसीत् । दशमे दिवसे च कालीमन्दिरस्य जयन्ती सोत्साहं सम्पन्ना ।

ACTIVITIES OF MAHARAJA PRABHU NARAIN
SINGH PHYSICAL-CULTURE TRUST.

In order to popularise Indian gymnastics known as *Malakham* and to impart a sense of physical fitness and alertness in the children of the Primary Schools of Ramnagar, the Trust is proposing to run a *Malakham*-class under the auspices of the B.H.U. Shri Karan Singh, the Head of Sports, B.H.U. is taking keen interest in this direction.

ACTIVITIES OF MAHARAJA KASHIRAJ
DHARMAKARYA NIDHI.

As already mentioned, the Dharmakarya Nidhi gave a handsome *dakṣinā* of Rs. 100/- to the scholar who recited the complete *Taittirīya Śākhā* of the Kṛṣṇa Yajurveda in the Vyāsa temple in February last. The Trustees are contemplating to increase this *dakṣinā* further.

Maharaja Balwant Singh Degree College, Gangapur, sent out its first batch of students for the B.A. Part I Examination of the Gorakhpur University. The College authorities are planning to start classes in English and Geography. Major Shri S.L.Dar, former Registrar of the B.H.U. has been appointed as the Secretary of the College, who would look after its academic activities also.

Maharani Ram Ratan Kunvari Sanskrit Pāṭhaśālā of the Ramnagar Fort is imparting teaching in various Sanskrit subjects. Two of its student appeared for the Madhyamā exam. of the Vārāṇasī Sanskrit University and three students appeared for the Prathamā Exam. of the said University this year.

महाराजप्रभुनारायणशारीरिकविकासन्यासस्य कार्यविवरणम्

‘मलखम्’ नामा प्रसिद्धाया भारतीयक्रीडायाः प्रचारार्थं तथा च रामनगरस्थप्रारम्भिकपाठशालानां छात्रेषु शारीरिकयोग्यता-वैतन्ययोग्यवच विकासार्थम् एष न्यासः हिन्दुविश्वविद्यालयस्यस्थ क्रीडाविभागे अध्यक्षपदम्-लंकुर्वतः श्रीकर्णसिंहमहोदयस्य निर्देशने मलखमशिक्षाभ्यासार्थं विचारः करोति । श्रीकर्णसिंहमहोदयः अस्तिमन्कार्ये स्वरूचि प्रदर्शयति ।

महाराजकाशिराजधर्मकार्यनिधेः कार्यविवरणम्

यथा प्रथमं निर्दिष्टमनेन न्यासेन गते फरवरीमासे व्यासमन्दिरे कृष्णयजुवेदस्य संपूर्णतैत्तिरीयशाखायाः पारायणवसरे पारायणकर्त्रे १००१ रूप्यकाणां विशिष्टा दक्षिणा प्रदत्ता । दक्षिणायामधिकवृद्धचर्थं न्यास-धारिणः विचरशीलाः सन्ति ।

अनेन न्यासेन संचालितस्य महाराजवलवन्तसिंहमहाविद्यालयस्य छात्राः प्रथमं गोरखपुरविश्वविद्यालयस्य बी० ए० (भाग १) इति परीक्षायां प्रविष्टाः । महाविद्यालयस्थाधिकारिणः आंग्लभाषा, भूगोल इत्यादिविषयेषु पाठनस्य प्रबन्धं कर्तुमिच्छन्ति । काशिहिन्दुविश्व-विद्यालयस्य सेवानिवृत्तः कुलसचिवः श्रीशिवनन्दनलालदरमहोदयः महा-विद्यालयस्य सचिवपदे नियुक्तः । एष महाभागः महाविद्यालये शोक्षणिक-कार्यमपि अवलोकयति ।

रामनगरदुर्गस्था महारानी रामरत्नकुँवरिसंस्कृतपाठशाला संस्कृत-भाषायाः विविधविषयेषु शिक्षाप्रदानं करोति । अस्याः पाठशालाया द्वौ छात्रौ मध्यमापरीक्षायां त्रयश्च छात्राः प्रयमापरीक्षायां सम्मिलिता वभूवुः ।

SUPPLEMENT

TO

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PREPARED

by

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Purāna Department

ALL-INDIA KASHIRAJ TRUST



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The 'Purāṇa' Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purāṇas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purāṇas. The editors invite contributions from all those scholars who are interested in the culture of the Purāṇa literature in which the religion and philosophy of the Vedas have found the fullest expression.

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